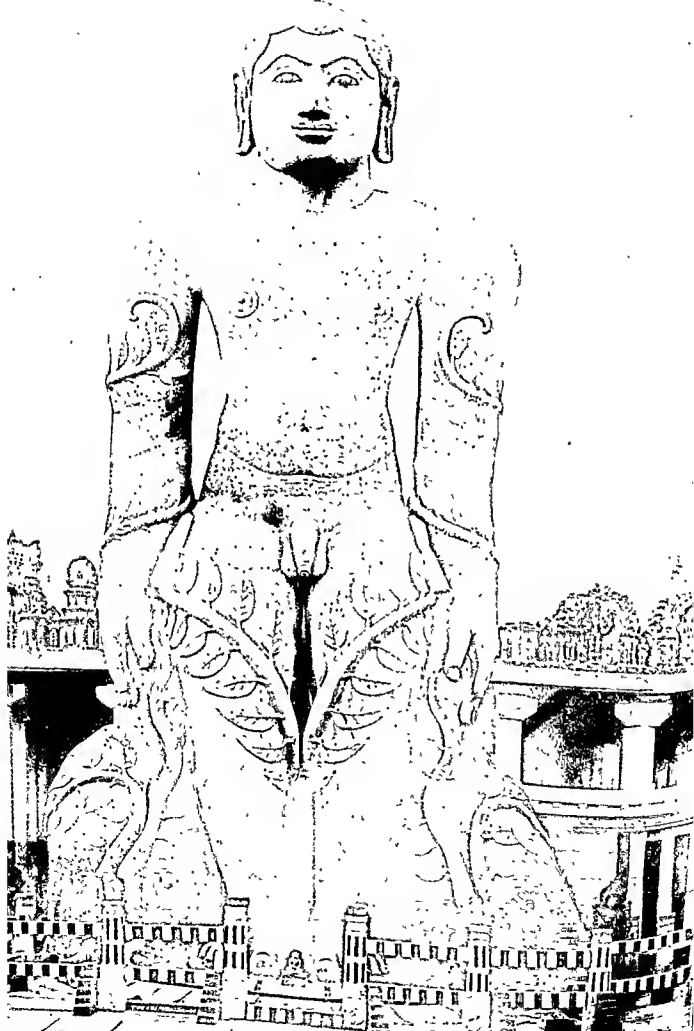


MYSORE ARCHÆOLOGICAL SERIES.

Number of Volume	Name of Book	Author or Editor	Date of Publication
	<i>Epigraphia Carnatica.</i>		
I	Coorg Inscriptions	B. L. Rice.	1886
II	Inscriptions at Sravana Belgola	" ..	1889
III	" in the Mysore District, Part I	" ..	1894
IV	" " " Part II	" ..	1898
V	" Hassan "	" ..	1902
VI	" Kadur "	" ..	1901
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	Mysore and Coorg from the Inscriptions	" ..	1903
II	Inscriptions at Sravana Belgola (Revised Edition)	R. Narasimha- chachar.	1922
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I	The Kesava Temple at Somanathapur	" ..	1917
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III	The Lakshmiidevi Temple at Dodda-Gaddavalli	" ..	1919



MYSORE ARCHÆOLOGICAL SERIES

EPIGRAPHIA CARANATICA

VOL. II

INSCRIPTIONS AT SRAVANA BELGOLA

(REVISED EDITION)

Published for Government

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BY

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PREFACE TO THE REVISED EDITION.

The first edition of "Inscriptions at Śravaṇa Belgola" was published by Mr. B. Lewis Rice C.I.E., M.R.A.S., Director of Archaeological Researches in Mysore, as far back as 1889. I took in hand the revision of the volume in 1908 and have worked at it off and on amidst other exacting duties of my office. The work involved far greater labour than I anticipated when I undertook it. Four visits were paid to Śravaṇa Belgola in 1909, 1913, 1915 and 1917 in connection with the present edition. Every one of the printed inscriptions was carefully compared with its original and corrections and additions made. A careful survey was made of the place as also of a few villages in the neighbourhood, and it is satisfactory to note that this thorough survey, conducted with much labour and perseverance has brought to light nearly three hundred and fifty records not known before. The work that had to be done on the smaller hill was of a very arduous nature. The most important finds here were on the rocks to the south of the Pārśvanātha-basti and in front of the Kattale-basti. These records, consisting mostly of epitaphs of Jaina gurus and nuns, are among the oldest epigraphs of the place. The letters being worn and the rock having peeled off in many places, the work of decipherment was extremely difficult. Every letter had to be carefully and patiently scanned. It may be said of a good number of the records that have now been copied that no trace of them is likely to be left some years hence. A large number of sketches and photographs of buildings, sculptures and inscriptions was also prepared for illustrating the volume.

The number of inscriptions printed in the present edition is 500, while that in the previous edition is 144. The records range in date from about A. D. 600 to 1839. They have all been completely translated and all the technical terms explained in the foot-notes. The numbers which the inscriptions bear in the old edition are given in brackets by the side of their numbers in the present edition. The inscriptions are dealt with in sufficient detail in the Introduction. They are of interest in several ways. A good number record the visits of kings, queens, ministers, generals, divines, scholars, poets and artists. Several are fine specimens of Kannada and Sanskrit composition. Many furnish items of important information bearing on history and religion.

The buildings, too, are important, as they afford examples for the study of the architecture of different periods from about the 8th century to the 17th. All of them are in the Dravidian style except a few which are in the Hoysala style of

architecture. Of the latter, the Śāntinātha-basti at Jinanāthapura is a very fine specimen: it is the most ornate of the Jina temples in the Mysore State.

The Introduction is partly based on that of the previous edition and on some notes kindly furnished by Mr. Rice in 1909. But a great deal of new information has been added and the matter arranged in two sections—the first dealing with the architecture and sculpture and the second with the inscriptions. Many details are given about the colossal statue of Gommatēśvara, and the tradition about Bhadrabahu's visit to Śravaṇa Belgola is fully discussed.

The volume is illustrated by seventy-eight plates, which include facsimiles of a number of inscriptions. The illustrations have been prepared by Mr. T. Namassivayam Pillai, the Head Photographer and Draughtsman of my office.

The Index has been prepared under the supervision of my Assistant, Mr. R. Rama Rao, B.A.

Though there has been considerable delay owing to various causes over which I had no control, I am thankful that it has been possible for me to complete the work.

BANGALORE,

June 1922.

}

PREFACE TO THE FIRST EDITION.

The inscriptions here collected are of great interest, being entirely Jaina; and such is their literary merit that the study of them may be pronounced an education in itself, for poets of repute, among whom are named Sujanóttamsa, Arhaddāsa and Maṅgarāja, have taken part in their composition. They cover a very extended period, even from the remote time of Chandragupta, the earliest authenticated date in Indian history, down to the modern year 1830. Next to the unique inscription No. 1, which introduces us to Bhadrabāhu and Chandragupta, and relates the story of the first settlement of the Jains at Śravaṇa Belgola, there is none of higher interest, whether from its style or from the fullness and novelty of its contents, than No. 54. And the information therein contained regarding the Jaina hierarchy and literature is well supplemented by Nos. 105, 108 and others. For purposes of history, we have inscriptions giving us fresh details of great importance relating to the rise and growth in power of the Gaṅga kings, the death of the last of the Rāshṭrakūṭas, the establishment and expansion of the Hoysala kingdom, the supremacy of the Vijayanagar empire, and lastly the reign of the Mysore royal house.

The work has given far more trouble and been much longer in hand than I anticipated when first undertaking it in 1835. But owing to the untrustworthy nature of the copies supplied to me, which were made for the local District authorities in 1872, everything had to be done afresh. With very few exceptions, the inscriptions are in Hale-Kannada characters, and are engraved either on the rough horizontal face of the rock, where they remain exposed to every vicissitude, or on prepared slabs or pillars of black horablende, protected from the weather by maṇḍapas erected over them. As usual, the inscriptions run on with few breaks or indications of stops from end to end in one unbroken expanse of type. To facilitate reading, the verses and half verses have been marked in the copies, and in those in Roman characters, and the contents have been arranged so as to show the style. In combined letters, the anusvara and nasals are used indiscriminately without any rule in the originals. The Kannada copies show them as they are, but in the Roman characters, the nasal has been uniformly employed, as otherwise ambiguous or strange-looking words result, such as *ninna* for *ninna*, *Gaṅga* for *Gaṅga*, &c., which are apt to mislead.

My sincere thanks are due for assistance received from Brahmasūri Śāstri, distinguished as the most learned Jain in the South; also to Śahukār Barinanaa, ever ready to help strangers. The drawings are by Namassivāyaṇ Pillai, and the photo-lithographs by J. D. P. Chinnappa, both of my office.

BANGALORE, }
August 1889. }

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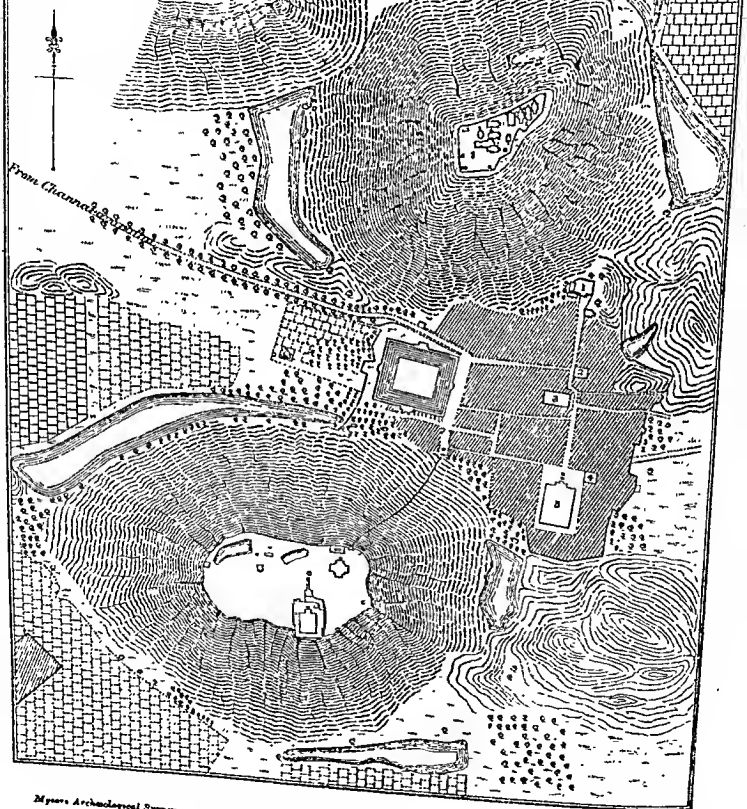
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- 2 Naguraśinālaya
- 3 Mungāyi basti
- 4 Juwa maṭha
- 5 Bhaṇḍāra basti

ŚRAVAṆA BEḤGOḶA

300 400 500 600 700 feet

Śinanāṭhupur



presupposes the contraction or corruption of *gulla* into *gula* appears to be rather fanciful. The place is also designated Gommaṭapura, the city of Gommaṭa (the name of the colossus), in some inscriptions¹ and is called a *tirtha* or holy place in several others². Further, the epithet Dakṣiṇa-Kāśi or Southern Kāśi is applied to it in some modern inscriptions³.

The village is situated in 12° 51' north latitude and 76° 29' east longitude, about eight miles to the south of Chennarayapaṭṇa, in the Chennarayapaṭṇa Taluk of the Hassan District of the Mysore Stato. It lies picturesquely between two rocky hills, one larger than the other, which stand up boldly from the plain and are covered with huge boulders (see Plate II). "In the whole beautiful State of Mysore it would be hard to find a spot, where the historic and the picturesque clasp hands so firmly as here"⁴. The place can be reached by motor either from the Arsikere or the French Rocks Railway Station; or the run can be made from Bangalore direct, a distance of about ninety-two miles to Chennarayapaṭṇa and then another eight miles to the village. The larger hill, known as Doḍḍa-beṭṭa or Vindhyagiri, situated towards the south, has on it the colossal image of Gommaṭeśvara (Plate I) and a few *bastis* or Jina temples, while the smaller hill, known as Chikka-beṭṭa or Chandragiri, situated towards the north, has on it the oldest inscriptions and a large number of *bastis* (see Plate III). It will be convenient to deal with the buildings, etc., under these four heads: (1) Chikka-beṭṭa, (2) Doḍḍa-beṭṭa, (3) the village and (4) the adjacent villages. According to inscription No. 354, of 1880, the number of *bastis* at Śravaṇa Belgola is thirty-two—eight on the larger hill including the statue of Gommaṭeśvara, sixteen on the smaller hill, and eight in the village; but unfortunately the names are not given.

CHIKKA-BETTA.

The smaller hill or Chikka-beṭṭa, also known as Chandragiri, is 3,052 feet above the level of the sea. In old inscriptions it is designated Kaṭavapa⁵ in Sanskrit and Kaṭvappu⁶ or Kaḷbappu⁷ in Kannada. A portion of the hill appears to have been known as Tirthagiri⁸ and Rishigiri⁹. All the *bastis* on this hill with the exception of a minor shrine stand in a walled area measuring in its greatest length

1. Nos. 333 (128), 345 (137), of c. 1159, and 397.

2. Nos. 344 (136), 345 (137), etc.

3. Nos. 355-356 and 481-482, of 1857 and 1858.

4. Workman's *Through Town and Jungle*, 80.

5. Nos. 1, 11, 22, 75, 93 (33), 95, 98 (29) and 108 (29); but the name is shortened into Kaṭvappa in No. 114 (27) to suit the metre.

6. Nos. 27, 76 (35) and 84 (34); but it occurs as Kaṭvāp in No. 23 to suit the metre.

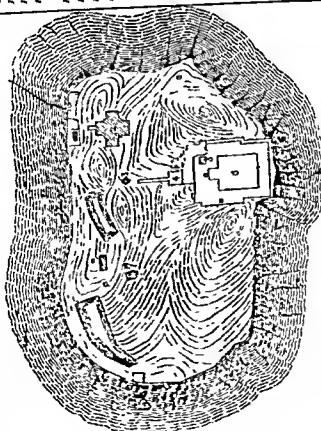
7. Nos. 12 (3), 28 (23), 68, 77 and 136; but in No. 14 the name appears as Kaḷbappu.

8. No. 76 (35).

9. No. 84 (34).

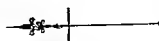
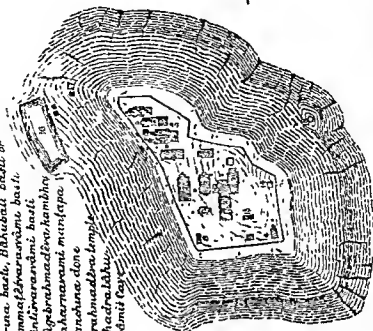
VINDHYA GIRI

- 1 Chauvinâdîthankara baoli
- 2 Nidigal baoli, or Trakûta baoli
- 3 Dîgagada brahmadêvî kambhry
- 4 Akhandga bôgille
- 5 Sîdîlara baoli
- 6 Gommaîdêvra
- 7 Channanîga baoli



CHANDRA GIRI

- 1 Pârivardhavarâmi baoli
- 2 Kallala baoli
- 3 Chandraguptha baoli
- 4 Sîndîlthavarâmi baoli
- 5 Supârîvondîthavarâmi baoli
- 6 Chandragoprabhavarâmi baoli
- 7 Châmundarârâga baoli
- 8 Sâraha baoli
- 9 Majjigunava baoli
- 10 Eraçûkhalî baoli
- 11 Sivadîgandharâvârâga baoli
- 12 Terana baoli, Bhûbali baoli or Gommaîdêvavarâmi baoli
- 13 Sântîravarâmi baoli
- 14 Kûgêbrahmadêvî kambhry
- 15 Mahavarâmi manîsapa
- 16 Kanôdina dora
- 17 Brahmadêv temple
- 18 Bhadrâdêv
- 19 vîmîl tavy



about 500 feet by about 225 feet where it is widest. They are all built in the Dravidian style of architecture, the oldest of them going back probably to the eighth century. Plate V gives a view of the temples and Plate IV their plans and the position of the inscriptions on the hill. Altogether the number of temples in the walled area is thirteen, and their plans are mostly similar to one another: a *garbhagriha* or adytum, a *sukhandasi* or vestibule, either open or enclosed, and a *navaranga* or middle hall with or without a porch. A brief account will now be given of these *bastis* taking them in order according to their position in the walled area but retaining the numbers given to them in Plates III and IV. From Plate IV it will be seen that there are in the west of the temple area two shrines (IV and V), in the middle seven (I—III and VI—IX), and in the east four (X—XIII).

IV. *Sāntinātha-basti*.—This consists of a *garbhagriha* or adytum, a *sukhandasi* or vestibule and a porch, and measures about 24 feet by 16 feet. It had once its walls and ceiling adorned with paintings, of which only a few traces are now left. The image of Sāntinātha, to whom the shrine is dedicated, is a standing figure, about 11 feet high. He is the 16th of the 24 Tīrthankaras. It is not known when the temple was erected.

V. *Supārśvanātha-basti*.—This *basti*, measuring about 25 feet by 14 feet, is similar in plan to IV. It enshrines a seated figure, about 8 feet high, of Supārśvanātha, the 7th Tīrthankara, canopied by a seven-hooded serpent and flanked by male chauri-bearers. No information is available as to when or by whom this shrine was founded. It may be stated here that of the Tīrthankaras Supārśva and Pārśva are the only two that are represented as being canopied by the hoods, three, five or seven, of a serpent.

I. *Pārśvanātha-basti*.—This is a pretty large structure of some architectural merit. It consists of a *garbhagriha*, a *sukhandasi*, a *navaranga* and a porch, and measures about 59 feet by 29 feet. Plate VI exhibits its side view. The doorways are lofty, and the *navaranga* as well as the porch has verandas at the sides. The image of Pārśvanātha, the 23rd Tīrthankara, about 15 feet high, canopied by a seven-hooded serpent, is the tallest on the hill. The outer walls are decorated with pilasters and miniature turrets. There is nothing to show when or by whom the temple was erected. An inscription in the *navaranga*, No. 67 (54), records the death in 1129 of a Jaina teacher named Mallishāna-Maladhāri, but it does not say anything about the shrine itself. A lofty and elegant *mānastambha* stands in front (Plates VI and XII, 2). *Mānastambhas* are pillars which have a pavilion at the top containing standing Jina figures facing the four directions. These differ from the Brahmadēva pillars which have a seated figure of Brahma at the top. The *mānastambha* in question is sculptured on all the four faces at the bottom. It has on the south face a seated figure of Padmāvatī, on the east a standing male figure, apparently a Yaksha, holding a noose, an elephant-gourd and a fruit in three

hands, the remaining hand being in the *abhaya* or fear-removing attitude, on the north a seated figure of Kāshināḍini with the same attributes, and on the west a galloping horseman, the emblem of Brahmadēva. According to a modern Kannaḍa poem,¹ of about 1780, the pillar was set up by a Jaina merchant of the name of Puṭṭaiya during the rule of the Mysore king Chikka-Dēva-Rāja-Oḍeyar (1672-1704). The poem also states that the same individual also erected the enclosing wall of the temple area.

II. *Kattale-basti*.—This temple, the largest on the hill, measures about 124 feet by 40 feet. Plate VII gives its plan along with that of the Chandragupta-basti to be noticed presently. It consists of a *garbhagriha*, a *pradakshina* or circumambulatory passage around it, an open *sukhandsi* with the *navaranga* attached to it, a *mukha-maṇḍapa* or front hall and an outer veranda. As it has no other opening than the single door in front, and all access of light even to this is prevented by the large enclosed front hall, it is easy to account for the name of Kattale-basti or temple of darkness by which the structure is known. It also seems to be called Padmāvatī-basti, probably from the image of that goddess found in the veranda. Though the shrine has no tower now, it is likely that it had one at one time as the same is shown in an old drawing in the Jaina *maṭha* or monastery in the village. Ādinātha, the first Tirthankara, to whom the temple is dedicated, is a fine seated figure, about 6 feet high, flanked by male chauri-bearers (Plate XI). From the inscription on the god's pedestal, No. 70 (64), we learn that Ganga-Rāja, the general of the Hoysala king, Vishnuvardhana, caused the *basti* to be erected for his mother Pūḥavve. The period of the construction may be about 1118. The front hall is a later structure. It has an upper storey which is now closed owing to its being in a dilapidated condition. A flight of stone steps outside, at the north-east angle of the hall, led up to the upper floor, and here, it is said, the ladies of rank used to assemble to witness the great festivals. The hall is said to have been renovated about seventy years ago by the ladies Dēvīrammaṇṇi and Kempammaṇṇi of the Mysore royal family. It is worthy of notice that this is the only temple on the hill which has a circumambulatory passage around the *garbhagriha*.

III. *Chandragupta-basti*.—This *basti* is the smallest on the hill, measuring about 22 feet by 16 feet. Plate VII exhibits its plan. It consists of three cells standing in a line with a narrow veranda in front. The middle cell has a figure of Parivānātha, the 23rd Tirthankara, the one to the right a figure of Padmāvatī, and the one to the left a figure of Kāshināḍini. In the veranda, there are Dharmendrapada-Yaksha at the right end and Sarvabha-Yaksha at the left. All the figures are seated. Such was evidently the whole of the temple as originally built. But an ornamental doorway was subsequently set up in front with perforated stone-screens at the sides (Plate X), thus closing up the former open veranda. The door-

1. *Belgoḷada Gommatēśvaracharite* by Anantakavi.

way is beautifully executed, each architrave consisting of five fascias of elegant workmanship. The screens are pierced with square openings in ten regular rows and the interspaces, forty-five on each, are carved with minute sculptures, supposed to represent scenes from the lives of the Śrīntakēvali Bhadrabāhn and the Maurya emperor Chandragupta. In the middle of the bottom of the third row on the eastern half of the screen occurs a label *Dāsajā* in characters of the twelfth century, which is undoubtedly the name of the sculptor who made the screens and doorway. He is most probably identical with his namesake who engraved inscription No. 140 (50), of 1145. The period of the screens and doorway thus appears to be about the middle of the twelfth century. It will be observed on close examination that there is some irregularity in the alternate rows of the eastern screen owing to the three stones of which it is composed having been misplaced at some time. But by putting the present topmost stone at the bottom and the bottom one at the top, the rows will correspond regularly with those of the western screen and the name of the sculptor will fall into its natural place at the bottom. The temple now opens into the front hall which also forms the entrance to the Kattale-basti. Plate VIII shows the side elevation, and Plate IX the rear elevation, of the *basti*. The outer walls are decorated with pilasters and above them with two fine friezes, one of ornamental niches and the other of the heads and trunks of lions mostly in pairs facing each other. The side cells are surmounted by small carved towers. Opposite to the middle cell stands in the hall a figure of Kshētrapāla on an inscribed pedestal. The temple is so called because according to tradition it was caused to be erected by the Maurya emperor Chandragupta. It is no doubt one of the oldest buildings on the hill, probably going back to the eighth or ninth century.

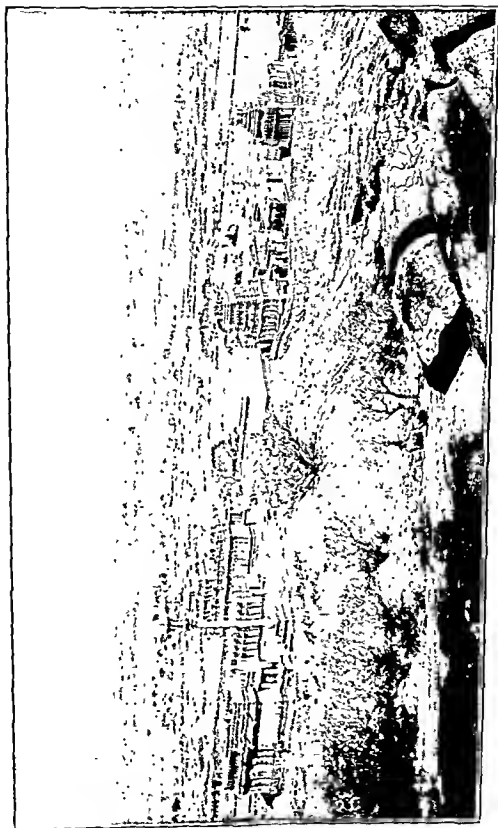
VI. *Chandraprabha-basti*.—This consists of a *garbhagriha*, a *sukhandsi*, a *navaranga* and a porch, and measures about 43 feet by 25 feet. It enshrines a seated figure, about 3 feet high, of Chandraprabha, the 8th Tirthankara. In the *sukhandsi* are Śyāma and Jvalāmālini, the Yaksha and Yakshi of this Jina. Jvalāmālini is a good natural figure with only two hands, and its pedestal shows a lion with two riders seated one behind the other, though the usual cognizance is a bull. It is not known when the temple was erected, but a newly discovered inscription engraved on the rock close to the outer wall of the *navaranga*, No. 415, seems to give a clue to the period of the structure. It gives the important information that a *basadi* (now corrupted into *basti*) was built by Śivamāra. The palaeography of the record leads us to conclude that the reference is in all probability to the Gaoga king Śivamāra II, son of Śrīpurusha, and from the position of the epigraph and from the absence of any other buildings near it, it may not be unreasonable to conclude that the *basadi* referred to is the Chandraprabha-basti itself. If this

1. See *Muniramśilabyudaya*, a Kannada poem by Chidānāṇḍakavi, written in about 1630.

conclusion is correct, this temple would be one of the oldest on the hill, its period being about 800.

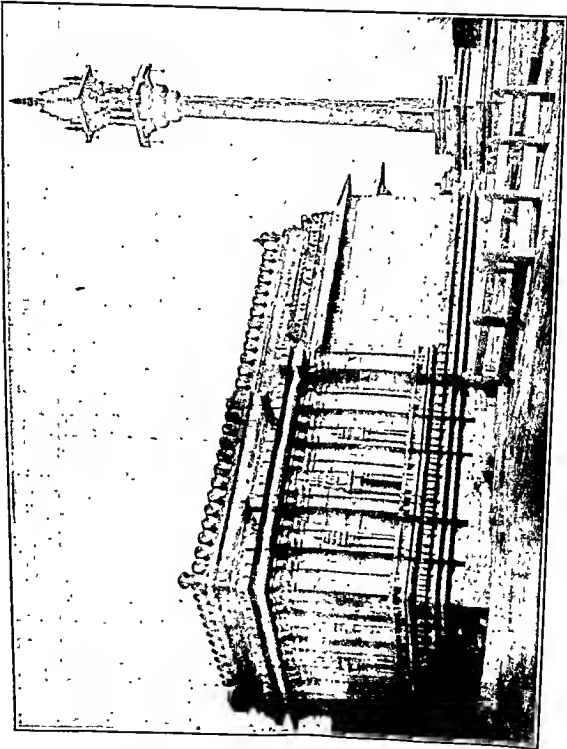
VII. *Chāmunda-rāja-basti*.—This temple, one of the largest, is the handsomest on the hill both in style and decorative features. Plate XIII gives its plan. It consists of a *garbhagriha*, on open *sukhandsi* with the *navaranga* attached to it, and a porch with verandas at the sides, and measures about 68 feet by 36 feet. It has also an upper storey and a fine tower. There is now in the *basti* a figure, about 5 feet high, of Neminātha, the 22nd Tirthankara, flanked by male chauri-bearers. At the sides of the *garbhagriha* doorway in the *sukhandsi* are good figures of Sarvāṅga and Kūshmāṇḍini (Plate XVII), the Yaksha and Yakshi of Neminātha. Plate XIV shows the front elevation, Plate XV the side elevation, and Plate XVI the side view, of the temple. The outer walls are decorated with pilasters and crowned with three fine friezes, one of small ornamental niches, the second of the heads and trunks of *yālis* mostly in pairs facing each other, and the third of larger ornamental niches with seated Jina and other figures at intervals. The outer walls of the upper storey are also ornamented with three similar friezes. The period of the building must be about 982, as two newly discovered inscriptions, identical in their wording, on the walls at the sides of the outer entrance, No. 122, state clearly that Chāmunda-Rāja caused it to be erected. But an inscription on the pedestal of Neminātha now enshrined in the temple, No. 120 (66), of about 1138, says that Ēchana, son of the general Ganga-Rāja, caused to be built the Jina temple Trailōkyaranjana, which was also known as Boppana-chaityālaya. From this it is clear that either the image of Neminātha or its pedestal did not originally belong to this *basti*, but must have been brought here at some subsequent period from the temple founded by Ēchana, which may have gone to ruin. The upper storey has a figure, about 3 feet high, of Pārśvanātha, and an inscription on its pedestal, No. 121 (67), says that Jinadōvana, son of the minister Chāmunda-Rāja, caused to be made a Jina temple at Belgola. The temple referred to is in all probability the upper storey itself, and its period may be about 995. The son probably adorned his father's structure by adding an upper storey which he dedicated to Pārśvanātha. Chāmunda-Rāja after whom the *basti* is named also set up the colossus on the larger hill.

VIII. *Śāsana-basti*.—This *basti* is so called from the *śāsana* or inscription No. 78 (59) set up conspicuously at its entrance. It consists of a *garbhagriha* and an open *sukhandsi* with the *navaranga* attached to it, and measures about 55 feet by 28 feet. It enshrines a figure, about 5 feet high, of Ādinātha with male chauri-bearers at the sides. In the *sukhandsi* are figures of the Yaksha and Yakshi of this Jina, namely, Gōmukha and Chakrēsvari. Plate XII gives the front view of the temple. The outer walls are decorated with pilasters and crowned with a row of ornamental niches containing Jina figures here and there. According to the



VIEW OF TEMPLES ON CHANDRAGIRI

From the Archaeological Survey



SIDE VIEW OF PARSVANATHA-BASTI

Mysore Archaeological Survey

inscription on the pedestal of Ādinātha, No 74 (85), the temple was caused to be erected by the general Ganga-Rāja, its name being Indirakulagriha, and the inscription at the entrance states that Ganga-Rāja made a grant in 1118 of the village of Parama which he had received from king Vishnuvardhana. The *basti* was probably built in 1117.

IX. *Majjigayya-basti*.—This is a small *basti* measuring about 32 feet by 19 feet. It consists of a *garbhagriha* and an open *sukhandsi* with the *navaranga* attached to it, and enshrines a figure, about 3½ feet high, of Anantanātha, the 14th Tirthankara. Around the outer walls runs a row of flowers in separate panels. From the name it is clear that the temple was founded by a man named Majjigayya, but there is nothing to show when it was built.

X. *Eraṇḍakatte-basti*.—This temple is so called on account of the two stairs in the east and west of the approach to it. It consists of a *garbhagriha* and an open *sukhandsi* with the *navaranga* attached to it, and measures about 55 feet by 26 feet. The god Ādinātha to whom the *basti* is dedicated is about 5 feet high with *prabhdvālī* or glory and has male chauri-bearers at the sides. The *sukhandsi* has figures of Yaksha and Yakshi. From the inscription on the pedestal of Ādinātha, No. 130 (93), we learn that the temple was caused to be built by Lakshmi, wife of the general Ganga-Rāja. Its period may be about 1118.

XI. *Savatiṅgandhadraṇa-basti*.—This *basti* is so named after the epithet *Savati-gundhadraṇa*, a rutting elephant to co-wives, of Śāntala-Dēvi, queen of Vishnuvardhana. It is usually known as Gandhavārana-basti. It is a pretty large temple measuring about 69 feet by 35 feet, and consists of a *garbhagriha*, a *sukhandsi* and a *navaranga*. The image of Śāntinātha, about 5 feet high with *prabhdvālī* or glory, is flanked by male chauri-bearers. In the *sukhandsi* are kept figures of Kimpurusha and Mahāmānasi, the Yaksha and Yakshi of this Jina. Plate XVIII, 1 gives the back view of the temple. The outer walls are decorated with pilasters and the *garbhagriha* is surmounted by a good tower. From inscriptions Nos. 132 (56) near the entrance and 131 (62) on the pedestal of Śāntinātha we learn that the temple was caused to be built by Śāntala-Dēvi, queen of king Vishnuvardhana, in 1123.

XII. *Tērīna-basti*.—This temple is so called on account of the car-like structure (*tēru*) standing in front of it. It is also known as Bāhubali-basti from the god Bāhubali or Gommaṭa enshrined in it. The *basti* consists of a *garbhagriha* and an open *sukhandsi* with the *navaranga* attached to it, and measures about 70 feet by 26 feet. The image of Bāhubali is about 5 feet high. The car-like structure mentioned above, known as *mandara*, is sculptured on all sides with 52 Jina figures. Two varieties of *mandara* are mentioned, namely, Nandīśvara and Mēru, and the present structure is said to belong to the latter class. A newly discovered inscription on it, No. 137, of 1117, tells us that Māchikabbe and Śāntikabbe, mothers

respectively of Poysaḷa-seṭṭi and Nēmi-seṭṭi, the royal merchants of king Viṣṇu-varḍhana, caused the temple to be erected and the *mandarā* made.

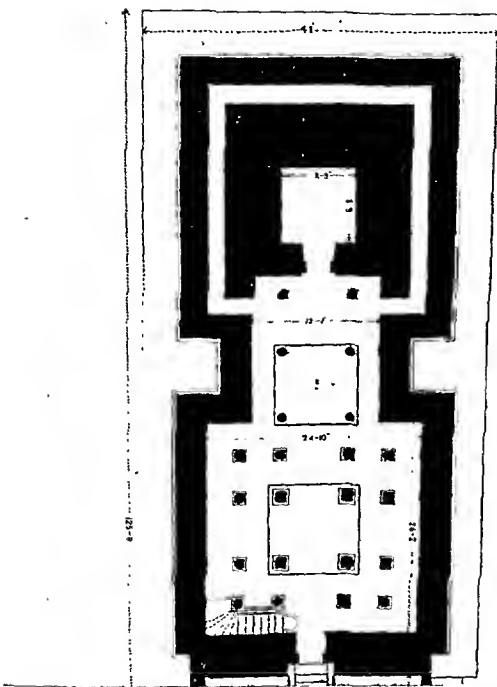
XIII. *Śāntiśvara-bastī*.—This *bastī* is dedicated to Śāntiśvara or Śāntinātha. It consists of a *garbhagriha*, an open *sukhandśi* with the *navaranga* attached to it, and a porch, and measures about 56 feet by 30 feet. The temple stands on a high terrace and has an ornamental mortar tower. The *sukhandśi* has figures of Yaksha and Yakshi. Plate XVIII, 2 shows the back view of the *bastī*. The middle portion of the rear wall has a niche with a standing Jina figure. It is not known when or by whom the temple was founded.

A few words may now be said about the other objects of interest within and outside the walled area on the hill.

XIV. *Kāge Brahmadeva pillar*.—This lofty pillar stands at the south entrance to the enclosure with a small seated figure of Brahmadeva on the top facing east. It had once eight elephants supporting its pedestal in the eight directions, but there are only a few now left. An old inscription engraved on the four sides of the pillar, No. 59 (38), commemorates the death of the Ganga king Naraśimha II which took place in 974. The period of the pillar cannot therefore be later than that date.

XV. *Mahānavami-maṇḍapa*.—To the south of the *garbhagriha* of the Kattale-bastī stand two fine four-pillared *maṇḍapas* side by side facing east. Both of them have inscribed pillars set up in the middle. But the inscribed pillar in the north *maṇḍapa* is beautifully executed, especially its top which is in the form of an elegant tower. Plate XIX which gives the east view of this *maṇḍapa* shows only a portion of the top of the inscribed pillar. The inscription on the pillar, No. 66 (42), is the epitaph of a Jaina teacher named Nayakīrti who died in 1176, set up by the minister Nāgadeva, his lay disciple. There are likewise several other *maṇḍapas* containing inscribed pillars of ordinary workmanship: one to the south of the Chāmuṇḍarāya-bastī, one to the east of the Eraḍukaṭṭe-bastī, and two standing side by side like the Mahānavami *maṇḍapa* to the south of the Tērina-bastī.

Bharatēśvara.—To the west of the Mahānavami-maṇḍapa stands a building which is now used as a kitchen. Close to this building is a statue, about 9 feet high, facing west, said to represent Bharatēśvara, brother of Bahubali or Geṇināṭa and son of Ādinātha, the first Tīrthankara (Plate XX). The image seems to have been left in an unfinished condition, being complete only to the knees, from which point it rises from the face of the rock. It may have been carved out of a large upright boulder on the spot where it stands. From an inscription engraved at a distance of a few feet from the image, No. 61 (35), it has been supposed that Ariṣṭonēmi was probably the sculptor who made the statue, as also the colossus on the larger hill. But there is no ground at all for this supposition, for the inscription on which it is based clearly says that the guru Ariṣṭonēmi caused something (we do not know what, the letters are gone here) to be made. He cannot therefore



be the sculptor, nor can we be sure that the statue was the thing caused to be made by him. The period of the inscription seems to be about 900, nearly a century before the colossus on the larger hill came into existence. Arishtonēmi is the Prākṛit form of the Sanskrit Arishtaṇēmi, which is the name of one of the Jinas, namely, Nēminātha. It also occurs as the name of several Jaina teachers in inscriptions of the seventh century and onwards¹. The names of sculptors have as a rule the suffixes *dehdri* or *dja*.

XVII. *Iruve Brahmadvēva temple*.—This is the only temple outside the walled area. It is a small shrine situated to the north of the north entrance to the enclosure, consisting of only a *garbhagriha* and enshrining a figure of Brahmadvēva. The rock in front of the shrine has figures of Jinas, elephants, ornamental pillars, etc., carved on it. In a few cases the names of those who carved them are also given. Judging from the inscriptions, Nos. 150 and 151, on the doorway of the temple, its period would be about 950.

XVI. *Kānehinā-dōṇe*.—To the north-west of the Iruve Brahmadvēva temple is the Kānehinā-dōṇe within a rectangular enclosure. A *dōṇe* is a natural pond in rocks, and it is not known why this pond is known as Kānehinā-dōṇe or the bell-metal pond. There are several inscriptions here, and one of them, No. 443, of about 900, states that three boulders were brought to the place by order of some Kādamba chief. Two of them are still there, but the third is broken to pieces. There is an inscribed pillar standing on a rock in the pond. One of the inscriptions on it, No. 162, says that the pond was caused to be made by Mānabha in the year Ananda which probably represents 1194.

XVIII. *Lakki-dōṇe*.—Another pond to the east of the walled area is known as Lakki-dōṇe, probably because it was caused to be made by a woman named Lakki. A close examination of the rock to the west of the pond revealed the existence of thirty new epigraphs, Nos. 445-475, incised in characters of about the ninth and tenth centuries. They mostly record the names of visitors to the place, some of the visitors being Jaina gurus, poets, officers and other high personages. It is very desirable that this rock should be carefully conserved.

Bhadrabāhu Cave.—This is not shown on Plate IV; it is 19 on Plate III. According to tradition² the Śrīntakēvali Bhadrabāhu came to Śravana, Belgoḷa and lived in this cave. He also died there. His footprints in the cave are worshipped even now. It is also stated that the Maurya emperor Chandra Gupta came there on a pilgrimage and having received *dikṣā* or initiation from Dakṣiṇāchārya, was worshipping the footprints until his death. There was an inscription in the cave, No. 166 (71), of about 1100, which stated that Jinaachandra bowed to the feet of Bhadrabāhu-svāmī, thus showing that the footprints represented according to

1. See Nos. 11, of about 650; 14, of about 600; and 45B, of about 950.

2. See *Mumukṣabhyaṇḍya* by Chidānandakavi (c. 1680).

the tradition at that time the feet of Bhadrabahu. But the inscription is not now forthcoming, having been destroyed or removed when the cave was repaired some years ago. A portico recently erected rather disfigures the entrance to the cave.

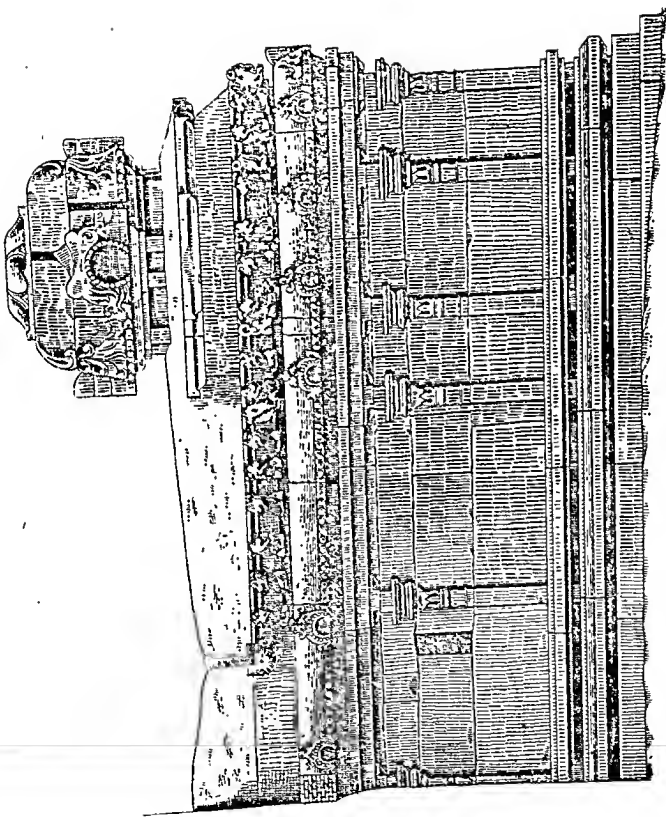
Chamundarāya's Rock.—An inscribed boulder near the foot of the hill is known as Chamundarāya's rock. Tradition has it that on Chāmunḍa-Rāya shooting an arrow from this rock in the direction of the larger hill, as he was directed to do in a dream, the image of Gommaṭa, which had been concealed by stones, bushes, etc., became instantly visible. The rock bears figures of some Jaina gurus with labels below giving their names.

Before leaving Chikka-betta I may remark incidentally that most of the old inscriptions on this hill, which are in the form of epitaphs, are found either on the rock to the south of the Parśvanātha-basti or on that in front of the Śaśana and the Chamundarāya bastis (see Plate IV).

DODDA-BETTA.

The larger hill or Dodda-betta, also known as Vindhyagiri, is 8,347 feet above the level of the sea and about 470 feet above the plain at its foot. It is also sometimes designated Indragiri. Plate XXI gives a view of the hill and Plate III its plan with the *bastis* and a few other objects of interest. A flight of about five hundred steps cut in the granite rock leads up to the summit of the hill, upon which stands an open court surrounded by a battlemented corridor containing cells, each enshrining a Jina or other figure. The corridor is again surrounded at some distance by a heavy wall, a good part of which is picturesquely formed by boulders in their natural position (Plate III, 6). In the centre of the court stands a colossal statue, about 57 feet high, named Gommaṭeśvara (Plate I).

6. *Gommaṭeśvara.*—The image is nude and stands erect facing north. The face is a remarkable one, with a serene expression; the hair is curled in short spiral ringlets all over the head, while the ears are long and large. The figure is treated conventionally, the shoulders being very broad, the arms hanging straight down the sides, with the thumbs turned outwards. The waist is small. From the knee downwards the legs are somewhat dwarfed. Though not elegant, the image is not wanting in majestic and impressive grandeur. The figure has no support above the thighs. Up to that point it is represented as surrounded by ant-hills, from which emerge serpents; and a climbing plant twines itself round both legs and both arms, terminating at the upper part of the arm in a cluster of berries or flowers. According to the Jains the plant is *Mādhavi* (*Gaertnera racemosa*), a large creeper with fragrant white flowers, which springs up and blossoms in the hot weather. It appears to be known as *Kāḍu-gulagunji* in Kannada. The pedestal is designed to represent an open lotus, and upon this the artist worked a scale (Plate XXIII, 2) corresponding to three feet four inches, which was probably used in laying out the work. Engraved near the left foot of the statue, the scale is



CHANDRAGUPTA BASTLE, EAST SIDE.

SCALE 1 2 3 4 5 FEET.

divided into equal halves in the middle, where there is a mark resembling a flower. According to some old residents of the place this measure, when multiplied by eighteen, gives the height of the image; but they cannot give any satisfactory reason for multiplying by eighteen. According to others the measure represents the length of a bow, but the length of a bow is supposed to be three and a half cubits and not three feet four inches. Owing to the great height of the image and the want of any point sufficiently elevated from which to take a picture of it, most of the representations fail to give a good idea of the features of the face, which are the most perfect part artistically and the most interesting. The photograph reproduced in *Plato I* was taken from a high platform specially erected for the purpose.

"It is probable that Gommatā was cut out of a boulder which rested on the spot, as it would have been a work of great difficulty to transport a granite mass of this size up the oval hillside. It is larger than any of the statues of Rameses in Egypt."

The figure is standing with shoulders squared and arms hanging straight. Its upper half projects above the surrounding ramparts. It is carved in a fine-grained light-grey granite, has not been injured by weather or violence, and looks as bright and clean as if just from the chisel of the artist.

The face is its strong point. Considering the size of the head, which from the crown to the bottom of the ear measures six feet six inches, the artist was skilful indeed to draw from the blank rock the wondrous contemplative expression touched with a faint smile, with which Gommatā gazes out on the struggling world.

Gommatāśvara has watched over India for only 1000 years, whilst the statues of Rameses have gazed upon the Nile for more than 4000. The monolithic Indian saint is thousands of years younger than the prostrate Rameses or the guardians of Abn Simbal, but he is more impressive, both on account of his commanding position on the brow of the hill overlooking the wide stretch of plain and of his size."

"The statues of this Jaina saint (Gommatā) are among the most remarkable works of native art in the south of India. Three of them are well known, and have long been known to Europeans. That at Śravaṇa Belgola attracted the attention of the late Duke of Wellington when, as Sir A. Wellesley, he commanded a division at the siege of Seringapatam. He, like all those who followed him, was astonished at the amount of labour such a work must have entailed, and puzzled to know whether it was a part of the hill or had been moved to the spot where it now stands. The former is the more probable theory. The hill is one mass of granite about 400 feet in height, and probably had a mass or Tor standing on its summit—either a part of the subjacent mass or lying on it. This the Jains undertook to fashion into a statue 53 feet in height, and have achieved it with marvellous success. The task of carving a rock standing in its place the Hindu mind never would have shrunk from, had it even been twice the size; but to move such a mass up the steep smooth

side of the hill seems a labour beyond their power, even with all their skill in concentrating masses of men on a single point. Whether, however, the rock was found *in situ* or was moved, nothing grander or more imposing exists anywhere out of Egypt, and even there no known statue surpasses it in height, though, it must be confessed, they do excel it in the perfection of art they exhibit¹."

Inscription No. 234 (85), of about 1180, which is in the form of a short Kāvya poem in praise of Gommatā, composed by the Jaina poet Boppapa, also known as Sujanōttama, gives the following particulars about Gommatā:—

He was the son of Purudāyā or the first Tirthankara and the younger brother of Bharata. His other name was Bahubali or Bhujabali. There was a struggle for empire between the brothers, which resulted in Bahubali generously handing over the kingdom of the earth to the defeated elder brother and retiring from the world in order to do penance. He thus became a Kevīnī, and attained such eminence by his victory over *karma*, that Bharata erected at Paudānapurā an image in his form, 525 bow-lengths in height. In course of time the region around the image having become infested with innumerable *kukkūṣa-sarpas*² or cockatrices (see Plate XXVI), the statue came to be known as Kukkuṭēśvara. It afterwards became invisible to all except the initiated. But Chamunda-Rāya, having heard a description of it, set out with the desire of seeing it. Finding, however, that the journey was beyond his power owing to the distance and inaccessibility of the region, he resolved to erect such an image himself and with great effort succeeded in getting this statue made and set up.

The same inscription describes Gommatā thus:—

When an image is very lofty, it may not have beauty; when possessed of loftiness and real beauty, it may not have supernatural power: loftiness, real beauty and mighty supernatural power being all united in it, how worthy of worship in the world is the glorious form, comparable to itself, of Gommatēśvara-Jina? When it is said that Maya (the artist of the gods), Indra and the lord of serpents are unable respectively to draw a likeness, to take a full view and to undertake the praise of it, who else are then able to draw a likeness, to take a full view and to undertake the praise of the matchless form of wondrous beauty of the southern Kukkuṭēśvara?³ The famous world of the Nāgas always forming the foundation, the earth the base, the points of the compass the walls, the region of heaven the roof, the cars of the

1. Fergusson's *History of Indian and Eastern Architecture*, II, 72.

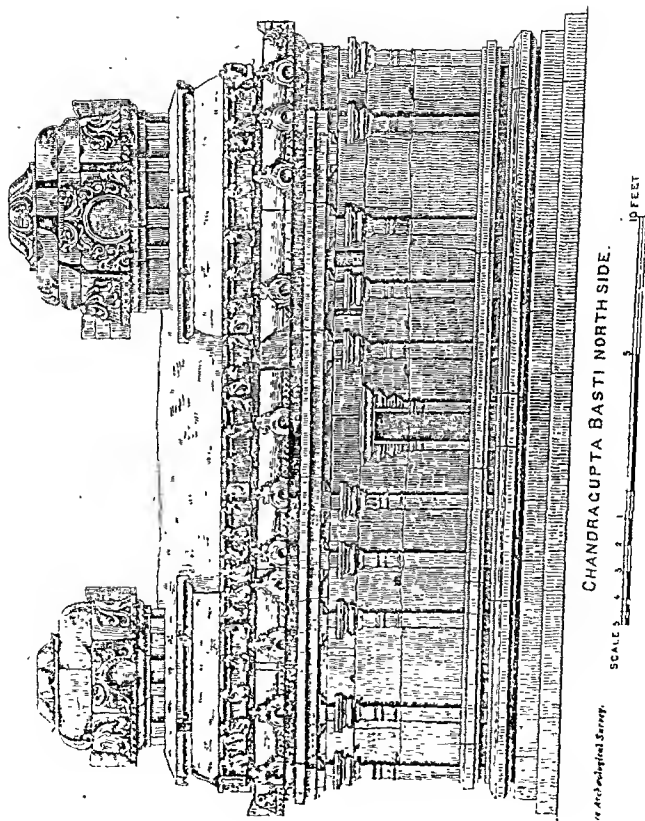
2. More properly the half-brother, as they were sons by different wives: Bharata's mother was Yaśasvatī, and Bahubali's mother was Sunanda.

3. The *kukkūṣa-sarpa* is a fowl with a serpent's head and neck. It is the emblem of Padmāvatī.

4. Though possessed of 1000 eyes.

5. Though possessed of 2000 tongues.

6. In allusion to the Kukkuṭēśvara of Paudānapura in the north. See also No. 349 (138)



CHANDRACUPTA BASTI NORTH SIDE.

Myrae Archaeological Survey.

gods above the towers, and the cluster of brilliant stars the inner broad jewel-awning, the three worlds enlightened by Jina's sayings have thus become the abode of Gommatêśa. Is he of matchless beauty? he is Cupid;¹ is he mighty? he is the conqueror of the emperor Bharata; is he liberal? he gave back the whole earth though he had completely conquered it; is he free from attachment? he is engaged in penance and contents himself with the two feet of earth given to him; is he possessed of perfect knowledge? he has destroyed the bonds of *karma*; this said, how exalted is Bâhubaliśa? No man shall take pleasure in killing, lying, stealing, adultery and covetousness; if he does, he will lose for ever this world and the next: lo! Gommatâdêva looks as if proclaiming this standing on high. The ant-hills and the pressing and entwining creepers on the body looking as if the earth and creeper-like women owing to their grief came and tightly embraced him, saying "why have you forsaken us", the state of Gommatâdêva's intense application to penance was worthy to be honored by the lords of serpents, gods and sages.

The account given of Gommatâ in this inscription is repeated with some additions and variation in the details in several literary works such as the *Bhujabali-sataka*, of about 1550, by Doḍḍaiya of Piriyaṭṭaṇa, the *Bhujabali-charite*, of 1614, by Panohaḥaṇa of Śravaṇa Belgola, the *Gommatêśvara-charite*, of about 1780, by Anantakavi, the *Rajavali-kathe*, of 1838, by Dêvachandra, and the *Sthalapurâṇa* of Śravaṇa Belgola. Of these, the first work is in Sanskrit and the others in Kannaḍa. *Bhujabali-charite* states that Âdinâtha had two sons, Bharata by his wife Yaśasvati and Bhujabali by his other wife Sunandê. Bhujabali married Ichchhâdêvi and was the ruler of Paudanapṛta. Owing to some misunderstanding there was a battle between the two brothers, in which Bharata was defeated. Bhujabali, however, renounced the kingdom and became an ascetic. Bharata had a golden statue, 525 *mâras*² in height, of Bhujabali made and set up. Only the gods worshipped the image, the region having become inaccessible to human beings owing to *kukkuṭa-sarpas* which infested it. A Jaina teacher, named Jinasêṇa, who visited southern Madhura, gave an account of the image at Paudanapura to Kâlâlâdêvi, mother of Châmuṇḍa-Râya, who vowed that she would not taste milk until she saw Gommatâ. Being informed of this by his wife Ajitâdêvi, Châmuṇḍa-Râya set out with his mother on his journey to Paudanapura. In the course of the journey he stopped at Śravaṇa Belgola, went up the smaller hill to pay homage to Pârśvanâtha of the Chandragupta-basti and to the footprints of Bhadrabâhu, and descended. The same night Padmâvatî and Brahma appeared to him in a dream and said, "Around the god at Paudanapura to a considerable distance *kukkuṭa-sarpas* keep guard and will not allow any one to approach. It is not therefore possible for you to see him. Pleased with your devotion, he will, however, manifest himself to you on the summit of the larger hill. Purify

1. Bâhubali is believed to be Cupid incarnate.

2. A *mâra* or *vyâma* is the measure of length equal to the space between the tips of the fingers of either hand when the arms are extended.

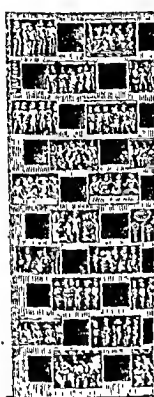
yourself and discharge a golden shot from your bow from the smaller hill and the god will instantly become visible." The mother, too, had a similar dream. The next morning Chāmunḍa-Rāya purified himself and standing on a rock on the smaller hill, facing south, discharged from his bow a golden shot to a boulder on the larger hill. As soon as the shot struck the boulder, the head of Gommaṭa revealed itself. When afterwards the officiating priest placed a diamond chisel on the boulder and struck it with a jewel hammer, the layers of stone fell off and the full image became visible. Then with the help of sculptors Chāmunḍa-Rāya caused to be made the Pātāla-gaṇḍa with Brahma to the right, the Yaksha-gaṇḍa with Brahma in front, the upper storey, the Tyāgada-kamba with Brahma, the entrance known as Akhaṇḍa-bāgim carved out of a single stone, and flights of steps here and there.

He then made elaborate arrangements for performing the *abhishēka* or anointment of Gommaṭa. But, to his grief, the milk used for anointing the image would not descend lower than the thighs. Being at a loss to know the reason for this, he sought the advice of his guru who directed him to use for anointment the little milk that an old woman had brought in a white *gulla-kāyī* (the fruit of the egg plant). When the priests poured this milk on the head of the image, it instantly ran down all over the statue in streams and covered the hill. The old woman was beforehand known as Gullakāyājī. Chāmunḍa-Rāya then founded a village at the foot of the hill and granted for the god a large number of villages (68 named) of the revenue value of 96,000 *varaḥas*. When he asked his guru Ajitasēna as to the name to be bestowed on the village newly built, he said, "as the old woman who had brought milk in a white *gulla-kāyī* obtained celebrity by immersing the god in that milk, it is appropriate that the village should be named Belgoḷa." He accordingly named the village Belgoḷa and had also a stone image of Gullakāyājī made (Plate XXVI). He obtained renown by founding this modern (*abhinava*) Paudanapura.

The author of this work, Paṇḍabāṇa, is named in inscription No. 250 (84), of 1634.

The items of additional and variant information given in the remaining works may now be briefly noticed. The *Bhujabali-sataka* of Doḍḍaiya states that king Rājamalla, a lay disciple of Simhanandi, was the ruler of Madhura in the Drāviḍa country. His minister was the Brahmakshatra-śikhamaṇi Chāmunḍa-Rāya, a lay disciple of Simhanandi's disciple Ajitasēna and of Nēmicandra. It was a merchant that informed Rājamalla of the existence of an image of Gommaṭa made of the precious stone *karkēṭana* at Paudanapura. On hearing this Chāmunḍa-Rāya took leave of the king and set out with his mother and his guru Nēmicandra. When he shot golden arrows from the smaller hill, Gommaṭa of Paudanapura became manifest on the larger hill. He granted a number of villages for the god and king Rājamalla, on hearing of his munificence, bestowed upon him the title

of Rāya. The *Gommaṭēśvara-charite* tells us that on Chāmuṇḍa-Rāya shooting arrows the image of Gommaṭa revealed itself to him. He got it touched up and im-



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the origin of the image of Chāmuṇḍa-Rāya is the year 600 of the Kaliyuga era.

Different estimates of the height of Gommaṭa have been given — 70 feet 3 inches by Buchanan and 60 feet 3 inches by Sir Arthur Wellesley. Mr. Bowring,

-of Rāya. The *Gommaṭṭavara-charite* tells us that on Chāmunda-Rāya shooting arrows the image of Gommaṭa revealed itself to him. He got it touched up and improved by sculptors and then had it consecrated. The *Sthalapurāṇa*, an English translation of which is given in the *Indian Antiquary* (II, 130), states that Chāmunda-Rāya, on his way to Paudanapura, heard of the existence of a statue of Gommaṭa, 18 bows high, at Belgola. He consecrated the image and granted for it villages of the revenue value of 1,96,000 *varahas*. Gullakāyaji was the goddess Padmāvatī who, in order to break the pride with which Chāmunda-Rāya had become elated at the accomplishment of his vast undertaking, appeared, by order of the god, in the guise of an aged poor woman at the time of the anointment of the statue. According to the *Rājavali-kathe* she was the goddess Kāshmaṇḍini. This work further says that the image of Gommaṭa at Belgola was formerly worshipped by Rāma and Rāvaṇa, as also by the latter's wife Maṇḍodari. The *Muniyaṇḍa-bhyudaya* of Chidānandakavi (c. 1680) furnishes the information that Rāma and Sītā brought the images of Gommaṭa and Pārśva from Lankā and were worshipping them respectively on the larger and the smaller hills. Unable to lift them up, they left them there and went their way.

As stated before (p. 12), inscription No. 234 (85), of about 1180, makes the clear statement that Chāmunda-Rāya had the statue of Gommaṭa made. The same statement is also made in inscription No. 254 (105), of 1298. We have further synchronous records Nos. 175 (76), 176 (76), and 179 (75) in Kannāḍa, Tamiḷ and Maḥarāṭhi languages respectively engraved at the sides of the image itself stating the same fact. The period of the last three inscriptions is evidently that of Chāmunda-Rāya who, according to inscription No. 345 (137), of about 1159, was the minister of the Ganga king Rājamalla whose reign began in 974 and ended in about 984. Between these dates must the statue have been erected, since according to tradition the consecration took place during Rājamalla's reign. But as a Kannāḍa work on the 24 Tirthankaras, popularly known as Chāmunda-Rāya-purāṇa, composed by Chāmunda-Rāya in 978, does not mention the erection of the statue in the long account it gives of the author's achievements, it is reasonable to conclude that the image was set up after 978. We may in the absence of more precise information put down the date of the completion of the colossus and of these inscriptions as 983. In the face of these inscriptions recording in unambiguous language that Chāmunda-Rāya had the image made, it is needless to say anything about the stories mentioned above regarding its existence from the time of Rāma and Rāvaṇa. The traditional date of the consecration of Gommaṭa by Chāmunda-Rāya given in several literary works is Sunday the fifth lunar day of the bright fortnight of Chaitra of the cyclic year Vihhava corresponding to the year 600 of the Kaliyuga era.

Different estimates of the height of Gommaṭa have been given — 70 feet 3 inches by Buchanan and 60 feet 3 inches by Sir Arthur Wellesley. Mr. Bowring,

then Chief Commissioner of Mysore, says, "The colossal statue was measured by my order on the 1st of January 1865 and the height then assigned was 57 feet. The measurement was made by the Amildar." In his *Eastern Experiences* (page 74) he says, "A platform was specially erected to ascertain the exact height of the statue, which was found to be 57 feet, and not 70 feet, as generally supposed." Measurements of the different parts of the image taken by an officer of the Public Works Department in 1871 are given on page 129 of volume II of the *Indian Antiquary*. Advantage was taken of the platforms and scaffolding then erected for the anointment of the god to secure accurate measurements, but owing to the interference of the priests the work could not be completed. The following were the dimensions obtained :—

Feet. Inches.				Feet. Inches.			
Total height to the bottom				Breadth across the pelvis	13	0	
of the ear	50	0		Do at the waist	10	0	
From the bottom of the ear				From the waist and elbow			
to the crown of the head				to the ear ...	17	0	
(not measured), about	6	6		From the armpit to the ear	7	0	
Length of the foot	9	0		Breadth across the shoulders	26	0	
Breadth across the front of				From the base of the neck			
the foot	4	6		to the ear	2	6	
Length of the great toe	2	9		Length of the forefinger	3	6	
Half girth at the instep ...	6	4		Do middle finger.	5	3	
Do of the thigh	10	0		Do third finger	4	7	
From the hip to the ear	24	6		Do fourth finger.	2	8	
Do coccyx to the ear	20	0					

These measurements appear to be fairly correct. The height of the statue may be put down at 57 feet. In a palm-leaf manuscript in the private library of Mr. Aramane Jinachandraiya at Mysore which I examined a few years ago I came across a number of Sanskrit stanzas composed by a Jaina poet of the name of Śantarāja-paṇḍita giving the measurements of the different parts of the image in *laṣṭas* (cubits) and *angulas* (finger-breadths). This poet, who bore the title of Ka-vi-chakravartī or emperor of poets, also wrote in 1820 a big Sanskrit poem styled *Sarasajanachintāmaṇi*. The stanzas mentioned above are 16 in number. We learn from the last stanza that the poet himself took the measurements by order of his patron, the Mysore king Kṛṣṇa-Rāja-Oḍeyar III, on the occasion of the anointment of the god caused to be performed by that king. In the first stanza he states that the measurements are given for the pious contemplation of his co-religionists and for the astonishment of the adherents of other religions. Other names used for Gommaṭa are Dūṛṣaḥ, Bāhubali and Saṇṇandi (son of Saṇḍanda).

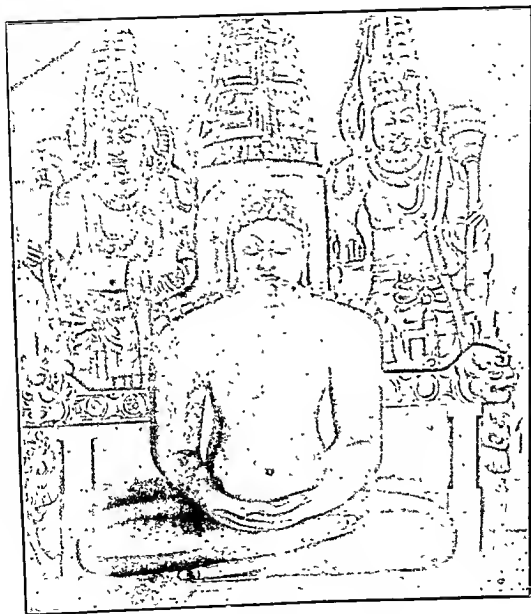
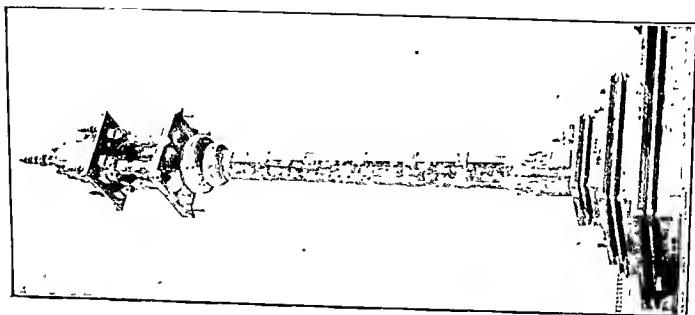
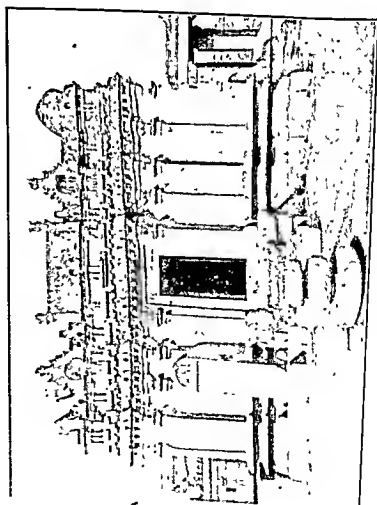


FIGURE OF ADISVARA IN KATTALE-BASTI



2 MANASTAMBA IN FRONT OF
PARSVANATHA-BASTI



1. FRONT VIEW OF SASANA-BASTI
Survey Archaeological

There seems to be some mistake in stanza 14. The following are the measurements given :—

	Cubits	Finger- breadths.		Cubits	Finger- breadths.
From the foot to the crown of the head	36½	0	From shoulder to shoulder	16	0
From the foot to the navel	20	0	The lines around the nipple	4	9
From the navel to the head	16½	0	Girth of the waist	20	0
From the chin to the crown of the head	6	3	From the shoulder to the middle finger	18½	0
Length of the ear	2½	0	Girth of the wrist ...	6½	0
From ear to ear	8	0	Length of the thumb.	2½	0
Girth of the neck	10½	0	Length of the great toe	2 4½	0
Height of the neck	1½	0	Length of the foot	4	1

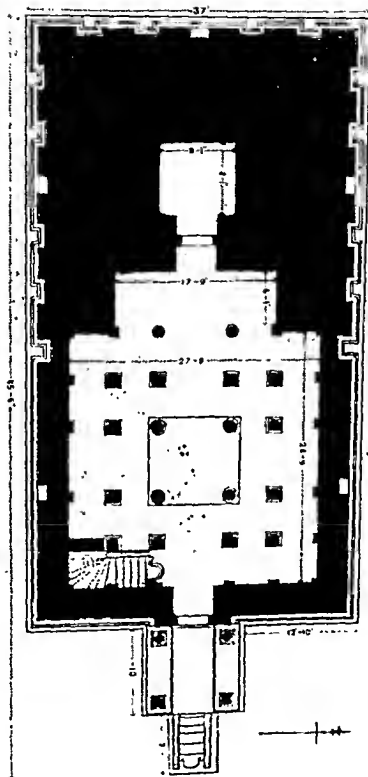
According to the poet the height of the statue is 54 feet 3 inches. He also gives the dimensions of several parts not given in the previous list. I give below the stanzas for the information of scholars :—

Jayati Belugula-śrī-Gōmatésōsya mūrtēḥ
 parinitim adbhutāṁ vachmi sarvatra harṣāt
 sva-sāmayaja-janānam bhāvanādēśanārtham
 para-sauaya-janānam adbhutārtham cha śakṣāt 11
 pādān mastaka-madhya-dēśa-charanam pādārdha-yunma tu śaṣṭi-
 trimśadd-hasta-mitōchchhrayōsti hi yathā śrī-Dōrbali-svāmināḥ
 pādād vimśati-hasta-sannibha-mitir nābhyaṁ asty uchchhrayaḥ
 pādārdhanvita-śhōḍaśōchchhraya-bharō nābhēś sīrōntam tathā 12
 chubukān mūrdha-paryantam śrīmad-Bāhuballīnāḥ
 asty anguli-trayī-yukta-hasta-śaṣṭka-pramōchchhrayaḥ 13
 pādātrayādbikya-yukta-dvi-hasta-pramitōchchhrayaḥ
 pratyēkaṁ karmayōr asti bhagavad-Dōrballīnāḥ 14
 paśchād Bhujaballīśasya tiryag-bhāgēsti karmayōḥ
 aśṭa-hasta-pramōchchhrayaḥ pramākriddhīḥ prakīrtitāḥ 15
 Saunandēḥ paritāḥ kaṇṭham tiryag asti manoharam
 pāda-trayādhika-dāśa-hasta-pramita dirghatā 16
 Sunanda-tanujasyāsti purnatāt kaṇṭha-sūchchhrayaḥ
 pāda-trayādhikya-yukta-hasta-pramiti-niśchitāḥ 17
 bhagavad-Gōmatēśasyāmsayōr antaram asya vai
 tiryagayatir asyiva khalu śhōḍaśa-hasta-mā 18
 vakṣaś-chūchuka-saṁplakṣya-rakṣā-dvitya-dirghatā

navāṅgulādhikya-yukta-ohatur-hasta-pramāṣitūḥ 101
 paritō-madhyam ētasya paritātvrēna vistrītiḥ
 asti vimśati-hastānam pramāṇam Dōrbalīśināḥ 1101
 madhyamāṅguli-paryantam ekandhād dirghatvam īsitūḥ
 bāhu-yugmasya pādābhyam yutāśṭādaśa-hasta-mā 1111
 manibandhasyāsya tiryak-paritātvrāt samantataḥ
 dvi-pādādhika-shuḍḍ-hasta-pramāṇam pariganyate 1121
 hastāṅgushthōchchihirayōṣṭy ayaikāṅgushthāt pad-dvi-hasta-mā
 lakshyatō Gōmaṭēśasya jagad-Aścharya-kāripāḥ 1131
 pādāṅgushthasyāya dairghyam dvi-pādādhikata-yujāḥ
 chatusṭṭayasya hastānam pramāṇam iti nīśchitam 1141
 divya-śrī-pāda-dirghatvam bhagavad-Gōmaṭēśināḥ
 saikāṅgula-ohatur-hasta-pramāṇam iti varṇitam 1151
 śrīmat-Krishṇa-nripāla-kārita-mahā-sampēka-pājōtsavē
 śisṭyā tasya kaṭāksha-rōchir-anṛita-snātēna Śāntēna vai
 anitam kavi-chakravarty-urutara-śrī-Śantarājēna tad
 vikshyēttam parimāṇa-lakṣanam ihakāridam ētad-vibhōḥ 1161

Reference has been made more than once to the anointment of Gommaṭa. This is popularly known as *mastakābhishēka* or the head-anointing ceremony, and is performed only at certain conjunctions of the heavenly bodies at intervals of several years, and at a great cost. It is called *mahābhishēka* in inscription No. 231, of about 1500, which seems to fix the amounts to be paid to the officiating priests, the stone-masons, carpenters and other workmen, and for the supply of milk and curds. The earliest reference to *mastakābhishēka* is found in No. 254 (105), of 1398, which states that Paṇḍitārya had it performed seven times. The poet Pan-chahāṇa refers to an anointment caused to be performed by one Śāntavarṇi in 1612, Anantakavi to another conducted at the expense of Viśālāksha-paṇḍita, the Jaina minister of the Mysore king Chikka-Dēva-Rāja-Oḍeyar, in 1677, and Śāntarāja-paṇḍita, as stated above, to a third caused to be performed by the Mysore king Krishṇa-Rāja-Oḍeyar III in about 1825. Reference is made to a similar ceremony performed in 1827 in 223 (98), to another in 1871 in the *Indian Antiquary* (II, 129) and to another still in 1887 in the *Harvest Field* (for May 1887). The latest, to my knowledge, was the one conducted in 1909. The anointment performed in 1887 was at the expense of the Kolhāpūr Svāmi, who is said to have spent Rs. 30,000 for the purpose. The following account of the ceremony is taken from the *Harvest Field* :—

The 14th March last was the day of anointing for the statue of Gommaṭēśvara. It was a great day, in anticipation of which 20,000 pilgrims gathered there from all parts of India. There were Bengalis there, Gujaratis also, and Tamil people in great numbers. Some arrived a full month before the time and the stream



CHĀMUNDAṚĀYA BASTI

SCALE 0 5 10 15 20 25 FEET

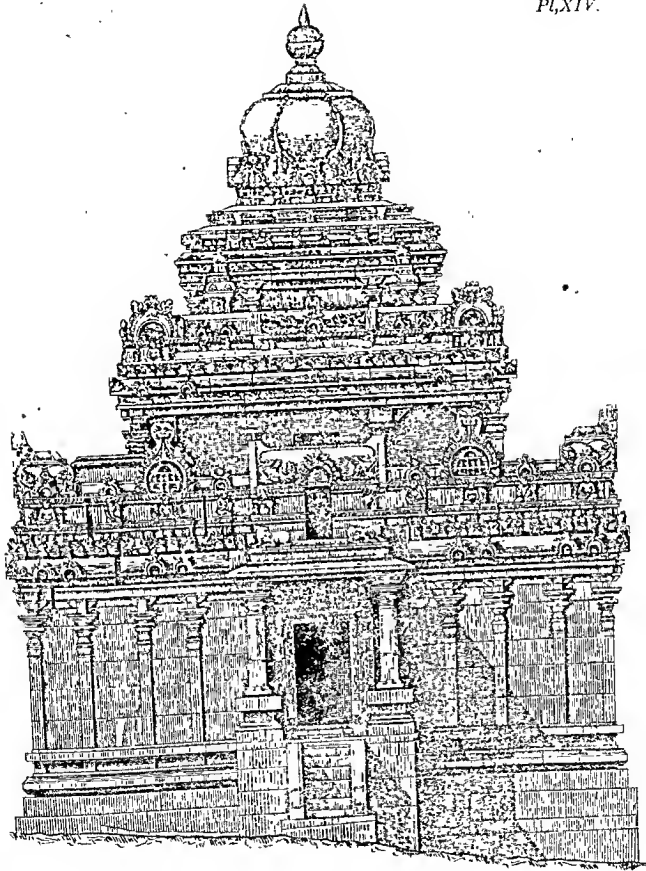
continued to flow until the afternoon of the day of the great festival. For a whole month there was daily worship in all the temples, and *pāda-pūjā* or worship of the feet of the great idol besides. On the great day, the 14th, the people began to ascend the hill even before dawn in the hope of securing good places from which to see everything. Among them were large numbers of women and girls in very bright attire, carrying with them brass or earthen pots. By 10 o'clock all available space in the temple enclosure was filled. Opposite the idol an area of 40 square feet was strewn with bright yellow paddy, on which were placed 1,000 gaily painted earthenware pots, filled with sacred water, covered with cocoanuts and adorned with mango leaves. Above the image was scaffolding, on which stood several priests, each having at hand pots filled with ghee, milk and such like things. At a signal from the Kolhāpār Svāmī, the master of the ceremonies, the contents of these vessels were poured simultaneously over the head of the idol. This was a sort of preliminary bath, but the grand bath took place at 2 o'clock. Amid the horrible dissonance of many instruments the thousand pots already mentioned were lifted as if by magic from the reserved area to the scaffolding and all their contents poured over the image, the priests meanwhile chanting texts from the sacred books. Evidently the people were much impressed. There were mingled cries of 'Jai jai Mahārāja', and 'Ahaha, ahaha', the distinctive exclamations of Northern and Southern Indians to mark their wonder and approval. In the final anointing fifteen different substances were used, namely, water, cocoanut meal, plantains, jaggery, ghee, sugar, almonds, dates, poppy seeds, milk, curds, sandal, gold flowers, silver flowers, and silver coin. With the gold and silver flowers there were mixed nine varieties of precious gems; and silver coin to the amount of Rs. 500 completed the offering.

Plate XXII shows the back view of Gommatēśvara and Plate XXIII his bust. There is a story that after the conversion of the Hoysala king Viśṇuvardhana to the Vaiṣṇava faith, the Vaiṣṇava apostle Rāmanujācārya mutilated the statue of Gommatā so as to ruin it as an object of worship. No trace, however, remains of such injury, unless it be that the forefinger of the left hand, which is shorter than it should be, had a piece struck off below the first joint and was afterwards sculptured into a perfect finger again. This particular form of desecration would easily have suggested itself if it be true, as tradition has it, that the change of the king's religion was in some degree brought about by the refusal of his Jaina guru to take food from him by reason of the king's mutilation in the shape of the loss of one of his fingers.

There are two more colossal images of Gommatā known to exist, one at Karkala and the other at Ēnūr, both in the South Kanara District. The image at Karkala, 41 feet 5 inches high, was erected by Vira-Pandya in 1432 at the advice of the Jaina teacher Lalitakīrti of Panasōge, while that at Ēnūr, 35 feet high, was

set up in 1604 by Timmaraja of the family of Chāmunda at the instance of Chārūkīrti-pāṇḍita of Belgola. The Karkala statue was moved to the spot where it now stands. In a Kannada poem named *Karkalada-Gommaṭṭavaracharite* written by Chandrama in about 1646 it is stated that the statue was placed on a long cart of twenty wheels and dragged up and that the process occupied a month. These two images are identical with the one at Śravaṇa Belgola in the way in which they are represented, but differ considerably in the features of the face. The Belgola statue is not only the most ancient in date and considerably the highest of the three, but from its striking position on the top of a very steep hill and the consequently greater difficulty involved in its execution is by far the most interesting. Of the accessories of these images, the ant-hills, with serpents issuing from them, which surround the lower limbs, and the climbing plant which twines round both legs and arms are worthy of notice. They are found in all the three statues, and are intended to symbolise the complete absorption in penance of the ideal ascetic until the ant-hills arose at his feet and creeping plants grew round his limbs.

On both sides of the image of Gommaṭa on Vindhyagiri, a little to the front, are two chauri-bearers, about 6 feet high, beautifully carved and richly ornamented, the one to the right being a male, Yaksha, and the other a female, Yakshi (Plate XXIV, 1 and 2). They hold a fruit in the other hand. To the left of the colossus is a circular stone basin called *Lalitasarovara* (or the lovely pond), the name being engraved on the ant-hill opposite to it, which receives the water used for the sacred bath of the image. When the basin is full, the excess water flows in a drain covered with slabs to a well in front of the statue and from there is conducted beyond the temple enclosure to a cave near the entrance known as Gaṇḍakavyajjibagilu. The *maṇḍapa* or pillared hall in front of Gommaṭa is decorated with nine well carved ceilings. Eight of them have figures of the *ashṭa-dikpālakas* or regents of the eight directions in the centre surrounded by other figures, while the central one has in the middle a fine figure of Indra holding a *kalata* or water vessel for anointing Gommaṭa (Plate XXV). The ceilings are artistically executed, and, considering the material used, namely, hard granite, the work redounds to the credit of the sculptors. From the inscription in the central ceiling, No. 221, it may be inferred that the hall was caused to be erected by the minister Baladeva in



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FRONT ELEVATION OF CHAMUNDARAYA BASTI

SCALE 5 10 15 20 FEET.

the early part of the twelfth century. Inscription No. 257(115), of about 1160, states that the general Bharatamayya had the *happalige* (? railing) of the hall around Gommatādēva built; No. 182 (78), of about 1200, records that Basavi-setṭi, a lay disciple of Nayakīrti-siddhānta-chakravartī, caused the wall of the enclosure, and the twenty-four Tirthankaras to be made, and his sons the lattice-windows in front of those Tirthankaras; and No. 223 (103), of 1509, gives the information that Channa-Bommarasa, son of Kēśavanātha who was the chief minister of the Chāṅgāḷva king Mahādēva, and the *śrāvakas* (Jaina laymen) of Nanjarīyapaṭṭana caused the *ballivāḍa* (? upper storey) of Gommatasvāmi to be renovated.

The Enclosure.—Inscriptions Nos. 177 (76) and 180 (75) in Kannada and Maḥarāṣṭhī languages respectively engraved on either side of the image immediately below those of Chāmunda-Rāja (p. 15) state that the enclosure around Gommatā was caused to be made by Ganga-Rāja. The fact is also mentioned in several other inscriptions, namely, Nos. 73 (59), of 1118, 125 (45) and 251, of about the same date, 210 (90), of about 1175, and 397, of ? 1179. Ganga-Rāja was the general of the Hoysala king Viṣṇuvardhana. As the erection of the enclosure is mentioned in records of 1118 and onwards and not mentioned in No. 127 (47), of 1115, we may conclude, that it was built between these dates, most probably in 1117. The enclosure has certainly detracted from the imposing and picturesque effect the gigantic image must previously have presented when standing alone in its naked sublimity on the summit of the hill. But probably it was required during the time of Gauga-Rāja for protecting the statue from injury.

The cloisters in the enclosure around Gommatā enshrine 43 images. With the exception of three, two of which represent the Yakṣī Kūṣhmāṇḍinī and the third Bāhubali or Gommatā, all of them represent Tirthankaras, there being in some cases two or more figures of the same Tirthankara, set up apparently at different periods. Several of the images bear inscriptions on their pedestals stating by whom they were erected. For convenience of reference the names of the twenty-four Tirthankaras are given below:—

- | | | |
|--------------------------|---------------------------------|-----------------------------|
| 1. Rishabha or Ādinātha. | 9. Pushpadanta or Suvīdhinātha. | 17. Kunthunātha. |
| 2. Ajitanātha. | 10. Śitalanātha. | 18. Aranātha. |
| 3. Śambhava. | 11. Śrēyāmsa. | 19. Mallinātha. |
| 4. Abhinandana. | 12. Vāsupōjya. | 20. Munisuvrata. |
| 5. Sunatinātha. | 13. Vimalanātha. | 21. Naminātha. |
| 6. Padmaprabha. | 14. Anantanātha. | 22. Neminātha. |
| 7. Supārśvanātha. | 15. Dharmānātha. | 23. Pārśvanātha. |
| 8. Chandraprabha. | 16. Śāntinātha. | 24. Mahāvīra or Vardhamāna. |

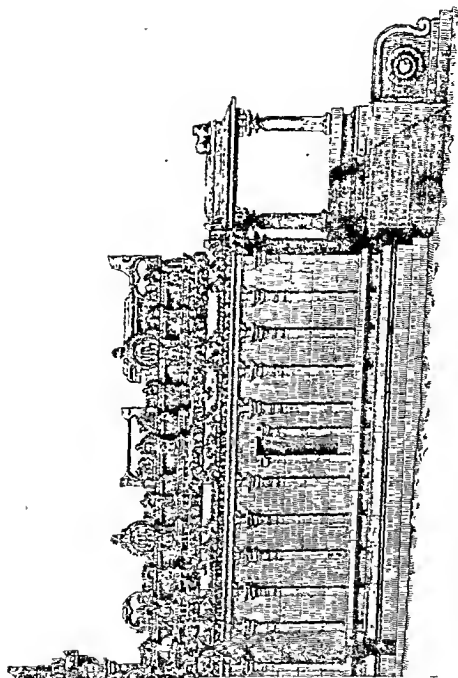
The figures in the cloisters may now be noticed in order.

East side.—(1) Kūṣhmāṇḍinī, a seated female figure, about 3 feet high, bearing a fruit in the left hand and a bunch of flowers in the right. The inscription

on the pedestal, No. 185 (104), states that the image, which it names Yaksha-dévato, was caused to be made by Bamutl-seṭṭi, son of Kēti-seṭṭi, a lay disciple of Balachandradēva who was the disciple of Nayakīrti-siddhānta-chakravartī. The period of the epigraph may be about 1231. (2) Chandranātha or Chandraprabha, a standing marble figure, about 8½ feet high. (3) Pārśvanātha, about 5 feet high, with a seven-hooded canopy and a serpent-coil behind. (4) Śāntinātha, about 4½ feet high, with a rude *prabhavaḷi* or glory. (5) Rishubha, an inscribed image, about 5 feet high with *prabhavaḷi*. The inscription, No. 187, says that the statue was caused to be made by Basavi-seṭṭi, a lay disciple of Nayakīrti-siddhānta-chakravartī. Its period may be about 1180. (6) Nēminātha, about 5 feet high with glory. (7) Ajitanātha, about 4½ feet high. (8) Vasupājya, about 4½ feet high, with an inscription, No. 188, on the pedestal identical with the one on that of (5). (9) to (12) Vimalanātha, Anāntanātha, Naminātha and Śāinbhava, each about 4 feet high. (13) Supārśvanātha, about 4 feet high, similar to (3) but with a canopy of five hoods. (14) Pārśvanātha, about 6 feet high, similar to (3).

South side.—(15) Sambhava, an inscribed image, about 4½ feet high. The inscription, No. 189, states that the Jina was erected by the general Balleya, a lay disciple of Nayakīrti-siddhānta-chakravartī. The period of the record is about 1180. (16) to (21) Śīṭalanātha, Abhinandana, Chandraprabha, Pushpadanta, Munisuvrata and Śrēyāmsa, each about 4 feet high. (22)? Vimalanātha, about 4 feet high, with an inscription, No. 190, on the pedestal identical with the one on that of (15). (23) Kunthunātha, a seated figure, about 3 feet high, with no *prabhavaḷi*. (24) to (25) Dharmanātha and Nēminātha, each about 4 feet high. (26) Abhinandana, an inscribed image, about 4 feet high. The inscription, No. 193, says that the statue was set up by Auki-seṭṭi, a lay disciple of Balachandradēva who was the disciple of Nayakīrti-siddhānta-chakravartī. Its period may be about 1200. (27) Śāntinātha, also about 4 feet high, with an inscription, No. 194, on the pedestal stating that the image was caused to be made by Rāni-seṭṭi, a lay disciple of Nayakīrti-siddhānta-chakravartī. The date of the record is about 1180. (28) to (30) Aranātha, Mallinātha and Munisuvrata, each about 5 feet high. None of them has a *prabhavaḷi*.

West side.—(31) Pārśvanātha, similar to (14). (32) to (33) Śīṭalanātha and Pushpadanta, each about 4 feet high. (34) Pārśvanātha, also about 4 feet high, but with a serpent canopy and coil as in (3). (35) Ajitanātha, (36) Sumatinātha and (37) Vardhamāna are inscribed images, each about 4 feet high. The inscription on (35), No. 195, records that the image was caused to be made in about 1200 by the customs-officer Bhānudeva-heggade, a lay disciple of Nayakīrti-siddhānta-chakravartī's disciple Balachandradēva; that on (36), No. 196, that the statue was set up in about 1180 by Biddiyama-seṭṭi, a lay disciple of Nayakīrti-siddhānta-chakravartī; and that on (37), No. 197, that Basavi-seṭṭi, the same individual that set



TION OF CHAMUNDARAYA BASTI.



up (5) and (8), had the twenty-four Tirthankaras made. (39) Śāntinātha, about 4 feet high. (39) Mallinātha, an inscribed image, about 4 feet high. The inscription, No. 198, says that the statue was erected in about 1200 by Mahādēva-śeṭṭi of Kalala, a lay disciple of Nayakīrti-siddhanta-chakravartī's disciple Bālachandra-dēva. (40) Kōśhmāṇḍīni, a seated female figure similar to (1), about $1\frac{1}{2}$ feet high, holding a fruit in the left hand and resting the right on the head of a child. (41) Bāhubali, about 6 feet high. (42) Chandraprabha, a seated marble figure, about 3 feet high, with an inscription in Mārvaḍī, No. 201, on the pedestal stating that the image was set up in 1590 by Sōnavratmataji and a few others. (43) A smaller seated marble figure in the same shrine, also with a Mārvaḍī inscription, No. 202, recording that the statue was caused to be made in 1485 by Agnashaje Jagad As the inscriptions Nos. 197 and 182 (78) clearly state that Basavi-śeṭṭi had the twenty-four Tirthankaras made, we may conclude that a set of the twenty-four Tirthankaras out of the Jina figures in the enclosure was erected by him; but it is curious that only two of the Tirthankaras bear inscriptions, Nos. 187 and 188, stating that they were caused to be made by him.

At the sides of the entrance to the enclosure are two *dvārapālakas* or door-keepers, about 6 feet high. Plate XXIV 3 shows the *dvārapālaka* to the left of the entrance. Opposite to Gommatā, outside the enclosure, is a Brahmadēva pillar with a pavilion at the top, about 6 feet above the ground level, enshrining a seated figure of Brahmadēva. Below this pavilion stands the figure of Guṇākāyajji, about 5 feet high, facing Gommatā and holding a *guṇa-kāyī* (Plate XXVI). According to tradition (p. 14) these figures of Brahmadēva and Guṇākāyajji were caused to be made by Cchāmundā-Raya.

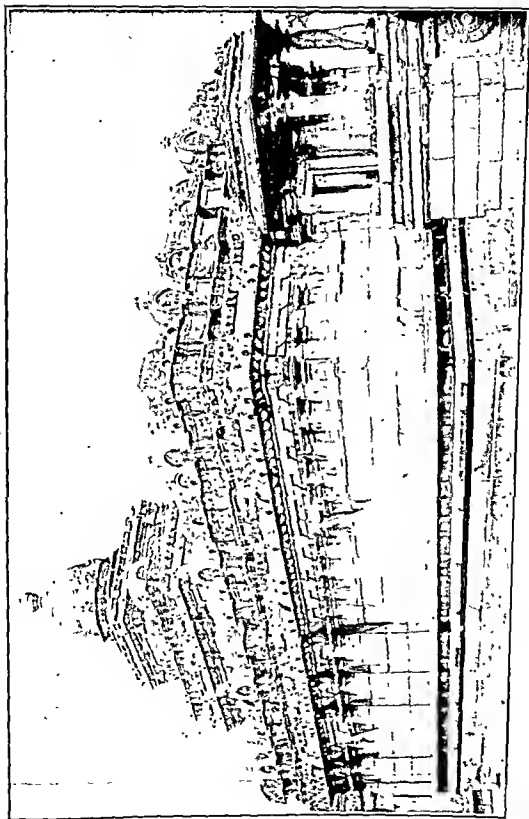
The other temples and objects of interest on the hill may now be briefly noticed.

5. *Siddhara-basti*.—This is a small temple enshrining a seated figure of a Siddha, about 3 feet high. On both sides of the figure stand two fine inscribed pillars, each about 6 feet high. They are similar to the inscribed pillar in the Mahānavami-maṇḍapa on the smaller hill (p. 8) and show elegant workmanship, especially in their tops which are in the form of a beautiful tower. Plate XXVII exhibits the pillar to the right of the Siddha figure. The inscription on it, No. 254 (105), is the epitaph of a Jaina teacher named Paṇḍitārya who died in 1398, the composer being the Sanskrit poet Arbaddāsa. The bottom panel of the tower represents a Jaina teacher seated on one side of a *phavanakolu* or stool giving instruction to his disciple seated on the other side. The second panel shows a seated Jina figure. The inscription on the other pillar, No. 258 (109), commemorates the death in 1432 of another Jaina teacher named Śrutamuni, the composer in this case being the Sanskrit poet Mangarāja.

4. *Akhaṇḍa-baḡilu*.—This entrance is so called because the whole doorway is carved out of a single rock. The lintel, which is well carved, shows a seated figure of Lakshmi bathed by elephants standing on either side (Plate XXIX, 2). According to tradition this doorway was caused to be made by Chāmunda-Rāya (p. 14). On both sides of this entrance are two small shrines, that to the right containing a figure of Bahubali, and the other a figure of his brother Bharata. Both the images bear inscriptions, Nos. 265 and 266, stating that they were erected by the general Bbaratēśvara, a lay disciple of Gaṇḍavinukta-saiddhanta-dēva. Their period seems to be about 1180. The erection of these statues by Bharatēśvara is also mentioned in another inscription, No. 267 (115), of about 1160, which tells us that the two shrines were built for beautifying the sides of the entrance to this holy place. It likewise tells us that the grand flight of steps leading to Akhaṇḍa-baḡilu was also this pious work of the same general. To the right of this entrance stands a big boulder, known as Siddhara-gaṇḍu (or the boulder of the Siddhas), on which are inscribed several inscriptions, the top portion being sculptured with rows after rows of seated figures representing Jaina gurus (Plats XXX). Some of the figures have labels below them giving their names.

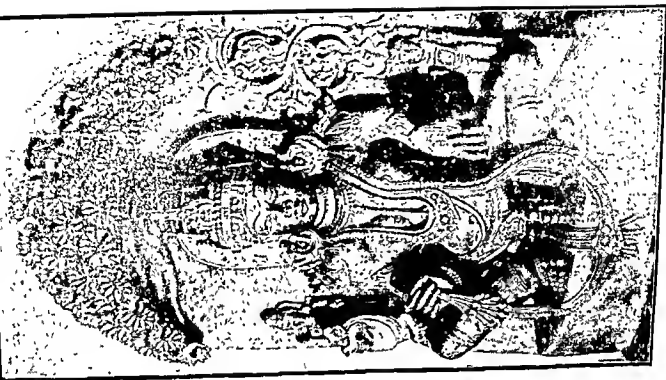
To the right of another entrance known as Guḷlakāyaji-baḡilu is sculptured on a rock a seated female figure, about one foot high, with folded hands. This figure has wrongly been taken by the people to represent Guḷlakāyaji and the entrance named after her. An inscription found below the figure, No. 477, of about 1300, tells us, however, that it represents the daughter of one Malli-seṭṭi and commemorates her death. This seated figure with folded hands in an obscure part of the hill can by no means represent Guḷlakāyaji, she being conspicuously represented by the figure standing opposite to Gommaṭa, holding a *guḷla-kāyī* in the hands (Plate XXVI).

3. *Tydgada Brahmadeva pillar*.—This elegantly carved pillar is a beautiful work of art. Plate XXVIII shows its south face. It is said to be supported from above in such a way that a handkerchief can be passed under it. Tradition, which says that Chāmunda-Rāya had it made, is confirmed by the inscription on the north base, No. 281 (109), which gives a glowing account of his exploits. If this inscription had been left intact we should perhaps have had the exact date of the erection of the great statue and a more precise account of the circumstances under which it was set up. But unfortunately Hergade Kanna, in order to have a short inscription of only two and a half lines incised regarding himself, No. 282 (110), appears to have caused three sides of Chāmunda-Rāya's original record to be entirely effaced, leaving only the present fragment on the north base. Kanna's inscription, which may be assigned to about 1200, is engraved on the south base and states that he had a Yaksha made for the pillar. Chāmunda-Rāya's inscription must have begun on the south base below the figures sculptured on it. Of these



SIDE VIEW OF CHAMUNDARAYA-BASTI

Mysore Archaeological Survey



YAKSHA AND YAKSHI IN CHAMUNDARAYA-BASTI

figures, the one flanked by chauri-bearers is said to represent Chāmuṇḍa-Rāya and the other his guru Nēmicandrā. In the Sanskrit commentary on the *Gommaṣasdra*, a work in Prākṛit, it is stated that the *Gommaṣasdra* was written by Nēmicandra for the instruction of Chāmuṇḍa-Rāya, the great minister of the Ganga king Rājamaḷla. Plate XXIX, 1 shows the pavilion over the pillar. The pillar is also popularly known as Chāgada-kaṁha (pillar of gifts), *chāga* being a corrupt form of the Sanskrit *tyāga*. The name is accounted for by the statement that it was the place where gifts were distributed.

7. *Chennanṇa-basti*.—This temple stands at some distance to the west of the Tyāgada Brahmadvēva pillar. Plate XXXI, 1 gives a view of the *basti* as also of the *done* or natural pond near it. It consists of a *garbhagriha*, a porch and a veranda and enshrines a seated figure, about 2½ feet high, of Chandranātha, the eighth Tirthankara. A *mānastambha* stands in front of it. From inscription No. 390, of 1673, it may be inferred that the temple was built by Chennanṇa at about that period. On two pillars of the veranda are carved, facing each other, a male and a female figure with folded hands. These probably represent Chennanṇa and his wife. To the north-east of the *basti* is a *maṇḍapa* or pillared hall situated between two *doṇes* or natural ponds.

2. *Odegal-basti*.—The Odegal-basti, also known as Trikūṭa-basti by reason of its having three cells facing different directions, is a fine structure, though with a plain exterior (Plate XXXI, 2). It stands on a lofty terrace, like the Śāntiśvara-basti on the smaller hill, with a high flight of steps leading up to it, and is called Odegal-basti because of the *odegals* or stone props that have been used for strengthening the walls. The main cell contains a fine figure of Ādinātha with a well carved *prabhāvali*, flanked by male chauri-bearers; the left cell, a figure of Nēminātha, and the right, a figure of Śāntinātha. All the three images are seated. On the rock to the west of the temple are engraved nearly thirty Mārvaḍi inscriptions in Nāgarī characters, Nos. 283 to 309, ranging in date from 1645 to 1841, which record the visits of pilgrims from Northern India.

1. *Chaurisatīrthakara-basti*.—This is a small shrine consisting of a *garbhagriha*, a *sukhandsi* and a porch. The object of worship is a slab of stone, about 2½ feet high, on which the figures of the twenty-four Tirthankaras are sculptured. Three large figures stand in a line at the bottom and above them, in the shape of a *prabhāvali*, are arranged small seated figures numbering twenty-one. A Mārvaḍi inscription in the shrine, No. 313 (118), states that the image of the twenty-four Tirthankaras was set up in 1649 by Chārukīrti-pandita, Dharamachandra and others:

Brahmadēva temple.—This is a small shrine at the foot of the hill near the beginning of the ascent containing a shapeless flat stone daubed with vermilion, which

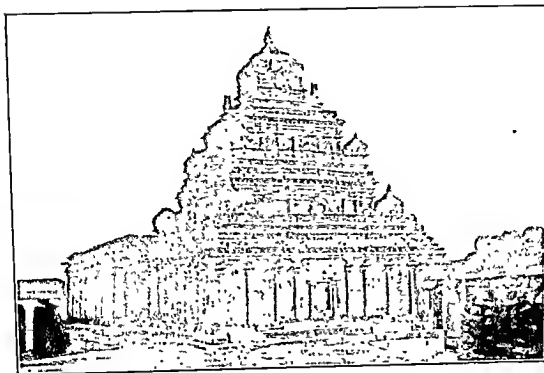
the people call Brahma or Jāruguppe Appa. From an inscription on the rock behind the shrine, No. 321 (121), we learn that the temple was erected by Rangaiya, younger brother of Gīri-gauḍa of Hīrisālī, probably in 1679. The shrine has an upper storey, evidently a later addition, which has a figure of Pārśvanātha.

Plate LVI, a gives the north view of both Chikka-beṭṭa and Doḍḍa-beṭṭa.

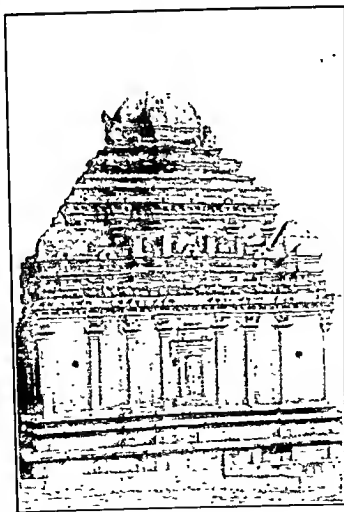
THE VILLAGE.

A brief account will now be given of the temples and other objects of interest at the village itself. As stated before, the village lies picturesquely between the two hills Chikka-beṭṭa and Doḍḍa-beṭṭa. Plate II gives the plan, and Plate XXXII the north view, of the village. The position of the important buildings, etc., is shown on Plate II. Plate XXXIII exhibits the south view of the *kalyāṇi* or pond in the middle of the village.

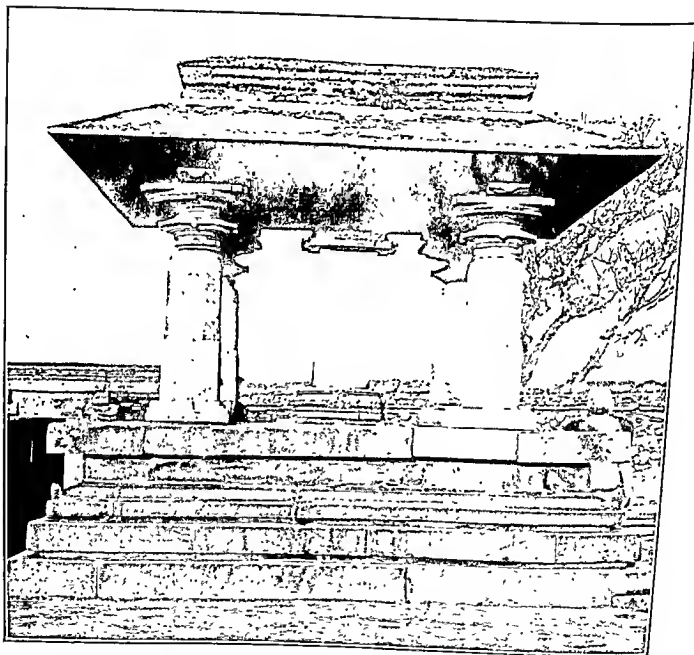
5. *Bhaṇḍāri-basti*.—This is the largest temple at Śravaṇa Beḷogla, measuring about 266 feet by 78 feet. It is a solid structure consisting of a *garbhagṛiha*, a *sukhandasi*, a *navaranga*, a porch, a *mukha-mantapa* and a *prākāra* or enclosure. Plate XXXIV gives its plan and Plate XXXV its front view. The *basti* is dedicated to the twenty-four Tīrthakaras and is hence known as the Chaturvīṃśati-Tīrthakara-basti. The *garbhagṛiha* has figures of the twenty-four Jinas, each about 3 feet high, standing in a line on a long ornamental pedestal. There are three doorways, the middle one being well carved, with large perforated screens at the sides of each. The figure opposite the middle doorway is Vasupājya, the twelfth Jina, with eleven figures to its right and twelve to the left. The *sukhandasi* has to the left figures of Padmavati and Brahma. A single slab, about ten feet square, covers the floor enclosed by the four central pillars of the *navaranga*. Similar slabs are also used for paving the front portion and the veranda. It would be interesting to know how these slabs, so gigantic in size, were got to their places. The *navaranga* doorway is well executed, especially its lintel which is carved with human and animal figures and foliage. A veranda runs round the main building, as also a stone railing (Plate XXXVI). The railing has uprights in the shape of round pillars, about 4 feet high, to which thick slabs, about 2 feet and 6 inches broad respectively, are mortised lengthwise at the bottom and the top, leaving an open space of about nine inches in the middle. The *madnastambha* in front of the *basti* is a fine monolith. The temple is popularly known as Bhaṇḍāri-basti because it was erected by Hulla, the *bhaṇḍāri* or treasurer of the Hoysala king Nārasimha I (1141-1173). From inscriptions Nos. 345 (137) and 349 (138) we learn that the *basti* was built in 1159, and that king Nārasimha, giving it the name of Bhavyachūdāmani, granted for its upkeep the village Savanēri. No. 345 speaks of it thus: "The general Hulla gladly caused this excellent Jina temple to be built with all adjuncts so that people said that it was a charming ornament of Gommatapura. Together with its



1. BACK VIEW OF GANDHAVARANA-BASTI



2. BACK VIEW OF SANTISVARA BASTI



MAHANAVAMI-MANTAPA, LAST VIEW

enclosure, dancing ball, two fine strongly built large Jaina dwellings at the sides, and mansion with doorways resplendent with various elegant ornaments of foliage and figures, the matchless temple of *Chatrurimsati-Tirthakaras*, resembling a mass of religious merit, was thus completed by *Halla*. ”

1. *Akkana-basti*.—This is the only temple in the village built in the Hoysala style of architecture. It is a fine structure consisting of a *garbhagriha*, a *sukhandsi*, a *navaranga* and a porch. Plate XXXVII shows its plan. The *garbhagriha* with a well carved doorway enshrines a standing figure, about 5 feet high, of *Parśvanātha*, sheltered by a seven-hooded serpent. In the *sukhandsi*, whose doorway is flanked by perforated screens, are seated, facing each other, fine figures of *Dharaṇendra* and *Padmavati*, the *Yaksha* and *Yakshi* of this Jina. They are about 3½ feet high and are canopied by a five-hooded serpent. The *navaranga* has four beautiful black stone pillars ornamented with bead work and nine elegantly executed ceilings which are nearly two feet deep. The pillars are polished and have a shining surface like those of the *Parśvanātha* temple at *Bastihalli* near *Halebid*. One of them is shown on Plate XXXVIII. The porch also has a fine ceiling. It has besides a railed parapet or *jagati* with a frieze in the middle of flowers between pilasters. The outer walls are decorated here and there with fine pilasters and miniature turrets. The tower, consisting mostly of uncarved blocks except for a row of figures from the bottom to the top in the four directions, has on its front embankment a beautiful panel very artistically carved with scroll work and surmounted by a *simha-lalāṭa* or lion's head (Plate XXXIX). The panel has a seated Jina figure under a *mukkoḍa* or triple umbrella in the centre flanked on either side by a male chauri-bearer, a standing Jina, and a *Yaksha* or *Yakshi*. The pedestal is flanked by elephants. The embankment has at its sides figures of *Sarasvati*. The tower itself has a seated Jina figure in front. The south wall of the *basti* being out of plumb, it is supported by a number of stone props. From the beautiful inscription which stands to the right of the porch, No. 327 (124), (Plate XL, 1), we learn that the temple was erected in 1181 by the Jaina lady *Āchiyakka*, wife of *Chandramauli*, the *Brāhman* minister of the Hoysala king *Ballala II*, and that the king granted for its upkeep the village *Bannucyanahalli*. The inscription has an elegantly carved semi-circular top in the middle of which is a seated Jina figure flanked by male chauri-bearers with an elephant to the right and a cow and a calf to the left. The temple is called *Akkana-basti*, which is a shortened form of *Āchiyakkana-basti*, that is, the *basti* founded by *Āchiyakka*. The fact that *Āchiyakka* founded the temple is also mentioned in inscription No. 331 which is engraved on the pedestal of the image of *Parśvanātha* and in another at the village granted by king *Ballala II*, namely, *Epigraphia Carnatica*, V, *Chennarayana* 150, of 1182.

Siddhanta-basti.—In the west of the *prakāra* or enclosure of *Akkana-basti* is situated the *Siddhanta-basti* (see Plate XXXVII), so called because all the books

bearing on the Jaina *siddhanta* were once secured in a dark room of this *basti*. It is said that at some remote period *Dhavaḷa*, *Jayadhavaḷa* and other rare philosophical works were carried away from here to Mûḍabidare in the South Kanara District. This temple has an inscribed marble Chaturvimsati-Tirthakara image, about 3 feet high, with Pârsvanâtha standing in the middle and the other Jinas seated around. The inscription which is in Marvâḍi, No. 332, states that the image was set up by some pilgrim from Northern India in about 1700.

Dânaśâle-basti.—This is a small building situated near the entrance to Akkana-basti. It enshrines a Pancha-Paramêshthi image, about 3 feet high. The *pancha* or five Paramêshthi are (1) the Jinas, (2) the Siddhas, (3) the Âchâryas, (4) the Upâdhyâyas and (5) the Sâdhus. One of each class is carved on the slab, the central figure being larger than the two figures on either side which stand one over the other. According to the *Munivamsâbhyudaya* of Chidanandakavi (c. 1680) Chikka-Dêva-Râja-Oḍeyar of Mysore visited Belgôla during the rule of his predecessor Doḍḍa-Dêva-Râja-Oḍeyar (1659-1672), saw Dânaśâle and got the village Madaneya granted by the king for its upkeep.

Kâḷamma temple.—This is a solitary Hindu temple at the village situated near Akkana-basti. It is a small structure, dedicated to the goddess Kâlî or Kâḷamma, the *garbhagriha* only being built of stone with a mortar tower over it. The goddess is a seated figure, about 2½ feet high, with four hands, two of them bearing an axe and a noose, the other two being in the *varada* (or boon-conferring) and *abhaya* (or fear-removing) attitudes. There is also a linga in front of the image. It is worthy of notice that rice is received from the Jaina *maṭha* or monastery for the offerings of the goddess.

2. *Nagara-Jinalaya*.—This is a small plain building consisting of a *garbhagriha*, a *sukhandsi* and a *navaranga*. It enshrines a standing figure, about 2½ feet high with *prabhavaḷi* or glory, of Âdinâtha. In a cell to the left in the *navaranga* stands a figure, about 2 feet high, of Brahmadêva with two hands, the left hand holding a fruit and the right something that looks like a whip. The figure wears sandals and has the emblem of a horse on the pedestal. From an inscription in the temple, No. 335 (130), we learn that it was caused to be erected in 1195 by the minister Nâgadêva, a lay disciple of Nayakîrti-siddhanta-chakravarti and the *paṭṭâyasvami* of the Hoysala king Ballâja II (1173-1220). The temple was named *Nagara-Jinalaya* because the *nagara* or merchants were its supporters. It also appears to have borne another name *Śrînilaya*. Other pious works attributed to Nâgadêva in the inscription referred to above are the building of a stone pavement and a dancing hall in front of the Kamaṭha-Pârsvadêva-basadi and the erection of an epitaph to his guru Nayakîrti-siddhanta-chakravarti who died in 1176. This epitaph is the inscription No. 63 (42). According to No. 326 (122), of about 1200, he also constructed a tank called Nâgasamudra after him, but now known as

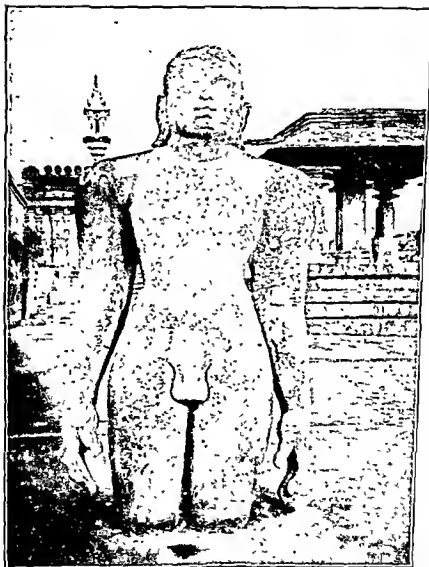
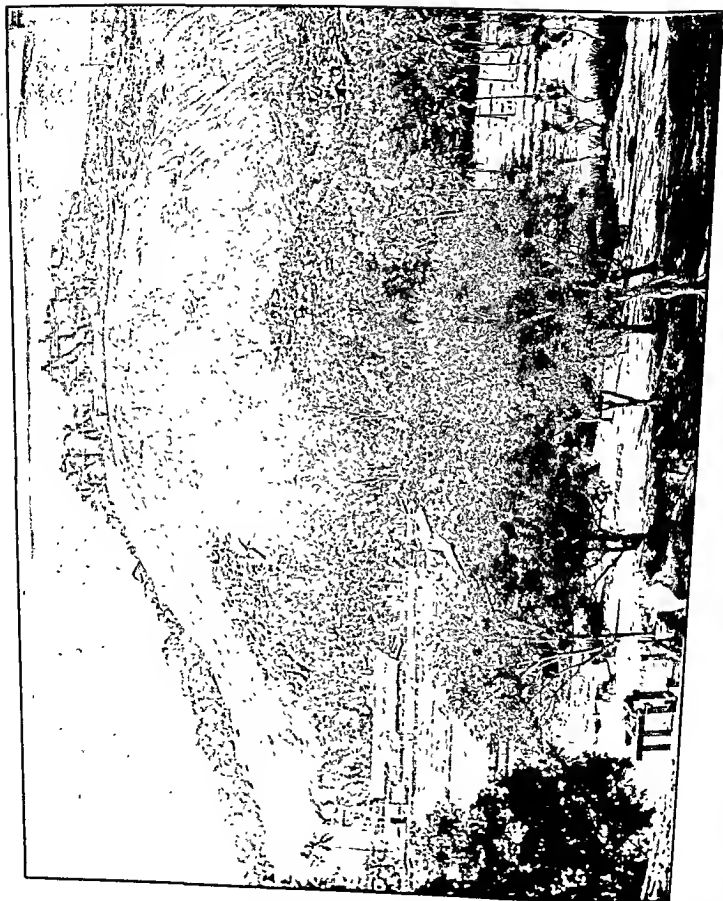


FIGURE OF MARATI'SARA

Myosore - Archaeological Survey



Jiganekatte. Inscription No. 253 (108), of 1432, states, however, that Nagara-Jinalaya was brought into existence by the glory of Paṇḍita-yati's great penance.

3. *Mangāyi-basti*.—This is also a plain structure, consisting of a *garbha-griha*, a *sukhandasi* and a *navaranga*. It contains a standing figure, about 4½ feet high, of Śāntinātha. At the sides of the *sukhandasi* doorway stand two chauri-bearers, each about 5 feet high. There is also an inscribed image of Vardhamāna in a cell in the *navaranga*. In front of the temple are two well carved elephants, one of which is shown on Plate XL. Inscriptions Nos. 339 and 341 (132) state that the *basti* was caused to be built by Mangāyi of Beṅgula, a disciple of Abbinava-Chārukti-panḍitācārya and a crest-jewel of royal dancing girls, and that it was named Trihburana-chūḍāmaṇi. The period of these records may be about 1325. Śāntinātha does not appear to be the original image set up by Mangāyi as the inscription on the pedestal, No. 337, states that the statue was caused to be made by Bhūma-Dēvi, a lay disciple of Paṇḍitācārya and the queen of Dēva-Rāya-mahārāya. This Dēva-Rāya was most probably the Vijayanagar king Dēva-Rāya I (1406-1416) and the period of the epigraph may be about 1410. The inscription on the image of Vardhamāna mentioned above, No. 338, says that that image was caused to be made by a lady of the name of Basatāyi who was a lay disciple of Paṇḍitadēva. Its period, too, may be about the same. From another inscription in the same temple, No. 342 (134), we learn that the *basti* was repaired by Gummaṭanna, a disciple of Hiriya-Ayya of Gerasoppe, probably in 1412.

4. *Jaina maṭha or monastery*.—The Jaina maṭha which is the residence of the Jaina guru is a pretty structure with an open courtyard in the middle. An upper storey has recently been added to the building. Plate XLI gives the front view of the maṭha before the upper storey was built, and Plate XLII its front view with the upper storey. The pillars of the porch are elegantly carved. One of them is shown on Plate XLIII. The maṭha has three cells standing in a line, facing west, which contain the images that are daily worshipped. In compliance with my request the guru had some of the images in metal and marble arranged in the courtyard for being photographed, and Plate XLIV exhibits the group of images so arranged. Of the three cells mentioned above, the middle cell has Chandra-nātha as the chief image, though there are many other bronze and marble figures kept in rows. The right cell has amidst other figures an image of Nēminātha in an artistically executed brass *mandasana* or pavilion (Plate XLV), while the left cell has two metallic figures, one seated above the other, the upper one being Sarasvatī and the lower Jvālmālini. Several of the images appear to be recent additions as indicated by the inscriptions on them which range in date from about 1850 to 1858. The inscriptions are mostly in Sanskrit or Tamil engraved in Grantha characters and dated in some cases in both the Mahāvira and Śaka eras. The images were presents mostly from people of the Madras Presidency. They

include the Tirthankaras (1) Anantanātha, (2) Chandranātha, (3) Nēminātha and (4) Vardhamāna; (5) Gominaṭa; and the images of (6) the Navadēvatāḥ or nine deities, (7) the Pancha-Paramēśthiis, (8) the Chaturvimsati-Tirthakaras, and (9) the Gaṇadharas, and according to the inscriptions on them, Nos. 355-360 and 480-482, (1-3) were set up respectively by Dharapēndra-śāstri, the laywoman Nekka and Śattappa-śrēśthi, all belonging to Kumbhakōṇam; (4) by Appāsami of Śeṇṇiyambakkam in the Kanchi country; (5) by the laymen Gōpāla and Ādinātha of Tanjore; (6) by Perunai-śrāvaka also of Tanjore; (7) by Padmavati-yammāi, wife of Śinnu-mudaliyār of Mannārkōvil; (8) by Ajjika of Tachchūru and (9) by Padmayya of Kaḷasa. The inscription on another Anantanātha image, No. 361, states that the images of the fourteen Jinas beginning with Vṛishabha and ending with Anantanātha were presented by Śattiram Appav-śrāvaka of Tanjore. The Navadēvatā-bimba or image of the nine deities has, besides the Pancha-Paramēśthiis, Jina-dharma or Jaina religion or law, Jināgama or Jaina scriptures, Chaitya or a Jina and Chaityālaya or a Jina temple, represented respectively by a tree, a *ṭhavanakōlu* or stool for keeping the book in reading, a Jina figure, and a *maṭṭapa* or pavilion.

The walls of the *maṭṭha* are decorated with paintings illustrating mostly scenes from the lives of some Jinas and Jaina kings. The panel to the right of the middle cell represents the Dasara Darbār of the Mysore king Krishṇa-Rāja-Oḍeyar III seated on the throne in Mysore, while the one to the left, which has three rows, has figures of the Pancha-Paramēśthiis (p. 28) at the top, Nēminātha with his Yaksha and Yakshi in the middle, and a figure of the *svāmi* of the *maṭṭha* at the bottom represented as expounding religious texts to his disciples. On the north wall is pictured Parivānātha's *samavasaraṇa* with a big circle containing ourious representations; and the south wall, to the right of the guru's room, has portrayed on it scenes from the life of the emperor Bharata. *Samavasaraṇa* is supposed to be a heavenly pavilion where the Kēvali or Jina preaches eternal wisdom. Two panels to the left of the same room and two more on the west wall depict scenes from the life of the Jaina prince Nāgākumāra. The forest scene portrayed on one of the panels on the west wall is particularly good (Plate XLVI). The tree to the right with six persons on or near it is intended to illustrate the six *lēsya*s of Jaina philosophy. *Lēsya* (tint) is that by which the soul is tinted with merit and demerit. It is of six kinds and colours, three being meritorious and three sinful. Meritorious *lēsya*s are of orange-red (*pita*), lotus-pink (*padma*) and white (*śukla*) colours, while sinful *lēsya*s are of black (*krishṇa*), indigo (*nīla*) and grey (*kapōta*) colours. The former lead respectively to birth as man and as god and to final emancipation, while the latter lead respectively to hell and to birth as plant and as animal. The picture illustrates the acts of persons affected with the different *lēsya*s. With the desire of eating mangoes a person under the influence of the black *lēsya* uproots the mango tree;

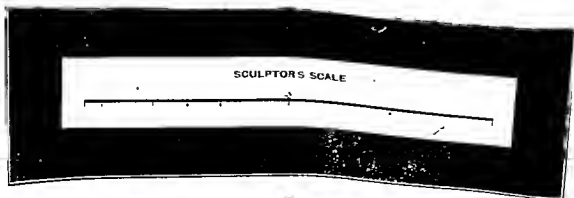


BACK VIEW OF GOMMATESVARA

Museo. Arch. Ind. post. N. 1000



1. BIST OF GOMMATESVARA



another affected with the indigo cuts its trunk; a third influenced by the grey chops off big boughs; a fourth affected with the orange-red cuts off small branches; a fifth under the influence of the lotus-pink merely plucks mangoes; and a sixth affected with the white picks up only fallen fruit. In the upper storey of the *maṭha* are set up a seated marble image of Pārśvanātha and a black stone panel containing figures of the twenty-four Jinas with Pārśvanātha in the centre. According to tradition Chāmunḍa-Rāya, after erecting the colossus on the larger hill, appointed his guru Nēnichandra as the head of the *maṭha* at Śravaṇa Belgōla. It is also stated that there was a line of gurus at the place even before this period. One of the gurus of this *maṭha*, Chārūkīrti-paṇḍita, is said in some inscriptions¹ to have cured the Hōysala king Ballāla I (1100—1106) of a terrible disease and to have thence acquired the title of Ballāla-jīvarakṣaka.

There are also in several Jaina houses artistically executed brass *mandṣanas* or pavilions similar to the one in the *maṭha* (Plate XLV) containing Jina figures for daily worship. Plate XLVII shows the *mandṣana* in the house of Paṇḍit Dōrbali-śāstri, the *adhyakṣa* or head of the Sanskrit Paṭhaśāla at Śravaṇa Belgōla. Plate XLVIII exhibits the front and back views of a few images in the possession of Paṇḍit Dōrbali-śāstri and Messrs: Garagaṭṭe Vijayarājaiya and Chandraiya. In Figure 1 the central image in the lower row represents according to the inscription on its back, No. 483, the Jina Śitalanātha; the one at the right end is a Chaturvīmśati-Tīrthakārṇ image with Pārśvanātha in the middle, and that at the left end a Pancha-Paramēśthi image. Besides Śitalanātha the two figures in the upper row also bear inscriptions on the back (Figure 2). Judging from the characters of these inscriptions, Nos. 484 and 485, these two images must be more than 800 years old. They are stated to have been presented to the Tīrthada-basadi at Kaḷasatavādi (near Seringapatam) by two ladies named Mālabbe and Kāṇṇabekanti. The inscription on Śitalanātha, which is in Marvāḍi, says that the image was caused to be made by Vilasānṣkari in 1519.

Kalyāṇi.—The *kalyāṇi* or pond in the middle of the village has already been referred to more than once (pp. 1 and 26). It is a beautiful large pond stepped on all sides surrounded by a wall with gates surmounted by towers (Plate XXXIII). To the north is a large pillared hall on one of the pillars of which is an inscription, No. 865, stating that the pond was caused to be built by Chikka-Dēva-Rajendra. The latter was a king of Mysore who ruled from 1672 to 1704. From the *Gom-maṭṣvara-charite* of Anantakavi (c. 1780) we learn that Chikka-Dēva-Rāja who ordered the construction of the *kalyāṇi* at the request of Appayya, his mint-master, died before the completion of the work, and that Appayya completed the pond with towers, pillared hall, etc., during the rule of Kṛṣṇa-Rāja-Odeyar I (1719-1731),

1. Nos. 254 (105), of 1393, and 258 (108), of 1432.

the grandson of Chikka-Dēva-Rāja. It was stated before that the village derived its name Belgoḷa from this pond (p. 1), but if the pond came into existence at the period noted above, it could not be the source of the name Belgoḷa which occurs even in inscriptions of the seventh century. We have therefore to conclude that either this pond which had been in existence in a dilapidated condition was renovated by order of Chikka-Dēva-Rāja or that the pond which gave the name to the village was one quite different from this.

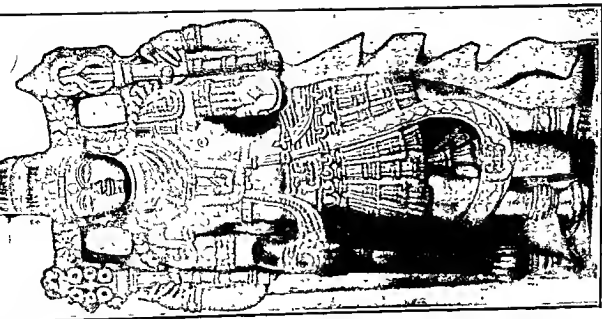
Jakki-kaṭṭe.—This is a small tank to the south of the Bhaṇḍāri-basti. From inscriptions below Jina figures on two houlders near the tank, Nos. 367 and 368, we learn that Jakkinavve, a lay disciple of Śubhachandra-siddhanta-dēva, the wife of the elder brother of the general Ganga-Rāja and the mother of the general Boppa-dēva, caused the tank and the Jina figures to be made. As we know that Ganga-Rāja was the general of the Hoysala king Viṣṇuvardhana, the period of these records must be about 1120, and Jakki-kaṭṭe, so named after the builder Jakkinavve, must be nearly 800 years old. Her praises also occur in inscription No. 117 (48), of 1123, which records the erection by Ganga-Rāja of an epitaph to his guru Śubhachandra-siddhanta-dēva who was likewise the guru of Jakkinavve. Another of her pious acts in the shape of the erection of a *basti* (now in ruins) at Sānehalli, about three miles from Śravaṇa Belgoḷa, is recorded in inscription No. 400 at that village.

Chennanna's pond.—At some distance to the south of the village is a small pond known as Chennanna's pond. This Chennanna is the same man that built the Chennanna-basti on the larger hill (p. 25). He thought it fit to record the making of this pond, as also of a grove and a *maṭṭapa*, in a good number of inscriptions, namely, Nos. 369-375 and 488-490. From No. 390 we learn that the period of the pond, etc., is about 1673.

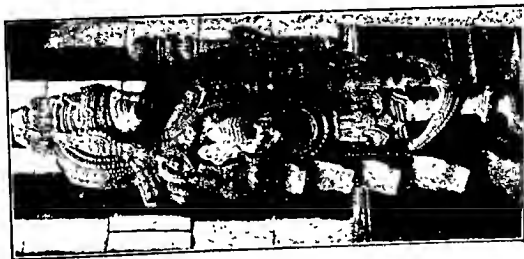
ADJACENT VILLAGES.

A few words may now be said about the temples, etc., in some of the neighbouring villages.

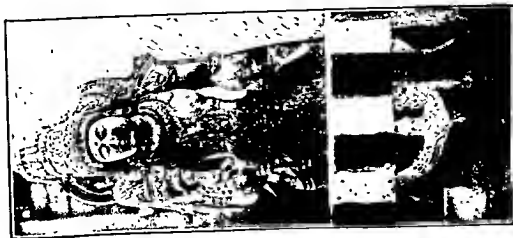
Jinanthapura.—This village is situated about a mile to the north of Śravaṇa Belgoḷa (see Plate II). According to inscription No. 383 the village was founded by Ganga-Rāja, the general of the Hoysala king Viṣṇuvardhana, in about 1117. The Śāntinātha-basti here is a fine specimen of the Hoysala style of architecture. It consists of a *garbhagriha*, a *sukhandasi* and a *navaranga*. Plate XLIX gives the plan of the temple. Śāntinātha is a well carved figure, about 5½ feet high with executed pillars adorned with bead work, one of them being in an unfinished condition, and nine good ceilings, each about 1½ feet deep. One of the ceilings is shown on Plate LV. There are likewise in the *navaranga* two well executed niches.



3. DVARAPALAKA TO LEFT OF ENTRANCE
TO ENCLOSURE



2. CHAUR-BEARER TO LEFT OF
GOMATHISVARA

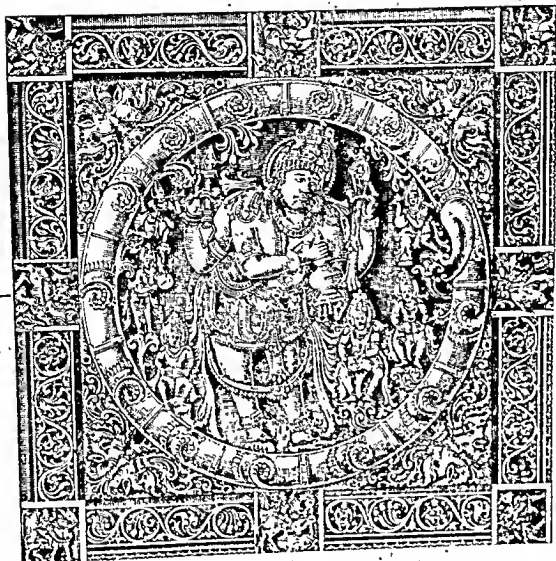


1. CHAUR-BEARER TO RIGHT
OF GOMATHISVARA
Mysore Archaeological Survey

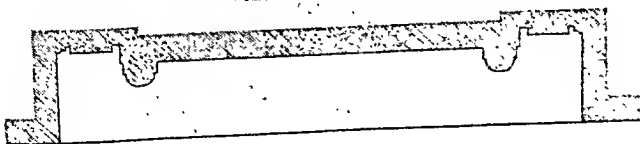
son (name defaced), a disciple of the royal guru Némichandra-panḍita of Belikumba, as a result of an attack of severe fever, and states that the *śilakūṭa* was built by Bairoja on the spot where the body was cremated. The epitaph concludes with the statement that a woman named Kalabbe, probably the widow of the deceased, also ended her life in 1214. There is also a similar, but smaller, tomb on the rock to the north of the tank known as Tāvarekere to the west of the smaller hill, with an inscription close to it, No. 362 (142), which says that it is the tomb of the ascetic Chārukīrti-panḍita who died in 1643. Before leaving Jinanāthapura it may be stated that inscription No. 64 (40), which is the epitaph of a Jaina teacher named Dēvākīrti-panḍita who died in 1163, mentions the fact that this teacher caused a *Dānūśāle* or almshouse to be built of stone in this village.

Haḷe-Belgola.—This village is at a distance of about four miles to the north of Śravana Belgola. It has a ruined Jina temple in the Hoysala style of architecture consisting of a *garbhagriha*, an open *sukhanṣi* and a *navaranga*. The *garbhagriha* contains a standing Jina figure, about 2½ feet high. Against the wall of the *sukhanṣi* leans a mutilated standing figure of Pāravanātha, about 5 feet high, with a seven-hooded canopy and a serpent-coil behind. The central ceiling of the *navaranga*, which is beautifully carved, has figures of the *ashṭa-dikpālakas* or regents of the eight directions, seated on their vehicles with their wives, the middle panel being occupied by a standing figure of Dharaṇendra with a five-hooded canopy, holding a bow in the left hand and what looks like a conch-shell in the right. There are also two well carved chauri-bearers, about 5 feet high, lying mutilated in the *navaranga* together with a seated headless Jina figure about 3 feet high. Plate LVI, 2 shows one of the chauri-bearers. The *navaranga* doorway shows pretty good work. The outer walls have here and there pilasters and niches. The plinth is supported at the corners and other places by figures of elephants. An inscription at the temple, EC, V, Chennarayanaṭṭa 148, of 1094, states that the Hoysala prince Ereyanga, the father of Vishnuvardhana, granted to the Jaina guru Gōpanandi Rāchanahalla and the Belgola Twelve for repairs of the *basadis* of Belgola and other places. Gōpanandi is praised at great length in inscription No. 69 (55), of about 1100. It is probable that the period of the *basṭi* is about 1094.

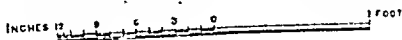
There are also a Vishnu and a Śiva temple at the village, which are small structures built of brick. The former has a figure of Keśava, about 4 feet high, and two figures of Ālāras or Śrivaishnava saints, while the latter has a linga behind which stands a figure of Viṣṇu, about 3½ feet high. The village appears to have had several more temples at one time as evidenced by the outlet of the tank close by, which is mostly built of the architectural members of temples such as beams, pillars, capitals, etc. There is also a mutilated Jina figure near the pond in the



SECTION: ON A.B.



CEILING IN FRONT OF, GÔMATÊSVARA.



middle of the village with the head of the headless image in the ruined *basti* noticed above lying at its side.

Sāṇhalli.—This village, about three miles from Śravaṇa Belgōla, has a ruined *basti* which was, as stated before (p. 32), caused to be built in about 1120 by Jakkimarve, the wife of the elder brother of Ganga-Rāja, the general of the Hoysala king Viṣṇuvardhana¹.

INSCRIPTIONS.

A good number of the inscriptions has already been referred to in describing the buildings, etc., of Śravaṇa Belgōla and the adjacent villages. As Chikka-beṭṭa contains a very large number of epigraphs, including many ancient ones which are crowded together especially in front of the Kattale-basti and to the south of the Pārśvanātha-basti, it was thought desirable to give a plan of the records (Plate IV) on that hill with a view to their easy identification. The number of inscriptions printed in the previous edition is 144, and the number in the present edition is 500. The new discoveries, numbering about 354 records, consist of 171 on Chikka-beṭṭa, 111 on Doḍḍa-beṭṭa, 43 in the village and 29 in the adjacent villages. In connection with the present edition four visits were paid to Śravaṇa Belgōla at different times and each time new inscriptions were found. The survey may now be considered to be practically complete. The inscriptions in this volume are arranged under four heads: Chikka-beṭṭa, Doḍḍa-beṭṭa, the village, and adjacent villages. The epigraphs discovered at different times, though belonging to the same head, had to be printed in different places in the Kannada portion with different numbers. But in the translations all the records belonging to the particular heads, though not bearing consecutive numbers, are brought together for convenience of reference. Thus the numbers belonging to Chikka-beṭṭa are 1—174, 403—475 and 491—492; to Doḍḍa-beṭṭa 175—326, 476—479 and 495—499; to the village 327—377, 490—493, 493—494 and 500; and to adjacent villages 378—407. In the previous edition only one inscription, No. 384 (144), of one of the adjacent villages is printed. According to the characters in which the inscriptions are written, 45 are in Nāgarī, 17 in Mahājānī, 11 in Grantha and Tamil, 1 in Vatteḷinttu and the rest in Kannada. It is not to be expected that every one of the new discoveries is of great historical importance; but it may be said of most of them that they supply information of one kind or another which cannot but be of some interest to the historian and the archaeologist. As stated above, the largest number of new records was discovered on Chikka-beṭṭa. Many of them are of a respectable antiquity going back to the seventh and eighth centuries; some are perhaps one or two centuries later, but very few can be brought down to a period later than the twelfth century. Many of

1. See inscriptions Nos. 368 and 400.

the old ones are epitaphs of Jaina monks and nuns; some record the visits of distinguished persons, and some consist of only one word giving the name of the pilgrim who visited the place. Being ancient records, it was thought desirable to copy every one of them without any regard to their importance or otherwise from an historical point of view especially as it was feared that, the letters being worn and the rock having peeled off in many places, there was every likelihood of no traces being left of many of them a few years hence. Dodda-beṭṭa has likewise a good number of inscriptions, mostly of a later date, recording the visits of pilgrims from Northern and Southern India.

The inscriptions will be dealt with in detail under two heads: (1) those that can be assigned to specific dynasties of kings, and (2) those that are of a miscellaneous character. Before passing in review the records relating to specific dynasties of kings, it is necessary to say a few words about the tradition regarding the visit to Śravaṇa Belgola of the Śrutakēvali Bhadrabāhu along with his disciple Chandragupta, the Maurya emperor. Briefly the tradition runs thus:—

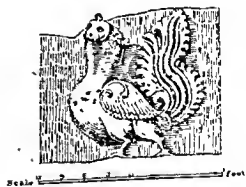
Bhadrabāhu, the last Śrutakēvali, predicted a twelve years' drought and famine in the north, whereupon the Jaina community migrated under his leadership to the south. Chandragupta, the Maurya emperor, abdicated and accompanied Bhadrabāhu as his disciple. On reaching Śravaṇa Belgola Bhadrabāhu, perceiving that his end was approaching, ordered the community to proceed on their journey, remained on the smaller hill and died there, tended in his last moments by his disciple Chandragupta. The latter lived there as an ascetic for some years, worshipping the footprints of his guru, and ultimately died by the Jaina rite of *sallekhand* or starvation.

We may now proceed to mention a few facts derived from local history, inscriptions and literature which appear to give support to this tradition. The smaller hill at Śravaṇa Belgola is said to derive its name Chandragiri from the fact that Chandragupta lived and performed penance there. As stated before (p. 5), the Chandragupta-basti, one of the oldest temples on the same hill, is said to have been erected because it was caused to be erected by Chandragupta. There is, moreover, a cave on this hill, known as the cave of Bhadrabāhu, containing his footprints, in which he is said to have expired. Inscription 168 (71), of about 1100, in the cave refers to worship being done to the footprints of Bhadrabāhu. Two inscriptions on the north bank of the Kaveri near Seringapatam, E C, III, Seringapatam 147 and 148, of about 900, describe the summit of the Kalbappu hill or Chandragiri as marked by the impress of the feet of the great sages Bhadrabāhu and Chandragupta. Among the inscriptions at Śravaṇa Belgola itself, 31 (17-18), of about 850, (see Plate LXI), refers to the pair of the great sages Bhadrabāhu and Chandragupta, and states that the Jaina religion, which had greatly prospered when they shed lustro on it, having become a little weak, the sage Śāntisēna renovated it; 67 (54), of 1129, mentions Bhadrabāhu, and Chandragupta who, through the merit of being his disciple, was served for a long time by the forest deities; 64 (40), of 1163, speaks of Bhadrabāhu

GULLAKAYAJI.



KUKKUTA SARPA.



the last of the Śrutakēvalis, and of his discipġ Chandragupta, by whose glory the sages of his *gaṇa* were worshipped by the forest deities; and 258 (108), of 1432, after extolling the lord of ascetics Bhadrabāhu, the last of the Śrutakēvalis, says that his disciple was Chandragupta, who was bowed to by the chief gods on account of his perfect conduct and the fame caused by the greatness of whose severe penance spread into other worlds.

In literature the *Bṛihatkathakōśa*, a Sanskrit work written by Harishēna in 981, says that Bhadrabāhu, the last of the Śrutakēvalis, had the king Chandragupta as his disciple. The account of Bhadrabāhu given in this work may be summarised thus:—In the Pauṇḍravardhana country king Padmaratha was reigning in the city of Dēvakōṭṭa which was formerly known as Kōtipura. He had a Brāhman dependant of the name of Sōmaśarma who by his wife Sōmaśrī had a son named Bhadrabāhu. One day when Bhadrabāhu was at play with other children at Dēvakōṭṭa, Gōvardhana, the fourth Śrutakēvali, happened to see him, and perceiving that he was destined to be the fifth Śrutakēvali, took charge of him with his father's consent and taught him all sciences. Soon after Bhadrabāhu received *dīkṣhe* (or the rite of initiation) from Gōvardhana and became an ascetic. In his wanderings he went to Ujjain and stopped in a garden on the bank of the Sīprā. At that time the king of Ujjain was the pious Jaina layman Chandragupta whose queen was Suprabhā. While out to beg for alms, Bhadrabāhu went to a house where there was only an infant crying in its cradle which told him to go away. On hearing this he came to the conclusion that there would be a twelve years' drought in that country, and spoke to the *saṅgha* or community thus—"There will be a twelve years' famine here. As my end is approaching, I shall stay here alone." You go to the south." When he heard of this, king Chandragupta received *dīkṣhe* from Bhadrabāhu. Chandragupti-muni, the first of the Daśapūrvīs, became the head of all the *saṅghas* under the name of Viśākhāchārya. By order of Bhadrabāhu he led the *saṅgha* to the Punnāṭa kingdom² in the south. Rāmilla, Sthūlavṛiddha and Bhadrāchārya were sent with their *saṅghas* to Sindhu and other countries. Bhadrabāhu went to that part of Ujjayini known as Bhādrapada, fasted for many days and expired.³ When the twelve years of famine were ended, Viśākhāchārya, disciple of Bhadrabāhu, returned with the *saṅgha* from the south to Madhyadēśa or the Middle Country.

1. Aham atraiva tiṣṭhāmi kṣāntam āyur mamādhunā t

2. This ancient kingdom, known as Punnāṭ in Kannala, is named Pauṇnata by Ptolemy who says that it was noted for the precious stone called beryl. It was ruled by Rāshtravarman and other kings from their capital Kirtipura, the modern Kittūr situated on the Kapini river in the Heggajdēvankōte Taluk of the Mysore District. Harishēna and Jinasēna say that they belonged to the Punnāṭa-saṅgha, probably identical with the Kittūr-saṅgha mentioned in 81.

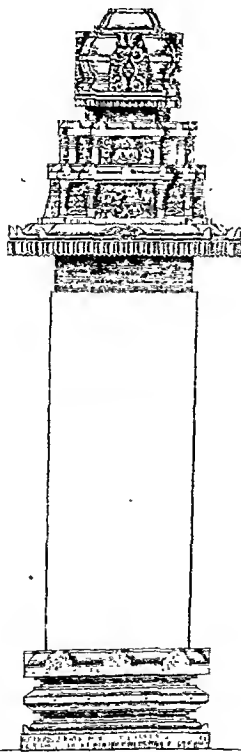
3. Prāpya Bhādrapadam dēśam śrīmad-Ujjayini-bhavanam
chakaraśaśanam dhitrāṇi sa dināni bahūnyalam ||
samādhi-maṇḍam prāpya Bhadrabāhur divam yayau ||

Another Sanskrit work, named *Bhadrabāhucharita*, by Ratnanandi, disciple of Anantakīrti and pupil of Lalitakīrti, which appears to belong to about the fifteenth century, also gives an account of Bhadrabāhu. The account given in this work, though similar in many respects to the one given above, differs from it in some important particulars. Padmadhara was the king of Kōṭapura in Bharatavarsha and Sōmasarma his family priest. Bhadrabāhu distinguished himself in disputations at the court of king Padmadhara. He succeeded his guru Gōvardhana as *acharya* or teacher. Chandragupti, the king of Ujjain, showed him great honor and requested him one day to interpret the dreams which he had had the previous night. On hearing the interpretation he renounced the world and took *dikṣa* from the guru. Predicting a twelve years' famine and advising his followers to leave the country, Bhadrabāhu, saying "we shall go to Kanyāka," went to the south accompanied by twelve thousand disciples. On coming to a forest, perceiving that his end was approaching, he appointed Viśakhacharya to his own place and directed him to lead the *saṅgha* to the south. Chandragupti alone stayed behind to attend on his guru, while the rest proceeded to the Chōla country. Soon after Bhadrabāhu took the vow of *sallekhaṇā* or starvation and expired. The sage Chandragupti, drawing a likeness of his guru's feet, was worshipping them. On his return, Viśakhacharya paid homage at the tomb of Bhadrabāhu, and having been treated with due honor by Chandragupti-muni, left for Kanyakubja.

The Kanuḍa work *Munivamsābhyaudaya* by Chidanandakavi (c. 1680) gives incidentally some information about Bhadrabāhu and Chandragupta. It says: "The Śrutakēvalī Bhadrabāhu came to Belgoḷa and lived on Chikka-beṭṭa. A tiger sprang upon him and perhaps killed him. Even now his feet (footprints) are worshipped in a cave on the hill. . . . Dakṣinācharya came to Belgoḷa by order of the Jaina sage Arhadhali. Chandragupta, who had also come there on a pilgrimage, took *dikṣa* from Dakṣinācharya and was worshipping the god in the temple founded by him and the footprints of Bhadrabāhu. Some time after Dakṣinācharya bestowed his own position on Chandragupta."

The account given of Bhadrabāhu and Chandragupta in the *Rājaraṣīkathe*, another Kannuḍa work written by Dēvachandra in 1888, is mostly similar to that given by Ratnanandi; but it adds many more details which are not, however, of much importance. It states that Gōvardhana came to Kōṭikapura accompanied by the Śrutakēvalīs Viṣṇu, Nandinitra and Aparājita and by five hundred disciples in order to do reverence at the tomb of the Kōvali Jambū-svāmi. While Bhadrabāhu was at the court of Padmaratna, the king showed him a writing which no one could understand, and he at once interpreted it, thus giving proof of his learning and discernment. Chandragupta, the king of Pāṭaliputra, on the night of the full moon in the month of Kārtika, had sixteen dreams (details given.) On the next day, being informed by the keeper of the royal garden of the arrival of Bhadrabāhu there, he immediately went forth with all his councillors to do him reverence, and

INSCRIBED PILLAR IN SIDDARA BASTI



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after receiving his blessing, informed him of the dreams. Bhadrabāhu interpreted them all; the interpretation of the last dream in which the king saw a twelve-headed serpent approaching, being that a twelve years' famine would come upon the land. One day, when Bhadrabāhu went on his round to beg for alms, he stood before a house where there was an infant crying in its cradle, and so loud were its cries that although he called out twelve times no one heeded. From this sign he knew that the twelve years' famine had commenced. The king's ministers offered many sacrifices to avert the calamity, but Chandragupta, to atone for their sin in taking life, abdicated in favour of his son Simhasēna, and, taking *dikṣa*, joined himself to Bhadrabāhu. And Bhadrabāhu, predicting that all rain and cultivation would cease in the north and that the people would die of starvation, collected a body of twelve thousand disciples and went southwards. On coming to a certain hill he perceived that his end was approaching. He therefore committed all the disciples to Viśākhaśāhārya's care and sent them on under his guidance to the Chōla and Pāṇḍya countries. Chandragupta alone received permission to remain, who, on his guru's death, performed the funeral rites and abode in a cave, worshipping his footprints. Some time after this king Bhāskara, the son of Simhasēna, came to the south for the purpose of worshipping at the place of Bhadrabāhu's decease and doing obeisance to Chandragupta, his own grandfather. He remained there for some time and built some Jina temples and a city near Chandragiri, which was named Belgola. Chandragupta died on the hill.

Finally, we may also notice briefly inscription No. 1, perhaps the oldest epigraph at Śrāvastī Belgola, on which the whole tradition is apparently based. It says: "Bhadrabāhu-srāmi, of a lineage rendered illustrious by a succession of great men, who was acquainted with the true nature of the eightfold omens and was a seer of the past, the present and the future, having learnt from an omen and foretold in Ujjayīni a calamity lasting for a period of twelve years, the entire *saṅgha* (or Jaina community) set out from the North to the South and reached by degrees a populous and prosperous country. Then, separating himself from the *saṅgha*, an *aśāhārya* (or teacher), Prabhāchandra by name, perceiving that but little time remained for him to live and desiring to accomplish *samādhi* on this mountain named Kaṭavapra, bade farewell to, and dismissed, the *saṅgha* in its entirety, and in company with a single disciple, mortifying his body on the wide expanse of the cold rocks, accomplished (*samādhi*)."

It will be seen from the accounts given above that the evidence in support of the tradition is not conclusive: it is even discrepant on some important points. Inscription No. 1 does not say that Bhadrabāhu led the *saṅgha*; and Harishēna clearly states that Bhadrabāhu did not go with the *saṅgha* but died in a part of Ujjayīni known as Bhādrapada. But the two inscriptions near Seringapatam, probably a little older than Harishēna's period, describe the summit of Chandragiri

as marked by the impress of the feet of the great sages Bhadrabāhu and Chandragupta, thus indicating that the two lived there, and a still earlier inscription on Chandragiri itself, No. 31 (17-18), refers to the same two sages though it does not expressly state that they lived there. All accounts are, however, agreed on two points, namely, the prediction of the famine by Bhadrabāhu and the migration of the Jaina community to the South. There is also a fair amount of agreement with regard to the fact that this Bhadrabāhu was the Śrutakēvali of that name and that he had one Chandragupta as his disciple. The question is who this Chandragupta was, and tradition gives the unequivocal answer that he was the Maurya emperor of that name, the grandfather of Aśoka. The late Dr. Fleet was of opinion that the story that the Maurya emperor Chandragupta went with Bhadrabāhu to Śravaṇa Belgola and ended his days there in religious retirement had 'no solid foundation'. He tried to show that the Bhadrabāhu of inscription No. 1 was a later one of that name who lived in the first century B. C. and wrongly identified Chandragupta with Guptigupta².

Though the evidence in support of the tradition is not quite conclusive, there are a few important facts which have to be taken into careful consideration before arriving at a decision one way or the other.

1. As Dr. Leninann says³, the migration to the South is "the initial fact of the Digambara tradition." After a critical examination of Jaina *paṭṭavālis* or succession lists of gurus, Dr. Hoernle says⁴: "Before Bhadrabāhu the Jain community was undivided; with him the Digambaras separated from the Śvētāmbaras. . . . The question is who this Bhadrabāhu was. The Śvētāmbara *paṭṭavālis* know only one Bhadrabāhu, who, from the dates assigned to him by the Śvētāmbaras and Digambaras alike, must be identical with the Bhadrabāhu I of the Digambaras. Considering the varying and contradictory character of the Digambara traditions, the probability is that the inception of the great separation took place under Bhadrabāhu I, who died 162 A. V. according to the Digambaras, or 170 A. V. according to the Śvētāmbaras. . . . The Digambara separation originally took place as a result of the migration southwards under Bhadrabāhu in consequence of a severe famine in Bihār, the original home of the undivided Jain community." Here is some evidence of the migration having taken place under the Śrutakēvali Bhadrabāhu.

2. The Maurya emperor Chandragupta was a Jaina and a contemporary of the Śrutakēvali Bhadrabāhu. Mr. Thomas says⁵: "That Chandragupta was a member of the Jaina community is taken by their writers as a matter of course

1. *J. A.*, XXI, 156; *E. I.*, IV, 22; *JRAS.*, 1909, 23; *Ibid.*, 1911, 816.

2. *E. I.*, IV, 339.

3. *Venica Oriental Journal*, VII, 382.

4. *J. A.*, XXI, 59-60.

5. *Jainism, or the Early Faith of Aśoka*, 23.

TYÂGADA BRAHMADÊVA PILLAR, SOUTH SIDE



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and treated as a known fact, which needed neither argument nor demonstration. The documentary evidence to this effect is of comparatively early date and apparently absolved from suspicion. . . . The testimony of Megasthenes would likewise seem to imply that Chandragupta submitted to the devotional teaching of the Śrautas as opposed to the doctrines of the Brāhmanas." The same writer goes on to prove that the successors of Chandragupta were also Jains. That Aśoka was a Jaina at first and afterwards became a Buddhist, he deduces from the statements of that monarch's edicts, as also from the statement of Abul Fazl in the *Ain-i-Akbari*, that Aśoka introduced Jainism into Kāshmir. This is confirmed by the *Rājataranginī* or Brāhmanical history of Kāshmir, which states that Aśoka 'brought in the Jina-sāsana.' In the Sanskrit play named *Mudrā-Rākshasa* which dramatises the story of Chandragupta's accession to the throne of the Nandas, we see that Jains held a prominent position at the time, and Chanakya, Chandragupta's minister, who was the prime agent in the revolution, employs a Jaina as one of his chief emissaries.

3. Chandragupta's disappearance from public life at a comparatively young age requires some satisfactory explanation. He ascended the throne in or about 322 B. C. when quite young and must have been under fifty when his reign came to a close twenty-four years later about 298 B. C. He is not expressly stated to have died, and no special reason appears for his death at this early age. Had he fallen in battle, or his life been cut short by accident or disease, the circumstance could not fail to have been mentioned. On the other hand, if he retired from the throne in order to devote himself to an ascetic life in the last stage of his existence under the guidance of the most distinguished Jaina teacher then living, namely, the Śrutakēvali Bhadrabāhu, this would afford a reasonable explanation of his early disappearance from public notice and of the silence regarding his further career. It is also worthy of notice that the end of his reign coincides with the generally accepted date of Bhadrabāhu's death. And tradition says that he lived for twelve years after the decease of Bhadrabāhu. His death then occurred when he was about sixty-two years of age, which seems more natural.

4. It is very probable that the Dekhan and the north of Mysore were included in the Maurya empire.¹ For the Edicts of Aśoka found at Maski in the Nizam's Dominions and in the Chitaldrug District in Mysore bear evidence to this fact. Early Tamil literature contains several references to the invasion of South India by the Mōriyar or Mauryas. There are also inscriptions² in Mysore which state that Kuntala, a province which included the western Dekhan and the north of Mysore, was ruled by the Nandas. But these are of comparatively modern date, the twelfth century. Vincent A. Smith says: "At present there is no good

1. *J.R.A.S.* for 1919, 594

2. *E. C. V. Shikarpur* 225, etc

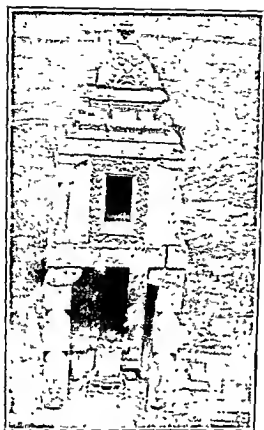
3. *Oxford History of India*, 74.

evidence that his (Chandragupta's) conquests extended into the Deccan, but it is possible that he may have carried his victorious arms across the Nerbada. Late traditions in Mysore go so far as to assert the extension of the Nanda dominion to that country."

A dispassionate consideration of the abovementioned facts leads one to the conclusion that the Jaina tradition has some basis to stand upon. The evidence may not be quite decisive, but it may be accepted as a working hypothesis until the contrary is proved by future research. Vincent A. Smith, after a careful consideration of all the points bearing on the subject, arrived at a similar conclusion. He says:—

"The only direct evidence throwing light on the manner in which the eventful reign of Chandragupta Maurya came to an end is that of Jain tradition. The Jains always treat the great emperor as having been a Jain like Bimbisara, and no adequate reason seems to exist for discrediting their belief. The Jain religion undoubtedly was extremely influential in Magadha during the time of the later Saisunāgas, the Nandas, and the Mauryas. The fact that Chandragupta won the throne by the contrivance of a learned Brahman is not inconsistent with the supposition that Jainism was the royal faith. In the drama cited above (*Mudra-Rakshasa*) a Jain ascetic is mentioned as being a special friend of the minister Rakshasa, who served first the Nanda and then the new sovereign.

Once the fact that Chandragupta was or became a Jain is admitted, the tradition that he abdicated and committed suicide by slow starvation in the approved Jain manner becomes readily credible. The story is to the effect that when the Jain saint Bhadrabāhu predicted a famine in northern India which would last for twelve years, and the prophecy began to be fulfilled, the saint led twelve thousand Jains to the south in search of more favoured lands. King Chandragupta abdicated and accompanied the emigrants, who made their way to Śrāvastī in Mysore, where Bhadrabāhu soon died. The ex-emperor Chandragupta, having survived him for twelve years, starved himself to death. The tradition is supported by the names of the buildings at Śrāvastī, inscriptions from the seventh century after Christ, and a literary work of the tenth century. The evidence cannot be described as conclusive, but after much consideration I am disposed to accept the main facts as affirmed by tradition. It being certain that Chandragupta was quite young and inexperienced when he ascended the throne in or about 322 B. C., he must have been under fifty when his reign terminated twenty-four years later. His abdication is an adequate explanation of his disappearance at such an early age. Similar renunciations of royal dignity are on record, and the twelve years' famine is not incredible. In short, the Jain tradition holds the field, and no alternative account exists".



1. PAVILION OVER TIAGADA BRAHMADEVA PILLAR



2. LAKSHMI ON LINTEL OF ABHAYA LAGILI





Mysore Archaeological Survey

SIDDHAS' BOULDER.

elephant opposite to her, apparently aiming at her with some weapon held at the level of his waist. No. 150 is a fragmentary Jaina epitaph containing references here and there to the Ganga kingdom and its prosperity. It mentions one Narasinga as the great minister of Ereganga and states that the son of Narasinga's son-in-law Nāgavarma, who was an equal of Vatsarāja and Bhagadatta, died by the Jaina rite of starvation. Ereganga is evidently the Ganga king Ereyappa who, according to the Śūdi plates¹ of Būtuga and the Kūḍlār plates² of Mārasimha, had a son named Narasinga, who seems to be mentioned in the present record as his great minister. The date of the inscription may be about 950.

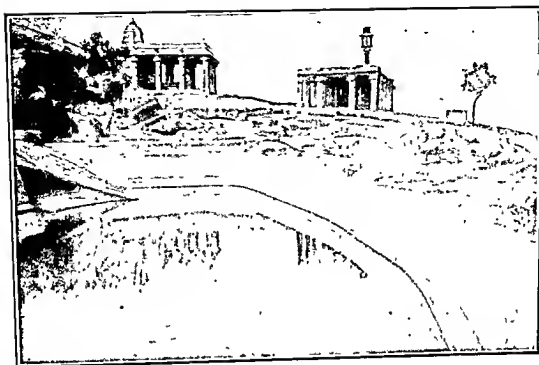
No. 59 (38), (Plate LXIII), introduces us to king Mārasimha, gives an elaborate account of his achievements and records his death at Bankapura by the Jaina rite of *sallekhandi* or starvation. It states that Mārasimha, who had the title Satyavākya-Konguṇivarma-dharma-mahārājadhīrāja, became known as the king of the Gūrjara by his conquest of the northern region for the Rāshtrakūṭa king Kṛishṇa III; that he broke the pride of Alla, a powerful opponent of Kṛishṇa III; that he dispersed the hands of the Kīrātas dwelling on the skirts of the Vindhya forests; that he protected the army of the emperor (Kṛishṇa III) at Mānyakhēṭa (Mālkhed in the Nizam's Dominions); that he performed the anointment of the Rāshtrakūṭa king Indra IV; that he defeated Vajjala, the younger brother of Pāṭāṇalla; that he captured all the possessions, including jewels, elephants, etc. of the ruler of the Vanavāsi country; that he received obeisance from the members of the Māṭūra family³; that he destroyed all the Nolaṃba kings in war, which circumstance gave him the distinctive title Nolaṃbakulāntaka or a Yama to the Nolaṃba family; that he took the hill-fort of Uchchangi which had proved impregnable even to Kāḍavatti; that he killed the Śābara leader Naraga; that he defeated the Chālukya prince Rājāditya; that he fought and conquered in battles on the banks of the Tāpi, at Mānyakhēṭa, at Gōnūr, at Uchchangi, in the Banavāsi country, and at the fortress of Pābhase; and that he maintained the doctrine of Jina and erected *basadis* and *mnastambhas* at various places. The record closes with the statement that he relinquished the sovereignty, and keeping the vow of *sallekhandi* for three days in the presence of Ajita-bhaṭṭāraka, died at Bankapura (in 974). A good number of titles is applied to him, among which may be mentioned Ganga-chūḍāmaṇi (the crest-jewel of the Gangas), Nolaṃbāntaka (destroyer of the Nolaṃbas), Guṭṭiya-Ganga (the Ganga of Guṭṭi), Chalad-uttaraṅga (the lintel of the firmness of character), Maṇḍalika-Tripētra (a Śiva among chieftains), Ganga-Vidyādihara, Ganga-Kandarpa, Ganga-Vajra and Ganga-singa (the lion of the Gangas). From an inscription at Karagaḍa⁴, of 971, we learn that the battle with

1. E. I., III, 158.

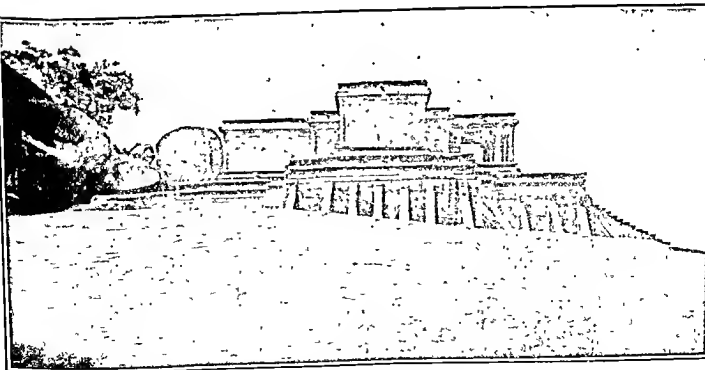
2. *Myore Archaeological Report for 1921*, p. 25.

3. E. I., XI, 4 and 5.

4. *Myore Archaeological Report for 1911*, p. 37.



1. CHENNANNA-BASTI AND DONÈ



2. ODUGAL-BASTI



NORTH VIEW OF THE VILLAGE

Mysore Archaeological Survey

Rājāditya was for the possession of the Uchehangī fort. The Kūḍlūr plates¹ of Mārasimha, of 963, state that Krishṇa III, when setting out on an expedition to the north to conquer Aśvapati, himself performed the ceremony of crowning Mārasimha as the ruler of Gangapāḍi. No. 45, which seems to refer to a warrior or servant of Nolaṃbakulāntaka, is a record of the same reign.

His successor was king Rāchamalla (IV) whose minister and general, Chāmunda-Rāja, built, according to No. 122 (Plate LXVIII), the Chāmunda-rāya-basti on the smaller hill and erected, as stated in 175 (76), 176 (76) and 179 (75), (Plate LXXI), the colossal statue of Gommatēśvara on the larger hill. No. 176 is in the Tamil language, one-half being in Grantha, and the other half in Vaṭṭe-luttu, characters; and 179 in the Maḥarāṣṭri language, the characters used being Nāgari. No. 281 (109), (Plate LXXII), though fragmentary, contains some account of Chāmunda-Rāja's exploits. We learn from it that he belonged to the Brahma-Kshatra race; that when by order of king Indra his own lord king Jagadekavira (Rāchamalla) raised his arm to conquer Vajvalādeva, the younger brother of Pātālamalla, he routed and put to flight the hostile army; that in the wars with Nolaṃba-Rāja and king Raṇasinga his prowess was applauded by his lord Jagadekavira; and that he frustrated an attempt by king Chaladanka-Ganga to seize by force the Ganga empire. Chāmunda-Rāja was also a literary character, being the author of a Kannada work called Chāmunda-rāya-purāṇa, an account mostly in prose of the twenty-four Tirthankaras, which he wrote in 978. From the opening and concluding chapters of the work, which give a few details about the author, we learn that he was born in the Brahma-Kshatra race; that his lord was Jagadekavira and his guru Ajitasēna; and that he obtained renown by putting to flight Gōvinda-rāja and slaying Rāchaya. The origin of his various titles is related thus: from his defeat of Vajvalādeva in the Khēḍaga war he obtained the title *Samara-dhurandhara*; from the valour he displayed in the plain of Gōnūr in the Nolaṃba war, the title *Vira-mārtāṇḍa*; from his brave fight against Rājāditya in the fort of Uchehangī, the title *Raṇaranga-singa*; from his killing Tribhuvanavira in the fort of Bageyūr and enabling Gōvindara to enter it, the title *Vairikula-Kaladaṇḍa*; from his defeat of Rāja, Bāsa, Sivara, Kūnāṅka and other warriors in the fort of king Kāma, the title *Bhujavikrama*; from his slaying Mudurāchaya known as Chaladanka-Ganga and Gangara-bhaṭa who killed his younger brother Nāgavarma, the title *Samara-Paraśurāma*; and from his never telling an untruth even in jest, the title *Satyā-Yudhishṭhira*.

Chāmunda-Rāja seems to have served under Mārasimha also as indicated by some of his exploits which, as we have seen above, are attributed to that king. In several inscriptions he is mentioned simply by his title of Rāja. No. 345 (137) states that Rāja, the minister of king Rāchamalla, was one of the chief promoters of the Jaina faith and couples his name with those of Ganga-Rāja, the minister o

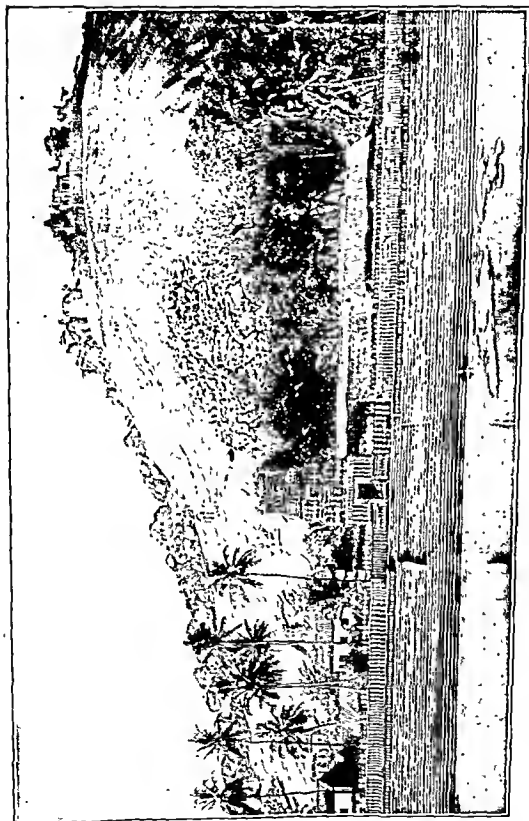
Vishṇuvardhana, and Huḷḷa, the minister of Nārasimha I, who came after him. In several other records, which give an account of Ganga-Rāja's achievements, such as 73 (59), 125 (45), 240 (90), 251 and 397, Ganga-Rāja is described as a hundred-fold more fortunate than the former Rāja of the Gangas, that is, Chāmuṇḍa-Rāja. No. 151 refers to a visitor Subhakarayya who, it says, was the accountant of Rāchamalla-Dēva, probably king Rāchamalla IV. The last record to be noticed under this head is 121 (67) which refers to the erection of a Jina temple at Belgōla by Jinadēvaṇṇa, son of Chāmuṇḍa-Rāja and lay disciple of Ajitasēna. Ajitasēna was also the guru of Chāmuṇḍa-Rāja.

We may also notice here some epigraphs which contain references to the Gangas, without mentioning any particular Ganga king. The incomplete inscription 37 merely refers to the illustrious Ganga family and 411 mentions a warrior of the Gangas. In 378 is a reference to a fierce battle between the Gangas and the Chōḷas under Chōḷa-Permadi and 164 records the erection of an epitaph by a Ganga chief. We learn from 69 (55) that Gōpaṇandi caused the Jaina religion, which had become weak, to attain the prosperity and fame which it formerly enjoyed during the time of the Ganga kings; from 67 (54), of 1129, that Śrīvijaya was greatly honored by a Ganga king; and from 345 (137), of about 1159, that Kellangere, where Huḷḷa erected several *bastis*, owed its foundation to the Gangas. No. 67 (54) also mentions in a poetical way the help received by the founder of the Ganga dynasty from the Jaina teacher Simhanandyaśāharya in establishing his power. It says: "The sharp sword of meditation on the venerable Arhat, which cuts asunder the row of stone pillars the hostile army of the *ghatī*¹ sins, was vouchsafed by Simhanandi-muni to his disciple also. Otherwise, how was the solid stone pillar, which barred the road to the entry of the goddess of sovereignty, capable of being cut asunder by him with his sword?" The disciple referred to here is the Ganga king Kongunivarṇa, whom the Ganga copper grants describe as having gained great fame by cutting asunder a stone pillar with a single stroke of his sword. There are also other inscriptions and literary works which refer to Simhanandi as the founder of the Ganga kingdom. No. 397 states that he was the creator of the Ganga kingdom and the Udayēndiram grant² of Hastimalla says that the Ganga family obtained increase through his greatness. The Kūḷḷār plates³ of Mārasimha tell us that by favor of Simhanandi Kongunivarṇa or Mādhaḥa obtained strength of arm and valour and cut asunder the great stone pillar with a single stroke of his sword; E C, VII, Shimoga 4, that Simhanandi presented him with a sword and procured for him a kingdom; and E C, VIII, Nagar 35 and 36, that Simhanandi made the Ganga kingdom. In an old commentary on the Jaina work

1. See Translation, page 25, note 9.

2. *South Indian Inscriptions*, II, 387.

3. *Mysore Archaeological Report for 1921*, p. 19.



SOUTH VIEW OF KALYANI

Maple Archaeological Survey

Gommaṣasdra it is stated that the Ganga family prospered by the blessing of Simhanandi.

THE RĀSHTRAKUTAS.

Some Rāshtrakūṭa kings have already been referred to when speaking of the Gangas: Vaddoga or Amoghavarsha III who along with Kōṇeya-Ganga fought against Ganga-vajra or Rakkasa-maṇi; and Indra by whose order Chāmuṇḍa-Rāja's lord Jagadēkavīra or Rāṭhamalla defeated Vajraḷadēva. The earliest Rāshtrakūṭa inscription we have to notice is 35 (24), (Plate LXII), which refers itself to the reign of the prince Raṇavalōka Kambayya, son of Dhruva and elder brother of Gōvinda III. It states that while the obtainer of the hand of five great instruments, the *mahā-samantadhipati* or lord over great feudatories, Raṇavalōka Śrī-Kambayya, son of Śrī-Ballabha-mahārājadhīrāja-paramēśvara-mahārāja, was ruling the earth, Ba rasa made a grant of land to sēna-ṇḍigaḷ on the occasion of the queen of Manasija's concluding her vow of silence owing to sickness. Prince Kamba was appointed as viceroy of the Ganga territory when its ruler Śīvamūra II was imprisoned by Dhruva. E C, IV, Heggaḍadēvankōṭe 93 says that he was governing the Ninety-six thousand, that is, the Ganga territory; and from the Maṇṇe plates, E C, IX, Nelamangala 61, we learn that he continued to rule the Ganga kingdom in 802. Another set of plates¹ recently discovered at Chāmarājanagar records that when his victorious camp was at Talavananagara (Talkāḍ) he granted at the request of his son Śankaragaṇṇa a village to the Jaina teacher Yadbamāna in 807. We know from other sources that through the preference of his father for his younger brother he had been superseded as heir to the throne by the latter, their father giving him the Ganga kingdom instead. On his father's death he headed a confederacy of twelve kings in an attempt to recover his birthright. But Gōvinda overcame this conspiracy, and Kamba appears to have submitted to him. The present inscription is not dated; its period may be about 800.

No. 133 (57), (Plate LXX), which is filled with the praise of Indra IV, describes his inimitable skill in playing polo² and records his death in 982 at Śravana Belgola by the Jaina rite of *sallekhaṇā*. It says that he was the son's son of Kṛishna III, the daughter's son of Ganga-Gāṅgēya (Būtuga) and the son-in-law of Rājachūḍāmaṇi. It is not clear who the last was. The titles applied to king Indra are Raṭṭa-Kandarpa, Rājamārtanḍa, Chalad-ankakāra, Chalad-aggali, Kīrti-Nārāyana, Eḷevabedenga, Gedegaḷ-ābharana, Kaligalolgaṇḍa and Bīrarabīra. As we saw above, Mārasimha tried to maintain the Rāshtrakūṭa power by crowning Indra, but the Chālukyas shattered that power beyond recovery in 973. No. 134 (58) commemorates the death of a hero named Piṭṭa who had the title Māvana-gandhabasti (a rutting elephant of his maternal uncle or father-in-law). His

1. *Mysore Archaeological Report for 1920*, p. 31.

2. See *Translations*, page 62, notes 1 and 2.

valour is described at length and it is stated that the command of the army was bestowed upon him by Rājachūdāmaṇi-Mārgadevalla. The paleography, the mention of Rājachūdāmaṇi and the identity of the cyclic year lead to the inference that this record may also be one of Indra's time and that its date may be the same as that of the previous one. It may also be mentioned here that No. 67 (54), of 1129, refers incidentally to two Rāshtrakūṭa kings, namely, Sāhasatunga and Kṛishṇa. Akalaṅkadēva describes the greatness of his own learning to Sāhasatunga, who has been identified with Dantidurga; and Paravādimalla gives the derivation of his name to Kṛishṇa, probably the second king of that name.

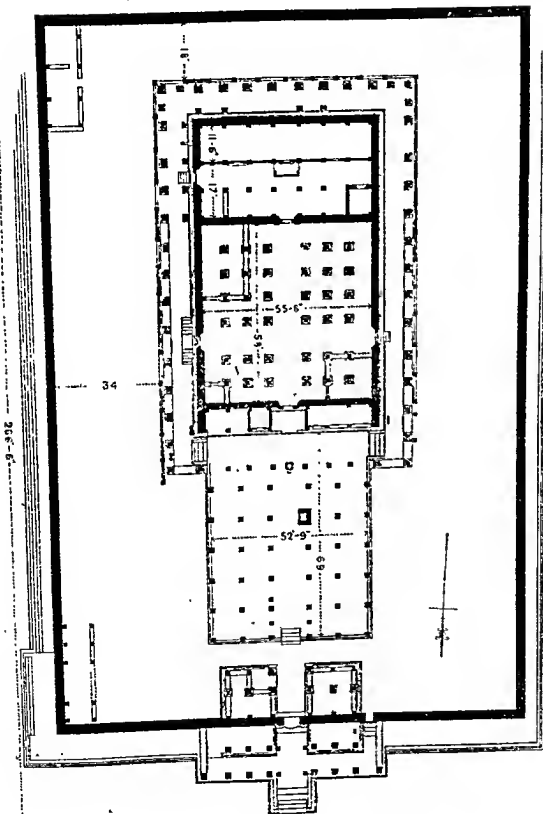
THE CHALUKYAS.

Reference has already been made to the victory of the Ganga king Mārasimha over the Chālukya prince Rājāditya. No. 152 names a chief Goggi with the epithet Chagabhakshana-chakravarti. He is most probably identical with the Chālukya chief of that name mentioned in an inscription at Varuṇa, E C, III, Mysore 37, and described as the obtainer of the band of five great instruments and as a *mahā-sāmānta* who had the original hoar for his crest. There are also several *viragats* at the same village recording the death of Goggi's servants in various battles¹. Nos. 73 (59) and 125 (45), of 1118, which are records of the reign of the Hoysala king Viṣṇuvardhana, state incidentally that his general Gaṅga-Rāja inflicted a severe defeat on the army of the Chālukya emperor Tribhuvanamalla-Perināḍi-Dēva, that is, Vikramāditya VI (1076-1126). They give a spirited account of how Gaṅga-Rāja made a night attack on the Chālukya army encamped at Kannegāl under the command of twelve *sāmāntas* or tributary chiefs and completely defeated it, capturing all their stores and vehicles, which he presented to his own lord. No. 384 (144) opens with a formal acknowledgment of the overlordship of the Chālukya emperor Tribhuvanamalla-Dēva, but being really a Hoysala record, it will be dealt with under the next head.

There are a few incidental references to Chālukya kings in 69 (55), of about 1100, and 67 (54), of 1129. In the former it is stated that Guṇachandra was the worshipper of the feet of Mallikāmōḍa-Śāntiśa in Balipura. As Mallikāmōḍa was a title of Jayasimha I², this god was in all probability set up by him or by some one else in his name. It is also stated in this record that Vāsavachandra attained celebrity as Bala-Sarasvati in the Chālukya capital. In the other inscription Vādirāja is said to have acquired great fame in the Chālukya capital and to have been honored by Jayasimha I; and Svāmi, another Jaina teacher, to have had the title of Śābda-Chaturmukha conferred on him in the court of king Āhavamalla (1042-1068).

¹ See *Mysore Archaeological Report* for 1916, pp. 46 and 47.
² See E.I., XII, 144; E C, VII, Shikārpūr 20 a, 125, 126 and 153.

SCALE 20 15 10 5 20 40 50 FEET



THE HOYSALAS.

As stated before, there are numerous records relating to the Hoysala dynasty. Of these, 132 (56), of 1123, 143 (53), of 1131, and 384 (144), of about 1135, give the genealogy of the Hoysalas from Vinayāditya to Vishnuvardhana; 345 (137), of about 1159, and 349 (138), of 1159, from Vinayāditya to Nārasimha I; and 327 (124), of 1131, and 335 (120), of 1195, from Vinayāditya to Ballāla II. No. 132 also gives the Purāṇic genealogy, and an account of the rise, of the Hoysalas thus:—"From (Brahma) the offspring of the lotus navel of Vishnu was born Atri; his son was the Moon; his son Bṛhda; his son Purāraṇa; his son Āyu; his son Nabuṣha; his son Yayāti; his son Yadu: and in the line of Yadu arose many kings. Among those famous ones was a certain king, Saḷa, to whom, on a certain occasion, a great sage in a forest said with reference to a fierce tiger *poṃ saḷa* (strike, Saḷa); and from this circumstance he adopted the sage's words as his name, as also the tiger crest. Thence the lords of Dvārāvati became Poysalas and possessors of the tiger crest in Śaṣapura'. Among them was king Vinayāditya". It is not clear why Nṛipa-Kāma-Hoysala who, according to E C, V, Arsikere 111 and 157, was the father of Vinayāditya, is not included in the genealogy as given in the above-mentioned inscriptions and numerous others. That he ruled there can be no doubt, for, there are several inscriptions¹ which mention the fact. No. 118 (44), of 1120, however, mentions him as the patron of Ēcha, the father of Vishnuvardhana's general Ganga-Rāja. With regard to Vinayāditya, 67 (54), of 1129, states that he became a great king by the favor of the Jaina teacher Śānti-dēva; and 143 that he made any number of tanks and temples, any number of Jina shrines, any number of *naḍus* (or districts), villages and subjects. The erection of Jina temples by him is thus described: "The pits dug for bricks became tanks, the mountains quarried for stone became level with the ground, the roads by which the mortar-carts passed became ravines;—thus did king Poysala cause Jina temples to be built." His son by Keḷeyabbarasi was Ereyanga, who is described as the right arm of the Chālukya king in 327 and 345. There are several verses devoted to his praise in 349, which describe him as the glory of the Kshatriya family, as a Yama incarnate in battle, and as having burnt Dhārā, the city of the Mālava king, put to flight the fierce Chōla army, destroyed Chakragotta, and ruined Kāḷinga. By his wife Ēchala-Dēvi he had three sons—Ballāla I, Vishnuvardhana and Udayāditya.

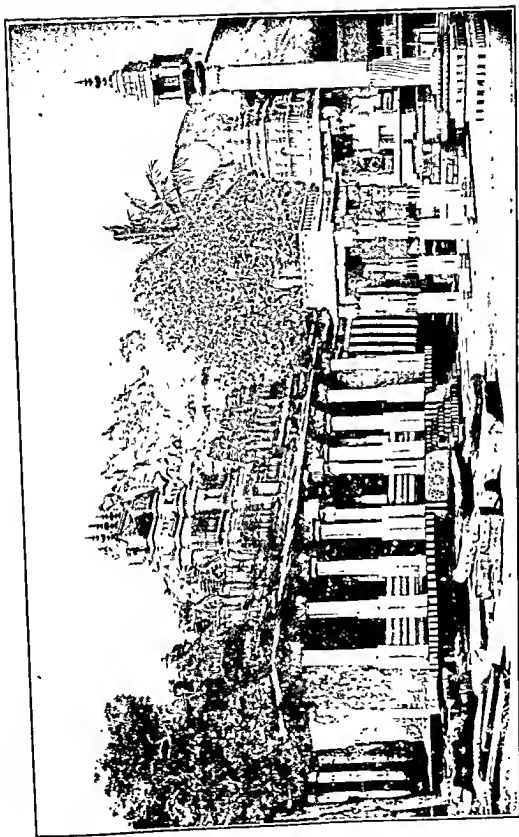
Vishnuvardhana's titles, praises and conquests are given in 132, 143, 327, 345, 349 and 384. The titles applied to him are the mahā-maṇḍalēśvara who has acquired the band of five great instruments, Tribhuvanānalla, lord of the excellent city of Dvārāvati, sun in the sky of the Yādava family, crest-jewel of rectitude, punisher

1. Angali in the Meljara Taluk of the Kallur District in the Mysore State

2. See E. C. V. Manjārābād 43, of 1022, and Arkalgaḍ 76, of 1025. E. C. VI, Maḷgare 12, of the seventh year of his reign.

of the Malepas, capturer of Talakāḍu Kongu Nangali Koyatūr Uchelangi Nolaṃ-
 bavāḍi and Hānungal, and Bhujabala-Vira-Ganga. He is further described as sole
 promoter of the prosperity of Paṭṭi-Perumāla's kingdom, as a wild fire to the forest
 Chakragoṭṭa, as a submarine fire to the *maṇḍalikas* or chieftains of Tonḍa, as a
 spear to the heart of Adiyama¹, as the uprooter of Narasingavarina¹, as the final
 destructive fire to Kaḷapāla, as death to the Kongas, as confounder of Henjeru, as
 disturber of Sāvimale, as destroyer of the Ghāts, as dragger along of the Tuḷvas,
 as a terror to Gōyindavādi, as trampler on Rodda, and as plunderer of Rāyarāya-
 pura. His prowess is thus eulogised: "Some he rooted out; some he captured alive
 in fierce battle; the heads of some he tauntingly trampled under foot; impudent op-
 ponents he trod into a mass with rage;—thus did the mighty Viṣṇu, equal to Indra
 in prowess, free his great kingdom from enemies by the strength of his arm. When
 king Viṣṇu pursues them, kings fly panic-stricken, saying with fear 'there he comes,
 here he comes,' and the whole world seems filled with his form to their eyes, thus
 affording a clear illustration of the saying that all the world is pervaded by Viṣṇu.
 In whatever direction he marched, there the opposing kings, trembling with fear,
 gave up all their possessions to him, and, becoming his servants, always served around
 him. The strongest forts of his enemies, such as Koyatūr Talavanapura and
 Rāyarāyapura, were burnt in the growing flames of Viṣṇu's glory. So many
 impregnable forts of the enemy did he capture by attack, so many kings did he
 vanquish in battle with the multitude of his weapons, so many who submitted did
 he graciously appoint to high positions,—thus to enumerate them would indeed
 bewilder even Brahma." The account of his conquests is given thus: He easily
 captured Chakragoṭṭa, Talakāḍu, Nilagiri, Kongu, Nangali, Kōḷāla, Tereyūr,
 Koyatūr, Kongali, Uchelangi, Taleyūr, Pomburcha, Andhasura-chauka, Baḷaya-
 paṭṭana, Chengiri, Hānungal and many other fortresses, and made by his fierce
 valour the whole of the Gangavāḍi Ninety-six thousand as far as Lakkigunḍi
 obedient to his seal (or command). He destroyed Kōyatūr, reduced Konga-Rāya-
 pura to ashes, shook Ghāṭṭakavāṭa, and caused the city of Kāncbi to tremble.
 He reduced to dust the famous fortress of the Virāṭa king with the tramp of his
 peerless army, made Vanavāsi dwell in forest, and shook the great Vallūr. He
 made the water of the Malaprahāripi muddy with the dust from the feet of his
 army, and sharpened the sword in his hand with the blood of Kaḷapāla. He
 defeated Narasimhavarina and Adiyama, and took possession of Chengiri and
 Talavanapura. He conquered king Irungōla and the Kādamba king, put to
 flight the army of the Māḷaya king. Jagaddēva and others sent by the (Chāṅkya)
 the Kṛishnavēṇṇa. He brought into complete subjection the Kongu seven and the
 Male seven, and captured countries as far as Lakkigunḍi.

1. Chōla feudatories.



FRONT VIEW OF BHANDARI-BASTI

Mysore Archaeological Survey

We may now proceed to examine the records of Vishnuvardhana's reign. The earliest of these is 137, dated 1117. It mentions two merchants named Poysala-seṭṭi and Nēmi-seṭṭi, describing them as the royal merchants of king Poysala and as warm supporters of the Jaina religion, and records that their mothers Māchikabbe and Śāntikabbe, having caused a Jina temple to be built and a *mandara* made, received *dikṣhe* or initiation from the sage Bhānukīrti. The Jina temple referred to is the Tērina-basti on the smaller hill (see p. 7). No. 366 is an unfinished inscription giving merely the name and titles of the king. From 388 we learn that the king's senior general, *svamīdrōha-gharaṭṭa* (a millstone to traitors to his lord) Ganga-Rāja, made Jinanāthapura at the holy place Belgola. A grant also appears to have been made by him with the king's permission. Mention is made of a *kaḷaga* or measure named Drōhagharāṭṭa after the title of Ganga-Rāja. It is curious that the inscription ends thus: The arrow shot by Drōhagharāṭṭa. Perhaps the mark of an arrow was made for his signature, though no such mark is now visible on the stone. The village Jinanāthapura is about a mile to the north of Belgola.

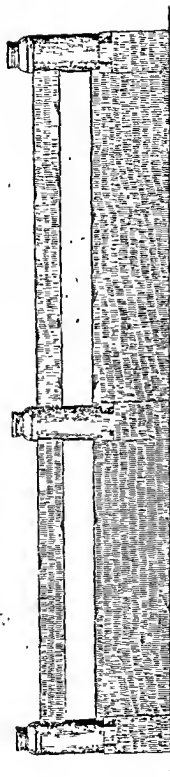
Nos. 73 (59), of 1118, 125 (45), 240 (90), 251, 384 (144) and 397, of 1119, all of which refer themselves to the reign of Vishnuvardhana, give Ganga-Rāja's pedigree and an account of his exploits and pious acts. The pedigree is as follows: Nagavarma of the Kaundinya-gōtra; his son Māra, his wife Makānabbe; their son Ēha, also known as Budhamitra, whose patron was king Nripa-Kama-Hoysala; his wife Pōchikabbe; their sons Bamma-chaṃpā and Ganga-Rāja. The titles of Ganga-Rāja as given in 118 (44), of 1120, are: obtainer of the band of five great instruments, *mahā-sāmantādhipati*, *mahā-prachanḍa-danḍandayaka*, terrifier of his enemies, purifier of his family, friend of the learned, a moon in raising the volume of the milk ocean the Jaina religion, a mine to the jewel perfect faith in Jainism, taker of delight in gifts of food shelter medicine and learning, a *pūrṇa-kumbha* (vessel filled with water) for the coronation of king Vishnuvardhana, a foundation pillar for supporting the mansion of *dharma*, a hero who keeps his word, chaser of his enemies, and *drōhagharāṭṭa*. This inscription also states that his father's guru was Kanakanandi of Mnīlār (in Coorg). Among his exploits, his defeat of the Chālukya army at Kanpegāl has already been mentioned when speaking of the Chālukyas (p. 49). His other achievements are thus described: "Seizing Talakādu, taking possession similarly of Kongu, chasing away Jam ..., pulling out Chengiri by the strength of his arm, sending Narasinga to the abode of Yama,—the general Ganga took Ganga-maṇḍala and made it subject to the orders of king Vishnu. When Chōḷa's *sāmanta* Adiyama, stationed in the camp of Talakādu, refused to surrender the *nāḍu* which Chōḷa had given, saying 'Fight and take it', Ganga-Rāja marched against him; and the two armies met. O Ganga-Rāja, why do we require others for describing the greatness of your prowess? Is not Dāma who, while the point of your sharp sword was lifting up the skin of his back, fled in the

direction of Kānchi enough ? O Ganga, unable to face you in battle, the 'Tigula' (Tamil) Dāma escaped and took refuge in the forest. Having remained till now in Talakāḍu astonishing people by his valour, the *sāmanta* Dāmōdara, turning now his back on the fight through fear of Ganga-Rāja's sword, lives like a Śaiva ascetic eating from a skull. Ganga-Rāja put to flight Narasingavarīna¹ and all the other *sāmantas* of Chōla above the ghāts and brought the whole *nāḍu* under the dominion of his lord's single umbrella." How helpful he was to his lord is thus poetically described : " As the thunderbolt to Indra, as the plough to Balarāma, as the discus to Viṣṇu, as the spear to Subrahmanya, as the bow Gaṇḍīva to Arjuna, even so, does Ganga conduct the affairs of king Viṣṇu." The account of his pious acts runs thus : " The Koṇḍakūṇḍa line of the Mūla-saṅgha is the most ancient in the Jaina creed ; and the promoter of that line is undoubtedly the general Gauga, lay disciple of Śubhachandra-siddhānta-dēva who is the disciple of Kukkuṭāsana-Maladhāri-dēva of the Pustaka-gachchha of the Dēśiga-gana. He renovated all the Jina temples of Gangavāḍi ; he had the enclosure built around Gommatadēva ; driving out the Tigulas, he restored Gangavāḍi to Vira-Ganga ; — was not Ganga-Rāja a hundred-fold more fortunate than that former Rāya (Chāmuṇḍa-Rāya) of the Gangas ? Wherever he marched, wherever he was encamped, wherever his eyes rested, wherever his mind was attracted, there he had Jina temples made ; and thus the country was everywhere brought through Ganga-Rāja to the condition in which it had been in days of yore. After Chāmuṇḍa-Rāya he was the chief promoter of the Jaina doctrine." Supernatural power was also attributed to him ; for, it is stated that just as the Gōḍavari stopped flowing on account of the Jaina devotee Attimabbarasi, the Kāvēri, though it swelled and surrounded him, did not touch him, thus testifying to the depth of his devotion to the Jaina faith. We also learn from 73 and 125 that when after his victory over the Chālukya army at Kānnegāl he presented to Viṣṇuvardhana the stores and vehicles of the enemy captured in battle, the king, being pleased with his prowess, said " I am pleased ; ask for a boon," whereupon Ganga-Rāja asked for and obtained from the king the village of Parama and grant-dēvi. And 240, 251 and 397 state that after his victory over the Chōla feudatories at Talkāḍ he similarly obtained from the king the village of Gōvinda-vāḍi and granted it for the worship of Gommatēśvara. Both the grants were made after washing the feet of his guru Śubhachandra-siddhānta-dēva. It is stated in 73 that the grant of Parama was confirmed by the general Ēchi-Rāja, apparently the son of Ganga-Rāja. The engraver of 73 was Vardhamānāchāri, an ornament to the forehead of titled sculptors, and of 397, Gangāchāri with the same epithet.

It will be convenient to notice here the remaining inscriptions relating to Ganga-Rāja, though the king is not named in them. No. 126 (46) is an epitaph

1. See Translations, page 40, note 2.

STONE RAILING IN BHANDARA BASTI



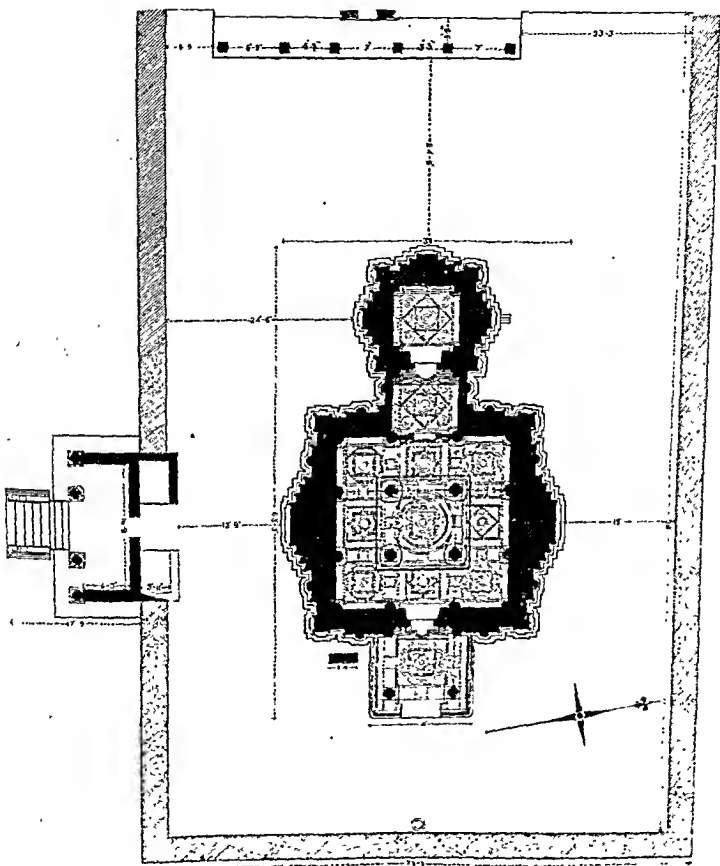
SCALE IN FEET.

Belgola and many other holy places, and, observing the rule of lying on one side only, uttering the five salutations¹, died by the rite of *sallēkhanda*. The epigraph was written by Chāvarāja (the same that wrote 127)), a lay disciple of Prabhāchandra-siddhānta-dēva, and engraved by Hoysalāchāri's son Vardhamānāchāri (the same that engraved 73). The second, opening with a verse in praise of Śubhachandra like 126 and 129, proceeds to say that his lay disciple Lakshmi, who is praised at length, ended her life by *samādhi*. And the third, after giving the succession of gurus (to be noticed further on) from Kondakunda to Śubhachandra and praising the latter at some length, recounts the titles of Ganga-Rāja like 118 and 127 and closes with the praise of his elder brother's wife Jakkāṇabbe. This inscription was written by Mardimayya, a lay disciple of Prabhāchandra-siddhānta-dēva, and engraved by Vardhamānāchāri, the same individual that engraved 73 and 118.

There are three more records which refer to Jakkāṇabbe mentioned in the previous para, namely, 367, 368 and 400. We learn from the first that she was the mother of the general Boppadēva and a lay disciple of Śubhachandra and that having observed the vow known as *mōksha-tīlaka* she caused a Jina figure to be carved on a boulder and had it consecrated; from the second, that she caused a tank to be built and had a Jina figure carved on a boulder; and from the third, which applies the epithet *daṇḍandiyakiti* to her, that she set up some god at Sāhali and made a grant of land for it. The tank built by her is now known as Jakki-kette and is referred to in 385. Her epithet *daṇḍandiyakiti* shows that her husband, elder brother of Ganga-Rāja, was also a *daṇḍandiyaka* or general. From 399 we may perhaps infer that the god set up by her was Vṛṣhabhasvāmi, the first Tirthankara. The period of these records may be about 1120. We may also notice in this connection an inscription of the reign of Vishṇuvardhana, 884 (144), of about 1135, as it furnishes some items of information regarding Ganga-Rāja's family. Opening with an acknowledgment of Chālukya suzerainty, it gives the Hoysala genealogy from Vinayāditya to Vishṇuvardhana and then proceeds to give the pedigree of Ganga-Rāja thus:—Nāgavarma; his son Māra; his son Ēchi-Rāja, his wife Pōchikabbe; their sons the generals Bamma and Ganga-Rāja. After a brief account of the exploits of Ganga-Rāja it goes on to say that the general Bamma had by his wife Bāṇāṇabbe, a lay disciple of Bbānukirti, a son named Ēcha who, having caused to be erected in Kopapa, Belgola and other holy places Jina temples which, adorned with rich sculptures, captivated the hearts of the spectators, died by the rite of *sanyāsāna*, whereupon the general Boppa, the eldest son of Ganga-Rāja, set up an epitaph to Ēcha, and, for the repairs of the *basadi* which he had erected, granted certain lands to Madhavachandra, the disciple of his own guru Śubhachandra; and that Ēchikabbe, the wife of Ēcha and a lay disciple of Śubhachandra; who was equal to Attinabbarasi² in liberality, and her mother-in-law Bāṇāṇabbe set

1. See Translations, page 44, note 1.

2. See page 52, note 1.

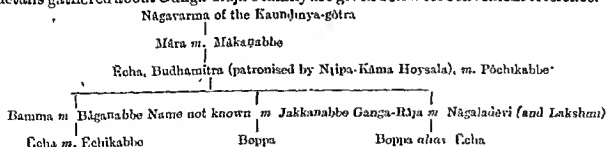


AKKANA BASTI.

Mysore Archaeological Survey.

Scale 1 inch = 10 feet

up, the present inscription and granted a cocoanut garden. The general Boppa, to whom the titles of his father are applied, is stated to have driven out the Kongas and other arrogant adversaries who were thorns to the country and brought other countries into subjection to his lord. The last inscription connected with Ganga-Rāja that has to be noticed is 120 (66), of about 1138, which states that Êchapa, his son, caused to be built the Jina temple Trailōkyaranjana, which had the other name Boppapa-chaityālaya. As stated before (p. 6), the image bearing this inscription, which is now in the Chāmunda-rāya-basti, did not originally belong to it. As a verse in praise of Boppa in EC, IV, Nāgamangala 32 gives room for the doubt that he may have had another name Êcha, this temple appears to have been called Boppapa-chaityālaya after the more familiar of the two names of the founder. From EC, V, Bêlūr 124 we learn that Ganga-Rāja died in 1133 and that his son Boppa erected the Pārśvanātha-basti, naming it Drôhagharattā-Jinalaya after one of the titles of his father, to his memory at Halebid. Boppa also erected the Śāntiśvara-basti at Kambadahalli, Nāgamangala Taluk, probably as a memorial of his father, as indicated by the name, Drôhagharattāchāri, of the architect who designed and built it.¹ As Bêlūr 124 states that Boppa was the son of Nāgaladēvi, we have to suppose that Ganga-Rāja had another wife besides Lakshmi. Jakkapabbe, mentioned as Ganga-Rāja's elder brother's wife, had also a son named Boppa, but her husband's name is not given. Bamma, the elder brother of Ganga-Rāja, had by his wife Bāganabbe a son named Êcha. We have therefore to suppose that Jakkapabbe was either another wife of Bamma or the wife of another elder brother of Ganga-Rāja. The latter alternative is more probable as the word *piriyappa*, eldest brother, used in 884 in speaking of Bamma presupposes the existence of at least another elder brother of Ganga-Rāja, and Jakkapabbe must have been the wife of this elder brother. The details gathered about Ganga-Rāja's family are given below for convenient reference:—

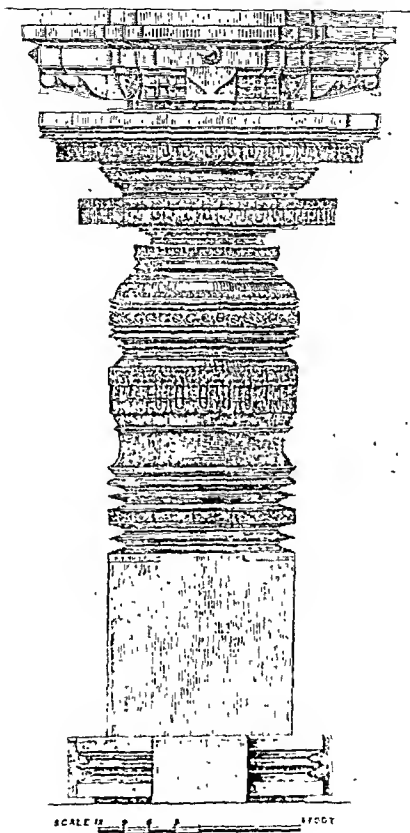


We may now resume our examination of the records of Vishnuvardhana. No. 377 (143), of about 1120, couples the name of the king with that of his senior general, evidently Ganga-Rāja, and states that when their kingdom was increasing in prosperity Chaladankarāva Heḍe-jya and others made a grant apparently for filling up a pit to the right of Gommaṭṭēśvara. No. 132 (56) records the erection in 1123 of the Savatigandhavārana-basti by Śāntala-Dēvi, the queen of Vishnuvardhana. It opens with a verse in praise of Prabhāchandra, the disciple of Mēghachandra-traividya, and after tracing the descent of the Yādu line from Brahma and

1. *Mysore Archaeological Report for 1915*, p. 61.

AKKANA BASTI
PILLAR IN RANGA MANTAPA

Pl. XXXVIII.



life by the rite of *samādhi* at the holy place Mōringere, whereupon his mother Nāgiyakka and his sister Ēchiyakka caused to be erected a *paṭṭasāle* (? reading-hall) in his memory and endowed it with a tank and lands after washing the feet of their guru Prabhāchandra. The other, after praises of Baladēva, states that his son Singimayya died by the rite of *samādhi* and that the latter's widow Siriyavve and his elder brother's wife Nāgiyakka, a lay disciple of Prabhāchandra, set up the epitaph.

Among other records of Vishṇuvardhana, 402, of 1133, after naming Hoysaḷa-seṭṭi's son and some *gavuṇḍas*, says that Kiriya Basavāchāri, fearful of mundane existence, built a tank and a temple and became an ascetic; and that Mallagavuṇḍa and others granted land for the god. The record closes with the statement that Manlāchāri and his son-in-law Katāchāri made the god. Nos. 265 and 266, which record the erection of two images by the general Bharatēśvara, a lay disciple of Gauḍavimukta-siddhānta-dēva, belong to the same reign, though the king is not named in them. For we know from other inscriptions, such as E C, IV, Nāgamangala 32 and E C, VI, Chikmagalār 160, that Bharata and his elder brother Maṇiyāne, lay disciples of the same guru, were generals under this king. It may be mentioned here that Nāgamangala 32 also supplies the important information that Ganga-Rāja was the brother-in-law of the senior Maṇiyāne and that the junior Maṇiyāne and his younger brother Bharata, who were generals of Vishṇuvardhana, were the brothers-in-law of his son Boppa. The brothers lived on into the reign of Vishṇuvardhana's son Nārasimha I as they are stated to have received a grant from him in 1145 in an inscription at Kambadahalli¹. That Bharata was the disciple of Gauḍavimukta is also mentioned in 64 (40), of 1163. The two images set up by Bharata are said to represent Bharata and Bāhubali, the sons of Rishabhānātha, the first Tirthankara, in 267 (115) which also mentions some other pious acts of his, namely, the construction of the *happaḷige* (? railing) of the hall near those images as also of the hall around Gommatēśvara, and of the grand flight of steps. He is also stated to have built eighty new *basadis* and renovated two hundred in Gangavāḍi. The two images were set up by him for beautifying the sides of the entrance to the holy place. The inscription was got prepared by the son of Bharata's daughter Śāntala-dēvi. Two other epigraphs, which appear to belong to the same reign, are 150 (69) and 221. The former, which appears to bear the date 1130, states that Tribhuvanamalla Chaladankarāva Hoysaḷa-seṭṭi, bestowing the title of Chaladankarāva Hoysaḷa-seṭṭi on Malli-seṭṭi, son of Dammi-seṭṭi of Ayyavōḷe², ended his life by starvation; and that his wife Chaṭṭikabbe set up this epitaph for her husband and her son Būchana. The title Chaladankarāva occurs in 377 and the name Hoysaḷa-seṭṭi in 137 and 492, all the three being records of this king. The other inscription tells us that to Arasāditya and Āchāmbike were

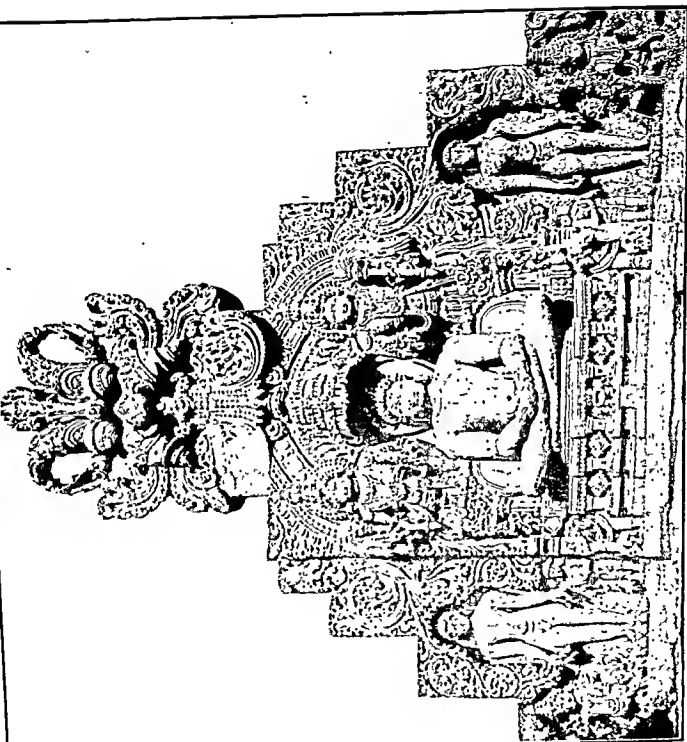
1. *Mysore Archaeological Report for 1915*, p. 51.

2. The modern Aihole in the Kalāḍgi District of the Bombay Presidency.

born three sons, namely, Pamparaġa, Haridēva and the chief of ministers Baladēvaṇṇa, who were ornaments of the Karnāṭaka family, uncles of Māchirāja and devoted worshippers of Jina; and ends with a verse extolling the merits of Baladēva. Though the record does not say so, we may infer that the ornamental panel on which it is inscribed was got prepared by Baladēva (see p. 20).¹ It is not clear, however, who this Baladēva was. He cannot be the general Baladēva¹, grandfather of queen Śāntala-Dēvi, mentioned in 141, 142 and 143, as the latter's parents were Nāgavarma and Chandikabbe. The period of the record appears to be about 1120.

Vishṇuvardhana's son by Lakshmi-Dēvi was Nārasimha I. His titles and praises are given in 345 (137) and 349 (138). Among his titles, which are mostly identical with those of his father, may be mentioned—a submarine fire to the ocean the Tuluva army, a fire to the forest rival heirs, an elephant to the lotus the Paṇḍya family, and plunderer of the Chōla capital. The title “a fire to the forest rival heirs” seems to indicate the existence of other claimants to the throne, perhaps connexions of Śāntala-Dēvi, the first queen of his father. No. 349 records the erection in 1159 at Belgola of the Chaturvimsati-Jina temple, popularly known as the Bhaṇḍāri-basti, by Hulla, the treasurer (*bhaṇḍāri*) and minister of the king. After relating the achievements of the Hoysala kings from Vinayāditya to Nārasimha I, it proceeds to say that Hulla of the Vaji family, son of Jakkirāja and Lōkambikā, elder brother of Lakshmana and Amara, and lay disciple of Maladhāri-svāmi, erected the temple mentioned above; and that during an expedition for the conquest of the regions the king coming to Belgola paid homage to Gommatēśvara, and seeing the Chaturvimsati-Jina temple, erected for the prosperity of his kingdom by Hulla, bestowed upon it a second name Bhavyāchūdāmanī after Hulla's title Samyaktva-chūdāmanī, and granted the village Savanēru to provide for gifts repairs and worship. After praises of Hulla and the mention of the grant with the king's permission of certain taxes of Gommatapura and certain dues on various articles of merchandise to the temple, the record closes with the statement that Hulla made over the village Savanēru to Bhānukīrti. It is stated of Hulla that he was cleverer than Yōgandharāyana in management of affairs and superior to Brihaspati in knowledge of politics, and of the temple that it was affiliated to the Pustaka-gachcha of the Dēsiya-gana of the Mūla-saṅgha. No. 345 (137), of about the same date as the preceding one, opens like it with an account of the Hoysala kings from Vinayāditya to Nārasimha I whose visit to Belgola is also mentioned. Hulla is said to have served under Vishṇuvardhana also, and from 240 (90) we learn that he lived during the reign also of Ballāja II as he is stated to have received a grant from him. A good portion of the inscription is taken up with the praise of Hulla and an account of the meritorious works performed by him. The general Hulla was minister to the king as Brihaspati to Indra. A

1. There was also another Baladēva, son of Nāgadēva and Nāgiyakkā, whose death in 1139 is recorded in 142. He was the grandson of the general Baladēva.



FRONT VIEW OF TOWER OF ARKANA-BASHI

Figure (architectural history)

verse already referred to (p. 45) says: "If it be asked who at the beginning were firm promoters of the Jina doctrine,—only Rāya (i. e., Chāmuṇḍa-Rāya), the excellent minister of king Rāchamalla; after him, only Ganga-Rāja, the excellent minister of king Viṣṇu; and after him again, only Huḷḷa, the excellent minister of king Nārasimha. If any other had such claim, why not name him?" Huḷḷa renovated Uppaṭṭāyṭa's Jina temple at Bankāpura, which had gone to complete ruin; he also caused to be rebuilt as high as Kailāsa the completely ruined Jina temple of Kallivīṭa¹ at the same village; he granted lands, purchased after payment of much gold, to provide for gifts to Jina sages at the holy place Kopana²; he caused to be erected a splendid Jina temple, from the base to the pinnacle, in the original holy place of Kellangere, formerly founded by the Gangas, of which by lapse of time only the name remained; he also caused to be built five more Jina temples at the same village; and he had the temple of Chatrvinśati-Tīrthakaras constructed at the holy place Belgola. For the description of the last temple as given in the inscription see page 26. Having made the *mahā-maṇḍalāchārya* Nayakīrti-siddhānta-dēva, disciple of Guṇachandra-siddhānta-dēva, the *āchārya* of this temple, Huḷḷa made over to it the village Savanēru which he had obtained from the king. The uses to which the endowment was to be applied are then stated. The village was granted to the king for the temple of the twenty-four Tīrthankaras, as well as for Gommaṭēśvara and Pārśvanātha.

The king's visit to Belgola is also mentioned in 240 which states however that he granted besides Savanēru the two villages Bekka and Kaggere also. The gift of the three villages was confirmed by Ballāla II at the request of Huḷḷa who granted them to provide for the worship of Gommaṭa, Pārśvanātha and the twenty-four Tīrthankaras, and for gifts of food to ascetics. Nos. 178 (50) and 181 also say that Huḷḷa obtained Savanēru from king Nārasimha I and granted it for the purposes mentioned above. From 64 (40) we learn that Huḷḷa caused to be made an epitaph to his guru the *mahā-maṇḍalāchārya* Dēvakīrti-paṇḍita-dēva who died in 1163 and had it consecrated by his three disciples Lakṣhanandi, Mādhava and Tribhuvanadēva. Huḷḷa is here described as a modern Ganga-Rāja. The first part of the inscription gives an account of a succession of gurus (to be noticed later on) corresponding to some extent with that contained in 127. No. 346 (137 a), of about 1165, after extolling at some length the beauty of Padmāvanti, the wife of Huḷḷa, concludes with the statement that he gave the village Savanēru to Bhānukīrti, son of Nayakīrti, a fact which is also mentioned in 349.

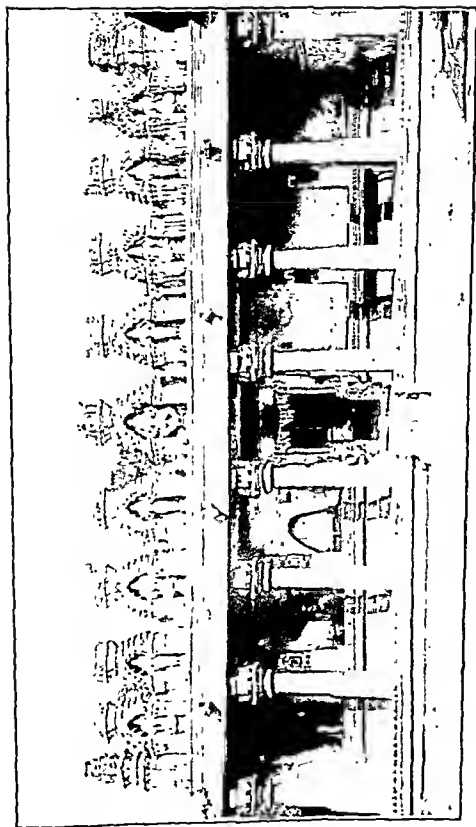
To king Nārasimha I and his consort Ekalā-Dēvi³ was born Ballāla II. His titles and achievements are given in 327 (124) and 335 (130). Among the

1. See Translations, page 148, note 2.

2. See page 53, note 1.

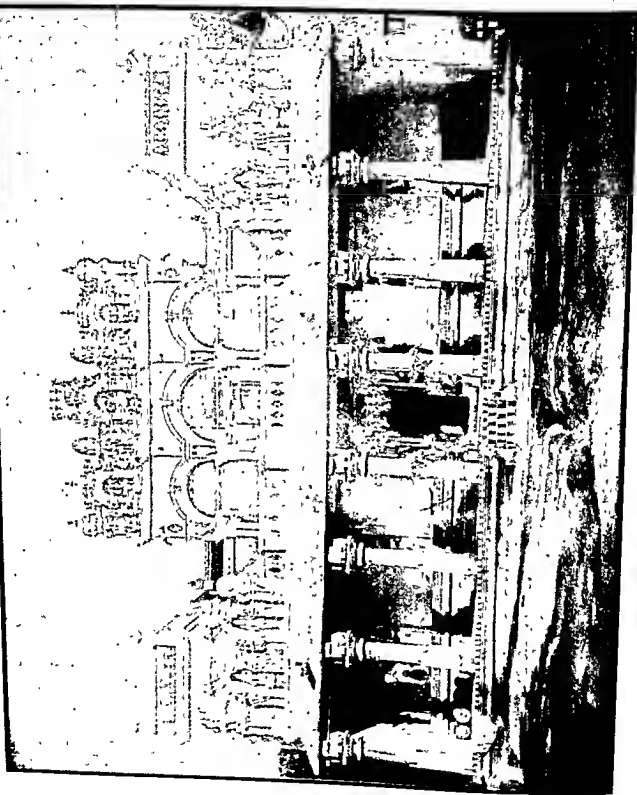
3. Another queen Chāgala-Dēvi is mentioned in 349.

titles, which are mostly the same as those of his father, may be mentioned Śaṇi-vārasiddhi, Giridurganalla and capturer of Kummāṭa and Eranbarage. His prowess and capture of Uchchangi are thus described: "When Vira-Ballāḷa-Dēva caused the drum to be sounded at the commencement of battle, Lāḷa was deprived of ease, Gūṛjara was seized with a severe fever of excessive fright, Gauḷa suffered from colic, Pallava held a sprout in his uplifted hand, and Chōḷa dropped his clothes. When in the pride of his arm Oḍeyarasa was determined to fight, king Ballāḷa marched forth, and surrounding and besieging Uchchangi, whose peaks had been reduced to powder by the blows from the tusks of the group of lordly elephants of his army, captured king Paṇḍya together with his beautiful women, country, treasuries, father and group of horses. Laying siege to Uchchangi, which had for a long time been considered impregnable to enemies, king Ballāḷa took the fort with ease and seized the kings Kamaḍēva and Oḍeya, and their treasury, women and troupes of horses." No. 240 (90), of about 1175, is the earliest of Ballāḷa II's records. Its object is to record the confirmation by the king, as stated in the previous para, of the grant of three villages made by his father for Gomaṭa, Paṛśvanātha and the twenty-four Tirthankaras. The greater part of the inscription is taken up with an account of the exploits of Ganga-Rāja. Then after a brief notice of Nayakīrti, the son of Guṇachandra, king Nārasimha's visit to Belgola, his gift of the three villages, Ballāḷa's capture of Uchchangi, and his confirmation of his father's grant are mentioned. The record seems to conclude with the statement that Adhyātmi-Bāḷachandra, disciple of Nayakīrti, made a Jina temple, a great *śāsana* or inscription, a group of epitaphs and a series of tanks and ponds in memory of his gurn. No. 327 (Plate XL) records the erection at Belgola of the Paṛśvanātha-basti, now known as Akkana-basti, by Āchīyakka, the wife of the king's minister Chandramauḷi, in 1181. After giving an account of the Hoysala kings from Vinayāditya to Ballāḷa II, it proceeds to give some details regarding Chandramauḷi and his wife. Chandramauḷi, a worshipper of Śiva, was a learned Brāhman well versed in logic, literature, Bharata-śāstra and various arts. He was the son of Śambludēva and Akkavve. His wife Āchīyakka nāḍu; his wife Chandavve; their children: Bammadēva, Bāveya-nāyaka, Kālavve, wife of the last, Bāchavve; their children Bammeya-nāyaka, Māra, Āchaladēvi, Chendavve and Kāna. Bammeya-nāyaka's wife was Dōchavve, the daughter of Malli-seṭṭi and Māchavve-seṭṭikavve. His sister Āchaladēvi, the wife of the minister Chandramauḷi, had a son named Soma. Her gurus were Nayakīrti and his chandra, Maḡhapāndi, Padmanāndi and Nēmichandra. We are then told that on the application of Chandramauḷi the king gave the village Bammeyanaballi for the god Paṛśvanātha set up by Āchaladēvi. Further grants of certain lands and dues



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FRONT VIEW OF JAINA MATHA WITH UPPER STOREY

are then mentioned. The grant of Bammeyanahalli by the king is also mentioned in an inscription at that village.¹ No. 331 also mentions the erection of the temple by Āchalādēvi. From 256 (107) we learn that on the petition of Āchalādēvi the king granted Bekka for the worship of Gommatēśvara. The period of this record is doubtful.²

Among the remaining records of this king, 335 (130), of 1195, after a brief notice of the Hoysala kings from Vinayāditya to Ballāla II whose capture of Uchchangi is mentioned, proceeds to give the praises of the *mahā-maṇḍalācārya* Nayakīrti and after naming his disciples concludes with an account of the pious works of Nāgadēva, the *paṭṭaṇasvāmi* of the king. With regard to the disciples of Nayakīrti, Dāmanandi-traividya is added to those mentioned in the previous para. Some details are then given of the family of Nāgadēva, a lay disciple of Nayakīrti. He was the son of the minister Bammadēva and Jōgavve; his wife was Chandavve, the daughter of the *paṭṭaṇasvāmi* Malli-seṭṭi and Māchavo-Setṭikavve; he had a son named Mallidēva and a daughter of the name of Kāmalādēvi. It will be seen that his wife was the sister of the wife of Āchalādēvi's brother Bammeyanāyaka (see previous para). Nāgadēva caused to be made a dancing hall and a stone pavement in front of the god Parśva; the Nagara-Jinālaya; and in memory of the departed Nayakīrti a? *mudīja*, an epitaph, and a stone pavement and a dancing hall in front of the Kamaṭha-Pārśva-basti. Then follows a grant to the Nagara-Jinālaya by the merchants of Belgoḷa who are described as born in the eminent line of Khaṇḍaḷi and Mājābhadrā, as devoted to truth and purity, and as skilled in conducting various kinds of trade with many seaports. That Nāgadēva set up the epitaph of Nayakīrti we also learn from 66 (42), which records the death of that guru in 1176. Two more records relating to Nāgadēva, 326 (122) and 407, may also be noticed here. The former (Plate LXXIII), engraved in beautiful characters, records that Nāgadēva having made a tank under the name of Nāgasainudra and a garden, the disciples of Nayakīrti, namely, Bhānukīrti, Prabhāchandra, Bhaṭṭārakadēva and Nēmicandra, granted to Nāgadēva that garden and certain lands with the condition that he should pay four *gadyānas* every year for the worship of Gommatēśvara. The other epigraph states that the *paṭṭaṇasvāmi* Nāgadēva, in company with the *mahā-maṇḍalācārya* Nēmicandra and others, granted certain lands to Māra-gauḍa for having built a tank. The period of these records may be about 1200. No. 380 tells us that the general Vasudhaikabāndhava Rēchinayya set up the god Śāntinātha at Jinanāthapura and made over the temple to Sāgaranandi, disciple of Śubhachandra-traividya who was the disciple of Māghanandi connected with the Sāvanta-basadi of Kollāpura. Though the king is not named here, we know from other inscriptions³ that Rēchinayya was a

1. EC, V, Chennarāyapaṭṇa 160, of 1182.

2. See Translations, page 115, note 2.

3. See *Mysore Archaeological Report for 1909*, page 21; EC, V, Arsikere 77; and EC, VII Shikārpār 197.

general under him. Before he took service under Ballāḷa II he had been the minister of the Kaḷachuryas. The last record that remains to be noticed of this king's reign is 333 (128). It opens with a verse in praise of Nayakīrti and after naming his disciples as in 335 proceeds to say that their disciple Nayakīrti gave a charter to the merchants of Gommaṭapura, described as in 335, in the presence of the senior *maṇikya-bhaṇḍāri* Rāmadēva-nāyaka, the minister of Sōmēśvaradēva who was the son of the *pratāpa-chakravartī* Vira-Ballāḷa-Dēva. Among the details mentioned in the charter are some which are rather curious: "For house-tax at Gommaṭapura, beginning from the year Akshaya, the residents shall pay eight *haṇas* once for all as the capital on which one *haṇa* can be realized as interest, and live in peace for ever. This includes the mills of oilmen. In case the imposts *nyāya*, *anyāya* and *maḷa-braya* of the palace come to be levied, the *dachārya* of the place shall himself pay them and settle the matter; it is no concern of the residents. If among the merchants of the place one or two, posing as leaders, teach the *dachārya* deceit and encourage him to covet small sums of money and ask for more, they are traitors to the creed, traitors to the king, enemies of the Baṇanḡigas, gamblers, perpetrators of murder and plunder. If knowing this the merchants are indifferent, they alone are the destroyers of this charity and not the *dachārya*. If without the consent of the merchants one or two leaders enter into the *dachārya*'s house or the palace, they are traitors to the creed." The date of the inscription appears to be 1206, judging from the mention of Nayakīrti's disciples as in 327 and 335, and of another Nayakīrti as their disciple. Ballāḷa II had no son named Sōmēśvara. Some chief of that name calls himself the king's son by courtesy. For a similar instance reference may be made to EC, X, Mālār 10 where Dādi Singe-daṇṇāyaka calls himself the son of Ballāḷa III.

There is only one record, 186 (81), which refers itself to the reign of Nārasimha II, the son of Ballāḷa II. It ascribes paramount titles to him and records that Gommaṭa-seṭṭi, the son of Paduma-seṭṭi who was a lay disciple of Nayakīrti's disciple Adhyātmi-Bālachandra, made a money grant in 1231 as a perpetual endowment for the worship of Gommaṭēśvara and the twenty-four Tīrthankaras. The titles applied to the king are the refuge of the whole world, favorite of earth and fortune, *maha-rājādhirāja* paramēśvara, lord of the excellent city of Dvārāvati, a sun in the sky of the Yādava family, crest-jewel of the all-knowing, uprooter of the Magara kingdom, and establisher of the Chōḷa kingdom.

Similarly, we have a solitary record, namely, 246 (96), of 1273, relating to Nārasimha III, the grandson of Nārasimha II and the son of Sōmēśvara. It says that during this king's reign Sambhūdēva and others granted certain lands, which they had purchased from the *maha-maṇḍaladachārya* Nayakīrti's disciple Chandra-prabha, to provide for milk-offerings for Gommaṭēśvara and the twenty-four Tīrthankaras of the enclosure. The donor seems to be referred to in 199, of 1279.

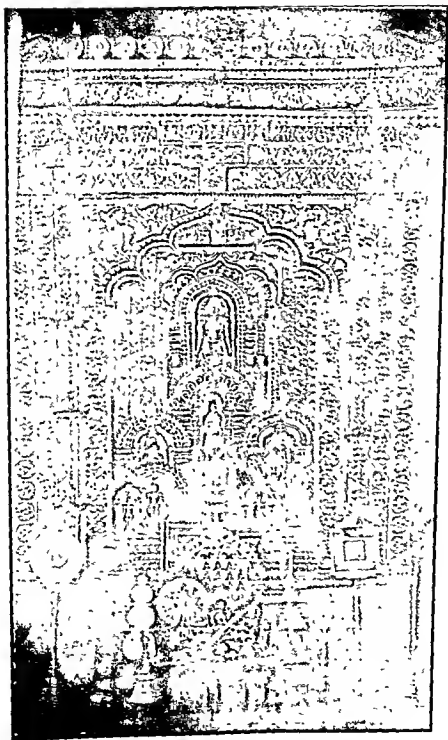


PILLAR IN PORCH OF IAINA MATHA
Mss. v. Archaeological Survey

different. Tātayya of Tirupati will, out of the money levied from every Jaina house throughout the kingdom, appoint twenty servants as a bodyguard for the god at Belgoḷa and repair ruined Jina temples. He who transgresses this decree shall be a traitor to the king, a traitor to the *saṅgha* and the *samuddāya*". The addition engraved at the top states that a Jaina merchant of Kalleha¹ applied to the king and had something, probably the inscription EC, IX, Māgaḍi 18, which is another version of the present inscription, renovated by Tātayya of Tirupati. An earlier record at Kambadahalli², which registers the grant of certain privileges to the Jainas by the Śaivas, may not be without interest in this connection. It states that the possessors of all the ascetic qualities, followers of the Lakulīśvara doctrine, performers of the rites of the five kinds of *dīkṣhe* or initiation, the seven crores of Śrī-Rudras, having met together, granted to the *bastī* at Kambadahalli the name Ekkōṭi (seven crores) Jinālaya and the privilege of the hand of five chief instruments. He who said "This should not be" was to be looked upon as a traitor to Śiva. The period of the epigraph may be about 1200.

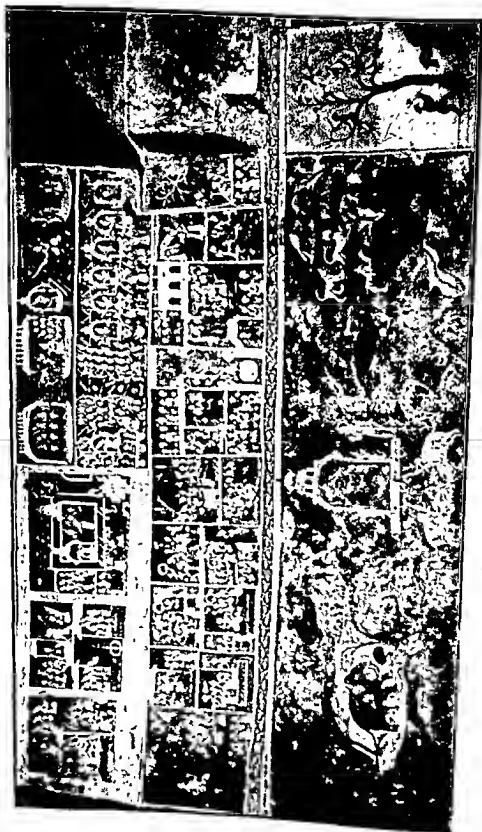
No. 329 (126) records the death of Harihara II in the year Tārāya, which would be equivalent to 1404. That this was the date of his death is confirmed by the inscription EC, VIII, Tirthahalli 129. We learn from 337 that Bhitnā-Dēvi, the queen of Dēva-Rāya-inahārāya and a lay disciple of Paṇḍitāchārya, set up the image of Śāntinatṭha in the Mangāyi-bastī. The king mentioned here is most probably Dēva-Rāya I and the information that he had a Jaina queen of the name Bhitnā-Dēvi appears to be new. The date of the inscription may be about 1410. No. 253 (92) introduces us to Irugapa, the general of Harihara II, and records the grant by him of Belgoḷa, together with a grove and a tank built by him, for Gomma-pedigree and praises of Irugapa. His pedigree is thus given:—The general Baicha, wife Janaki; their sons Mangapa, Irugapa and Bukkapa; Mangapa's Śrutamuni the record states that the grant was made in the presence of the latter. The date of the present record being 1422, we have to infer that Irugapa lived during the reign of Dēva-Rāya II also. He was a Sanskrit scholar, and wrote the metrical lexicon *Nāṇḍrtharatnamālā*. Two of his inscriptions³ bearing the dates 1392 and 1397 contain praises of Paṇḍitārya and a third⁴, dated 1395, states that he built the Kunthū-Jinālaya at Vijayanagar. Two epigraphs, 328 (125) and 330 (127), the latter containing only a portion of the former, record the death of Dēva-Rāya II in the year Kṣhaya, which would correspond with 1446.

1. Kalya in the Māgaḍi Taluk of the Bangalore District
2. *Myatze Archæological Report* for 1913, p. 67.
3. *E.J.*, VII, 115
4. *S.I.I.*, I, 156.



MANDASANA IN JAINA MATHA

Mysore Archaeological Survey



PAINTING ON WALL OF JAINA MATHA

Myote Anachisynal Norey

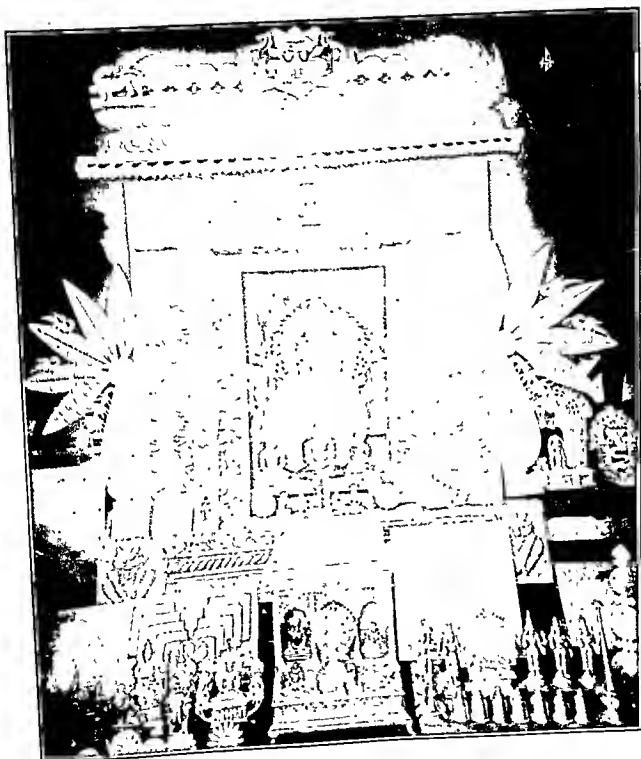
Mysore.

The earliest of the inscriptions relating to the kings of Mysore is 250 (84), dated 1631. It says that the mahā-rājādhirāja rāja-paramēśvara, lord of the city of Maisūr, Chāma-Rāja-Oḍeyar, finding that the temple lands of Belgola had been for a long time mortgaged to certain Jaina merchants, sent for the latter and proposed to pay off the mortgage, whereupon the merchants unanimously agreed to release the mortgage as a work of merit in the presence of Gommatēśvara and their guru Chārūkīrti-pāṇḍita. Among the men sent for by the king were Bouyappa, son of the poet Panchahana (p. 13), and the poet Bommanṇa. The whole transaction is related with some additional details in 352 (140) which is a copper plate grant bearing the same date. This grant applies a few more titles to the king such as a spear to the heads of hostile kings, an adamantine cage to refugees, and emperor of the six *dharma*s, and adds a strict prohibition against any of the temple managers mortgaging the lands in futuro and against any one granting a mortgage thereon. Though the inscriptions do not expressly say so, the king must have visited Belgola in connection with the above transaction. The *Muniraṃśābhyudaya* of Chidanandakavi (c. 1680) gives several details of the king's visit to Belgola. It says: "King Chāma-Rāja of Mysore came to Belgola and taking his seat in the hall in front of Gommatēśvara saw the god. Leaving the enclosure he came to the porch and had the inscriptions on both sides read out to him. He learnt how Chāmunda-Rāja came to Belgola and at the instance of his guru Nēmicandra endowed villages of the revenue value of 1,95,000 *varahas* for the god. The king then entered Siddharahasti and from the inscriptions read out to him learnt details about the spiritual succession, greatness and works of the Jaina gurus. He afterwards enquired where the guru had gone. The poet Bommanṇa, one of the temple managers, replied thus: 'Through the trouble caused by the Telugu chief Jagadēva worship of Gommatēśvara was stopped, and the guru Chārūkīrti left the place and was living at Bhallātākīpura (Gērusoppe) under the protection of Bhairavarāja.' Thereupon the king told him to send for the guru, promising a new grant. Getting down to Belgola he visited the Bhandāri-hasti and after paying a visit to all the temples on Chandragiri returned to Seringapatam. Padamana-ṣeṭṭi and Padamana-pāṇḍita were sent to bring Chārūkīrti from Bhallātākīpura, and on his arrival he was sent to Belgola with due honors. A grant was also made by the king." Jagadēva mentioned here was the chief of Chennnapaṭṭana who was defeated by Chāma-Rāja and dispossessed of his principality in 1630.

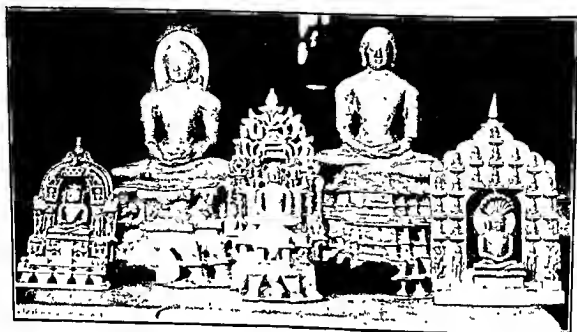
No. 401 records the grant of the village Rāgibommenahalli in 1672 by Doḍḍa-Dēva-Rāja-Oḍeyar for the upkeep of a feeding-house for Brāhmaṇas, and 365 says, as stated before (p. 31), that Chikka-Dēva-Rāja-Oḍeyar caused the *kalyāṇi* or pond at Belgola to be built. The *Sthala-purāṇa* says that Doḍḍa-Dēva-Rāja-Oḍeyar visited

Belgola in Śaka 1595 (1672). No. 249 (83) refers to a visit paid by Kṛishṇa-Rāja Oḍeyar I to Belgola in 1723 and registers the grant by him of certain villages including Belgola for the worship of Gommatēśvara and of the village of Kabāle for the maintenance of the alms-house situated near the Chikka-Dēva-Rāja pond. After praises of the king the inscription states that on seeing the face of the divine Gommatā he was greatly pleased, and, with horripilation, made the grant. In the *Gommatēśvara-charite* of Anantakavi (c. 1780) it is stated that the king visited Belgola accompanied by his general Dēvayya and the *sarvādhikāri* Cheluvayya. There are three records relating to the reign of Kṛishṇa-Rāja-Oḍeyar III, of which two, 353 and 354, are *sanads* or grants written on paper. The former, issued by Purnaiya, the king's minister, in 1810 confirms the former grant of Kabālu by Kṛishṇa-Rāja-Oḍeyar I on the application of Komāra-heggaḍi of Dharmasthala below the Ghāts. The latter, issued by the king, records the grant in 1830 of three villages to provide for the expenses and repairs of all the temples at Belgola. After a few verses in praise of the goddess Chāmundikā and the Boar incarnation of Viṣṇu, the *sanad* proceeds to give the titles, etc. of the king thus: "The *rājādhirāja* *rāja-paramēśvara* *prauḍha-pratāpa* *apratima-vira-narapati*, *birud-ent-embara-gaṇḍa*, sole hero of the world, a moon to the milk ocean the Yādu race, possessor of the insignia of among others the conch the discus the elephant-goad the axe the *makara* the fish the *śarabha* the *śaiva* the *gaṇḍabheruṇḍa* the boar Hamunān Garuḍa and the lion, Kṛishṇa-Rāja-Oḍeyar of Mysore, son of Chāmā-Rāja-Oḍeyar and grandson of Immaḍi-Kṛishṇa-Rāja-Oḍeyar of the Ātrēya-gōtra Āśvalāyana-sūtra and Rik-śakha, seated on the resplendent jewel throne on which Rāja-Oḍeyar and other paramount kings descended from the lunar race had successively sat in the great Mysore kingdom, the abode of the wealth of the Karnāṭaka country which is an ornament of all the countries that adorn the whole circle of the earth." The number of the temples is given as thirty-three: eight on Doḍda-heṭṭa, consisting of the big god (Gommatā) and seven minor temples, sixteen on Chikka-beṭṭa, eight in the village; and one on the hill at Maleyar. Formerly the *maṭha* or monastery was in receipt of a cash grant of only 120 *varahas* to meet all these expenses; and as the amount was found insufficient, the present grant of three villages was made in lieu of the former cash grant on the application of Lakshmi-pāṇḍita of the palace.

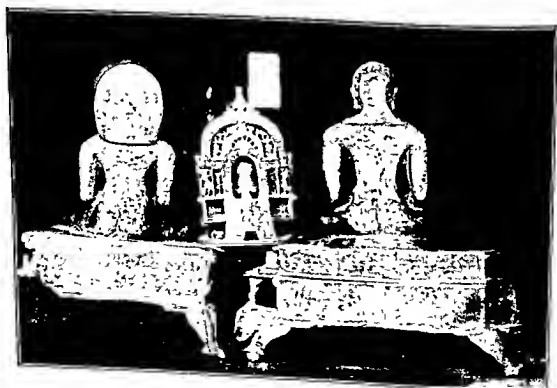
It has to be stated here that the Sanskrit version printed as 141 in the previous edition, which is not now forthcoming, is based on the two *sanads* noticed above. No such Sanskrit *sanad* was granted to the *maṭha* by Kṛishṇa-Rāja-Oḍeyar III. Being a fanciful paraphrase in Sanskrit of the above-mentioned Kannada *sanads*, recently composed by some Jaina Pāṇḍit, it is misleading in its contents inasmuch as the composer has omitted a great deal of what is contained in the originals and introduced much foreign matter with the sole object of giving the record a Jaina complexion.



MANDANA IN PANDIT DORJATI SASTRI'S HOUSE.



1. FRONT VIEW OF INSCRIBED JINA FIGURES AT SRAVANA BELGOLA



2. BACK VIEW OF INSCRIBED JINA FIGURES AT SRAVANA BELGOLA
Mysore Archaeological Survey

The remaining inscription of Krishna-Rāja-Odeyar III's reign, 223(93), records that Dēvarāja-arasu, head of the body-guard, police and cavalry departments at the king's court, and son of Cbeluva-arasu of Satyamangala descended from Chāvuṇḍa-Rāja, having died on the day of the head-anointing festival of Gommaṭṭēśvara, his son Puṭṭa Dēvarāja-arasu made a money grant in 1827 for special worship of the god every year. A visit paid by His Highness Krishna-Rāja-Odeyar IV, the present Mahārāja, to Belgola is indicated by his initials K. R. W. engraved on the summit of Chikka-heṭṭa, the date given being the tenth of November, 1900.

THE KADAMBAS.

No. 443, of about 900, already referred to when speaking of the Kanchina-done (p. 9), says that three boulders were brought to that place by order of some Kadamba chief. We have no information as to who this Kadamba was, nor are we told the reason why the boulders were brought.

THE NOLAMBAS OR PALLAVAS.

Chāmuṇḍa-Rāja's defeat of Nolaṃba-Rāja is mentioned in 231(109). The Nolaṃba chief referred to here may be Nanni-Nolaṃba, the son of Dilpa. No. 318 (120), of about 1217, names a chief Vira-Pallavarāja of Arakeṭṭe and his son Śaṅkara-nāyaka. The latter is also mentioned in 170 (73) and 171.

THE CHOLAS.

The fragmentary inscription 378, of about 1015, mentions a Chōla-Pernadi as fighting against the Gangas. The king alluded to is evidently Rājendra-Chōla. Ganga-Rāja's defeat of the Chōla feudatories Narasingavarma and Dāmōdara is related in 240, 251 and 397.

THE CHANGALVAS.

The Changaḷvas were a line of kings who ruled in the west of the Mysore District and in Coorg. They claimed to be Yādavas. Their original territory was Changaṇḍa, corresponding chiefly with the modern Hunsūr Taluk of the Mysore District. No. 238 (103) introduces us to a king of this dynasty named Kulōttunga-Changaḷva-Mahādēva and tells us that his minister's son Channa-Bommarasa caused to be renovated the upper storey of Gommaṭṭēśvara in 1509. This king is also mentioned in E. C. IV, Hunsūr 63, of 1502.

NIDUGAL.

The early rulers of Nidugal were of the solar race and claimed descent from Karikāla-Chōla. They bore the title 'lord of Oreyār', Oreyār being the name of the ancient Chōla capital near Trichmopoly, and added Chōla-mahārāja to their names. Their capital was Penjeru, now Hēmavati in the Anantapur District. One of the kings of this dynasty was Irungōḷa, a contemporary of the Hoysala king Vishnuvardhana. We learn from G. 4 (12) that he was a lay disciple of Nayakṛti-siddhanta-dēva, and from 319 (138) that he was defeated by Vishnuvardhana.

NUGGEHALI.

No. 406 states that Tirumalarāja-nāyaka, son of Dāsapa-nāyaka of Nugubali, granted the village of Dāsapura for the spiritual welfare of his father. It is not clear if the donor is identical with his namesake, the father of Rāyanarāja who was a feudatory of the Vijayanagar king Achyuta-Rāya¹. If so, the date of the record may be 1540.

A few incidental references to other kings and chiefs may also be noticed here. No. 11 (plate LIX), which is the epitaph of Arishtaṇemi, states that king Diṇḍika was present at the time of the guru's death. I once² identified this king provisionally with the Dindika of the Udayēndiram plates of Prithivipati II³ and came to the conclusion that the period of the record was about 800. But the characters are older by nearly two centuries and the two Diṇḍikarājas cannot be identical. This was also the opinion of the late Dr. Fleet. No. 34 (Plate LX), of about 700, which is the epitaph of Nāgasēna, seems to mention a chief of the name of Nāganāyaka. In 69 it is stated that Prabhāchandra was honored by king Bhōja of Dhārā, and Yasahkṛti by the king of Simhala (Ceylon). No. 67 states that Akalanka defeated the Bauddhas in disputation at the court of king Himaśtala and that Svāmi got that name from the Pāṇḍya king. As Jaina tradition says that Himaśtala ruled at Kānehi, he was probably a Pallava king. Two chiefs Garudakēśarāja and Bāḷāditya, king of the Vatsas, are named in 149 and 457 respectively. In 64 are mentioned the *śaṃantas* Kēdāra-Nakarasa, Kāmādēva and Nimbādēva as lay disciples of Maḡhanandi, and the generals Marīyāne and Bharata together with the officers Bōchimayya and Kōrnyya as lay disciples of Gaṇḍavumukta-dēva. That Nimba was a lay disciple of Maḡhanandi is also stated in an inscription at Tēralā⁴. He is praised as the crest-jewel of *śaṃantas* in the *Ēkavratas* of Pāṇḍuannandi, a disciple of Śubhachandra who died in 1123. Two officers the *mahā-pasāyaka* (master of the robes) Vijayayna and the *mahā-pasāyaka* Tirumayya are mentioned in 287, of 1196, and 100, of 1279, respectively. No. 387 mentions a chief of the name of Singyapa-nāyaka and 65, of 1313, another named Gummaṭṭa, the ruler of Belukere, who set up the epitaph of a Jaina guru named Śubhachandra. The *cirayal* 405, which appears to be dated 1333, records the death of the possessor of all titles Kēta-gavūḍa in a battle with the Turakas or Muhammadans. Finally, 264, of 1893, mentions two chieftains Hariyapa and Maṇikkadēva as lay disciples of Paṇḍitārya.

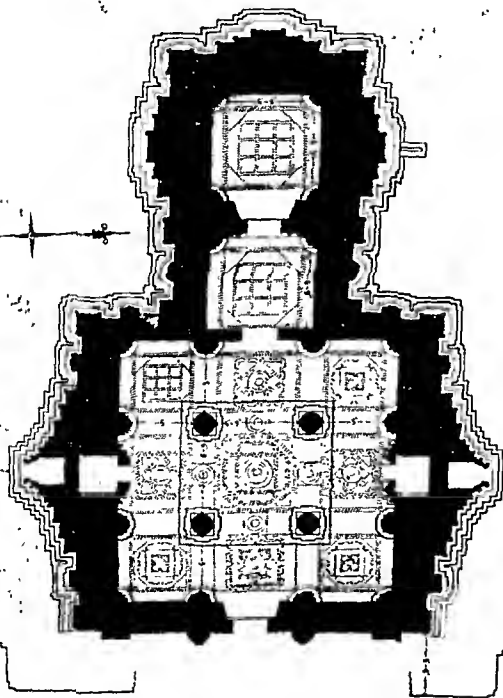
1. See Madras Epigraphical Report for 1900, p. 28.

2. Mysore Archaeological Report for 1909, p. 13. *ibid.* for 1910, p. 24.

3. S. I. I., II, 341.

4. I. A. XIV, 14.

SANTINATHA BASTI AT JINANATHAPURA



MISCELLANEOUS INSCRIPTIONS.

We may now proceed to consider the inscriptions which are of a miscellaneous character. They form a large number and consist of epitaphs, records of pilgrims, grants by private individuals, succession lists of Jaina gurus, and so forth.

EPITAPHS.

Some of the epitaphs, namely, 1, 11, 64-66, 117, 118, 126-129, 159, 389 and 477, have already been noticed in more or less detail in the previous sections. The remaining ones, about eighty in number, many of which go back to the seventh and eighth centuries, record the death of men and women, mostly monks and nuns, by religious suicide. Before examining them in detail it is necessary to say a word or two about the way in which death was brought about. The men and women starved themselves to death in performance of a vow called *sallekhaṇḍa* which is thus described in the *Ratnakaraṇḍāka* of Samantabhadra:—"When overtaken by calamity, by famine, by old age, or by incurable disease, to get rid of the body for *dharma* is called *sallekhaṇḍa*. One should by degrees give up solid food and take liquid food; then, giving up liquid food, should gradually content himself with warm water; then, abandoning even warm water, should fast entirely; and thus, with mind intent on the five salutations¹, should by every effort quit the body."² In his *Dharmamṛta* Āśadhara says: "Firm faith in Jainism, observance of the *anu-guṇa*- and *śikṣā* vratas, and *sallekhaṇḍa* according to rules at the time of death—these complete the duties of a householder."³ The term *sallekhaṇḍa* is used only in three epitaphs⁴; but in several others the words *saṃādhi*⁵ and *sanyasana*⁶ occur as its synonyms⁷. The word used for epitaph is *nisidige*.⁸ In a few cases the period of the fast is mentioned: e.g., one month in 25, twenty-one days in 33, three days in 59, and one month each in 143 and 167. The epitaphs range in date from about 600 to 1809. Of the eighty mentioned above, sixty-four commemorate the death of

1. See Translations, page 44, note 1.

2. Upasargē durbhikṣhē jarasī rujāyām cha nihpratikhāre l
dharmāya tanu-vimōchanam ābuh sallekhaṇḍam āryāh ll
āhāram parihāpya kramaśah snigdham vivardhayēt pānaṃ l
snigdham cha hāpyastva khara-pānam pūrajēt kramaśah ll
khara-pāna-hāpanām api kṛtvā kṛttōparāsam api śaktiā l
pancha-namaskāra-manās tanum tyajēt sarva-yatnēna ll

3. Saṃyaktvam amalām amalāny anu-guṇa-śikṣā-vratāni maraṇāntē l
sallekhaṇḍa cha vidhinā pūrajāh sāgara-dharmō'yam ll

4. 118, 258 and 389.

5. 1, 2, 22, 59, 93, 106, 108, 114, 128, 129, 142, 143, 258, 351 and 495.

6. 15, 24, 28, 33, 34, 63, 75—77, 88, 97 and 102.

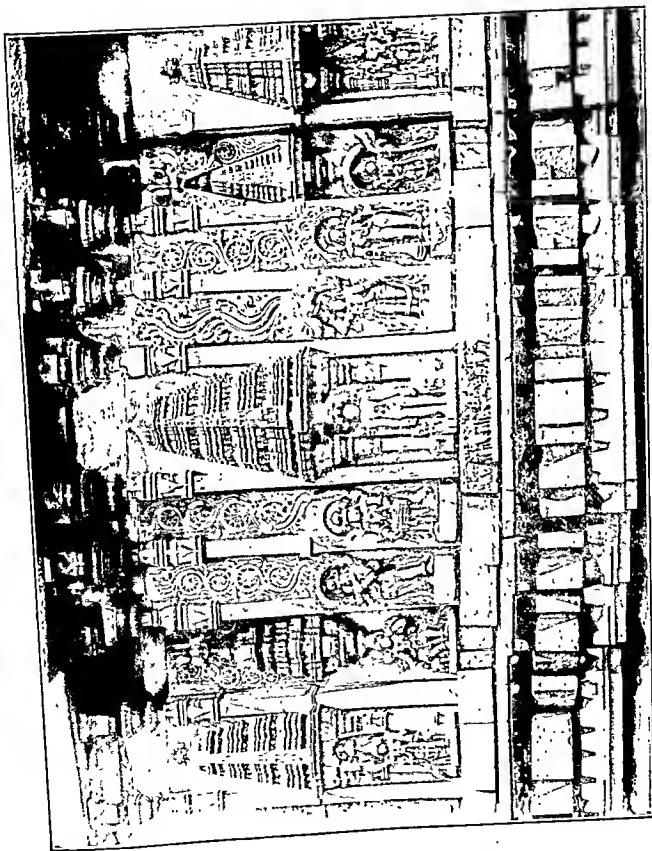
7. See Translations, page 2, note 2; and page 4, note 3.

8. In 65, however, the corrupt form *nisige* is used.

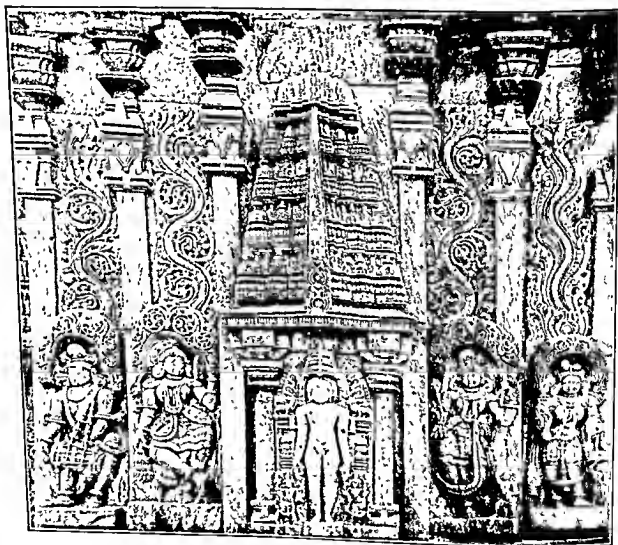
men, mostly monks, and sixteen the death of women, mostly nuns. Forty-eight¹ of the former and eleven² of the latter are of the seventh and eighth centuries, the rest³ of both the classes being of a later period. Nos. 1 (Plate LVII) and 11 (Plate LIX), though casually referred to before, deserve some more notice owing to their antiquity and historical importance. They seem to be the earliest records extant at Belgola. No. 1 records the death of a Jaina guru named Prabhāchandra. After verses in praise of Vardhamāna or Mahāvīra, whose doctrine, it says, was still flourishing at Viśālā, a line of Jaina teachers who succeeded him is named. They were: Gautama-gaṇadhara, his immediate disciple Lohārya, Jambū⁴, Viṣṇu-dēva, Aparājita, Gōvardhana, Bhadrabāhu⁵, Viśakha, Prōṣṭhīla, Kṛittikārya, Jayanāma, Siddhārtha, Dhṛitishēṇa, Buddhila⁶, and others. Bhadrabāhusvāmī, of this illustrious succession of regularly descended great men, by his acquaintance with the true nature of the eight-fold omens and power of knowing the past, present, and future, having foretold in Ujjayani a period of twelve years of famine, the entire *saṅgha* or Jaina community set out from the north to the south. By degrees they reached a populous and prosperous country when, separating himself from the *saṅgha*, an *āchārya*, Prabhāchandra by name, perceiving that but little time remained for him to live and desiring to accomplish *samādhi* on this mountain named Kaṭavapra, bade farewell to, and dismissed, the entire *saṅgha* and, in company with a single disciple, mortifying his body on the cold rocks, accomplished (*samādhi*). And in course of time seven hundred *rishis* or ascetics similarly accomplished (*samādhi*).

This record has been dealt with by the two scholars Drs. Leumann and Fleet. The former⁷ explains the inscription as composed of two quite separate and independent parts, the first, ending with *prāptān* in line 6, where he would 'put a full stop'; the second, from there to the end. The former contains the account of Bhadrabāhu and the migration to the south; the other, which is the immediate object of the inscription, records the end of the *āchārya* Prabhāchandra. The two events he considers there is no reason whatever to synchronise, and would separate them by many centuries. To justify this piecemeal treatment of the inscription, he represents that the first part was a customary beginning of Digambara inscriptions 'by way of an historical introduction.' Plausible as this appears in theory, it

1. 1, 2, 5, 6, 8, 9, 11-15, 19, 21-31, 75, 77, 79-85, 88, 92, 93, 95, 99, 102-106, 109, 111, 113, 115 and 116.
2. 18, 20, 76, 96, 97, 98, 107, 108, 112 and 114.
3. 62, 63, 67, 140, 7 160, 163, 167, 168, 254, 258, 260, 272-274, 426 and 495 of men; 62, 136, 156 and 351 of women.
4. These were the three Kēvalis. The second is Sudharma in the usual list.
5. These were four of the five Śrutakṛtis.
6. These seven were Daśapāris, out of eleven.
7. *Vienna Oriental Journal* for 1893, 342.



SOOTHE WALL (LARGED) OF SANATHATHA-BASTI, HINANATIAPURA



WEST WALL OF SANTINATHA-BASTI, JINANATHAPURA
Mysore Archaeological Survey

is opposed to fact, for not a single inscription has been found with this introduction. Further, this mode of dividing the inscription is in contradiction to the plain continuity of the narrative. For it is evident that Prabhācandra accompanied the *saṅgha* on its migration. He is expressly stated, when he found that his end was near, to have dismissed the entire *saṅgha*, all save one disciple who remained with him to the last. What *saṅgha* could this be but the *saṅgha* previously mentioned in the inscription as migrating from the north to the south? The whole inscription thus hangs together in an intelligible consecutive narrative. The name Prabhācandra is not an uncommon one among the Jaina gurus, and occurs at all periods. In the effort to discover some one of the name of sufficient distinction to whom it can be fitted, a certain Digambara teacher, praised by Jinaseṇa, is suggested, who cannot be shown to have lived till a later time than that of the inscription, and of course he would in no way be connected with the migration. Dr. Fleet¹, who accepted the above-mentioned disjointed treatment of the inscription, tried to make out that the Bhadrabāhu of the inscription was not the Śrutakēvali of that name, but a later one who lived in the first century B.C. This opinion appears to have been based on the supposition that two different Bhadrabāhus are mentioned in the inscription. But this is not at all the case. We have to bear in mind that the inscription is not a synchronous record; it was engraved long after the death of Prabhācandra who was a member of the *saṅgha* that migrated to the south. The last sentence of the inscription which states that in course of time (after Prabhācandra's death) seven hundred ascetics accomplished *samādhi* makes this fact quite clear. The writer of the record in describing the distinguished lineage of the Śrutakēvali Bhadrabāhu mentions some of his illustrious successors also. It is not at all likely that he had a second Bhadrabāhu in mind. The whole trend of Jaina tradition and literature goes to show that it was the Śrutakēvali Bhadrabāhu that predicted the famine. The period of the record may be about 600; but according to the scholars mentioned above it is the seventh century.

No. 11 (Plāte LIX), which is the epitaph of Arisṭhanēmi, is of some importance as it names a king who was present at the time of the guru's death. It opens with the statement that an *ācharya*, evidently Arisṭhanēmi, mentioned further on, came to the south with a large number of disciples, and then proceeds to say that he died on the Kaṭavapra hill and that even king Dindika was there as a witness. A lady named Kampitā, probably the queen of Dindika, is also mentioned as doing honor to the *ācharya*. In my *Archaeological Report* for 1909 (para 45) I identified this king with the Dindika (c. 800) of the Udayendiram plates of Prithivīpati II² and Dr. Hultzsch, too, approved of this identification³. But on palaeographic grounds

1. E. I., IV, 24.

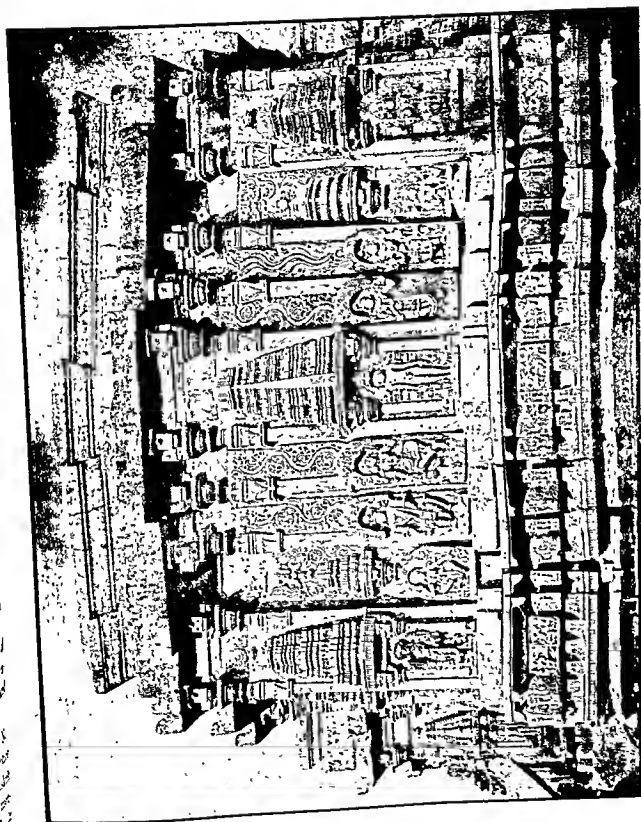
2. S.I.I., II, 381.

3. Mysore Archaeological Report for 1910, p. 24.

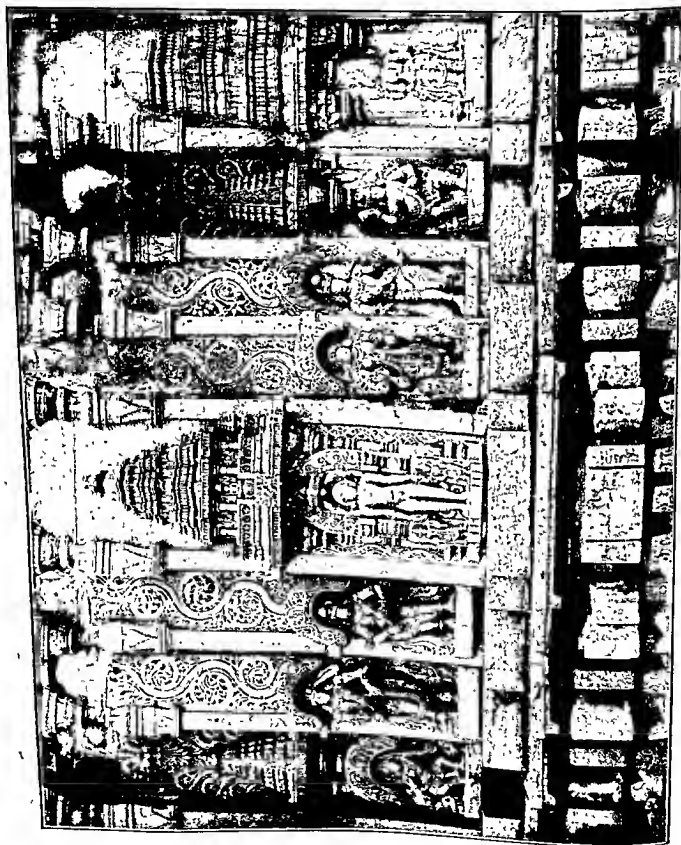
the present record cannot be brought down to a later period than about 650. This was likewise the opinion of the late Dr. Fleet. I therefore think that the two Diṇḍikas cannot be the same. The Tamil chronicle *Koṅḡudēṣardjakkal* mentions a Chēra king Diṇḍikara¹ as having succeeded Mādhava III, but much cannot be built upon this statement as the chronicle is not a trustworthy record.

Among the monks whose death is recorded in the remaining early epitaphs may be mentioned Balādēva-muni, son of Kanakasēna (No. 2, of about 650, Plate LVIII); Tirthada-goravaḍigal; Uḷikkal-goravaḍigal; Guṇasēna-guravar of Koṭṭara, disciple of Mōni-guravar of Agali; Pānapa-bhaṭāra of Neḍubore; Sarvajña-bhaṭṭāraka of Vēgūr; Akshaya-kīrti of southern Mādura, who was bitten by a snake; Guṇadēva-sūri; Balādēva-guravaḍigal, disciple of Dharmasēnā-guravaḍigal of Veluṇḍa of Kīrtār; Ugrasēna-guravaḍigal, disciple of Paṭṭini-guravaḍigal of Malanūr; Māsēna-muni (No. 27, of about 700, Plate LX); Moḷḷagavāsa-guravar of Inuṇḡōr; Śāntisēna-muni, who renovated the Jaina faith when it had become weak after the time of the sages Bhadrabāhu and Chandragupta (No. 31, of about 650, Plate LXI); Siṅga-ṇaṇḍi-guravaḍigal, disciple of Veṭṭeḍe-guravaḍigal; Nāgasēna-guravaḍigal, disciple of Rishabhasēna-guravaḍigal, conqueror of the assemblage of enemies through Nāganāyaka (No. 34, of about 700, Plate LX); Upavāsapara, disciple of Vṛishabha-naudi (No. 75, of about 650, Plate LXIV); Balādēva-āchārya (No. 82, of about 750, Plate LXV); Chandradēva-āchārya, renowned in the Nadi kingdom (No. 84, of about 700, Plate LXVI); Puṣṭapaṇandi (No. 85, of about 750, Plate LXVI); Nandisēna-muni (No. 88, of about 700, Plate LXVII); Vitasōka-bhaṭṭāra of the Kṇṭṭattūr saṅgha; Indranandi-āchārya; Puṣṭpasēna-āchārya of the Navilūr saṅgha; Śrīdēva-āchārya; Vṛishabhanandi, disciple of Maunīya-āchārya of the Navilūr saṅgha; and Mēghanandi-muni of the Navilūr saṅgha. And among the nuns whose death is commemorated in the early epitaphs are Dhanpekuttārēvi-guravi, female disciple of Perumāḷu-guravaḍigal; Jambu-nāygir; Nāgamati-gantiyar, female disciple of Mōni-guravaḍigal of Chittūr in Adeyare-nāḍu; Sasimati-gantiyar (No. 76, of about 700, Plate LXV); Rājūtmati-gantiyar of the Āṇi-gana of the Navilūr saṅgha; Anantāmati-gantiyar of the Navilūr saṅgha (No. 98, of about 700, Plate LXVIII); Ārya of the Mayūragrāmā-saṅgha (i.e., Navilūr saṅgha); Guṇamati-avvegal of the Navilūr saṅgha; and Prabhāvatī and Damitāmatī, also of the Navilūr saṅgha.

Among so many epitaphs, only one gives the name of the engraver: this is No. 21, of about 700, and the name given is Pallavāchāri. It is also worthy of notice that in 82 (Plate LXV) the Prakṛit form *paḍḡgamaya* is used for the Sanskrit *prāṇōḍgamana*. Two saṅghas named after the places Koḷattūr and Navilūr are mentioned and several of the monks and nuns belonged to the latter saṅgha. A Kīrtār saṅgha, too, occurs in 81. Adeyarenāḍu may be identical with the Adeyararāṣṭra



WEST WALL OF SANJIVANA-BASILICA, HAMPAPURA



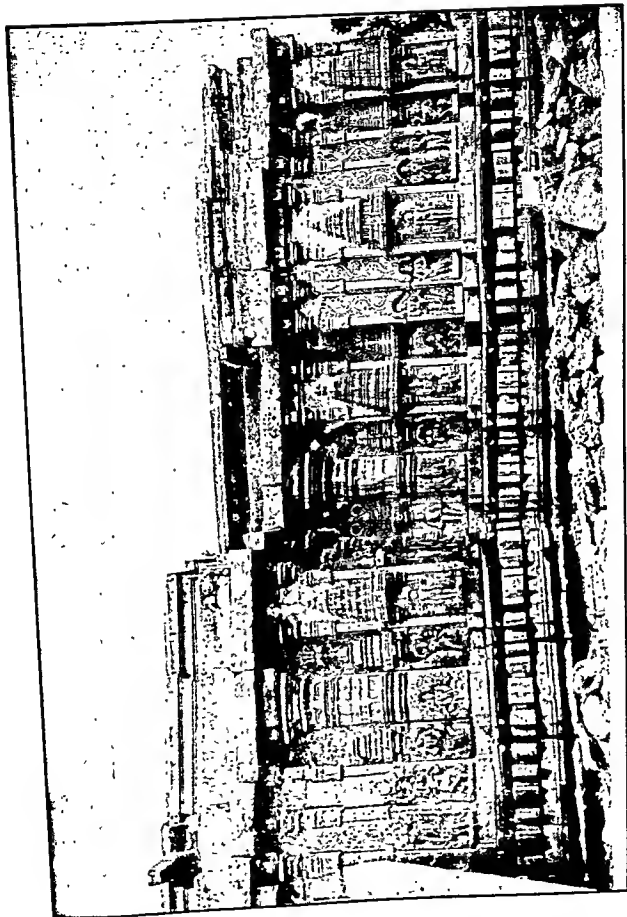
mentioned in the grant of Nandivarman¹, and its Sanskrit equivalent Āsraya-nadī-vishaya occurring in Pallavamalla's grant¹ may be compared with the Nadī-rāshṭra of 84. Kittūr, as stated before, was the capital of the Punnāḍ kingdom. It will be seen that in order to end their life by the rite of *sallēkhaṇa* persons came to Belgoḷa from the north and from various places in the south, even from such a distant place as Madhura.

Among the later epitaphs of men and women, some of the shorter ones will be considered first. No. 68, of about 950, records the death of Vaijabbe, daughter of Beṭṭadavo; 136, of about the same date, of Sayibbe-kantiyar, female disciple of Kumāraṇandi-bhaṭṭara; and 156, of about 1100, of Pollabbe-kantiyar. In 495, of? 1311, is commemorated the death of Payi-seṭṭi, son of Nāgi-seṭṭi of Kalleba, a lay disciple of Abhinava-Paṇḍitāchārya; in 269, of? 1316, of Padmanandi, disciple of Traividya-dēva; in 274, of 1372, of Dharmabhūṣhana of the Balātkaṛa-gana, whose spiritual descent is given thus: takṛti-dēva of Vanavāsi, his disciple Dēvendra-Vikātakṛti, his disciple Śubhakṛti, his disciple Dharmabhūṣhana, his disciple Amarakṛti, his disciple Dharmabhūṣhana; in 273, of about 1400, of Hemachandrakṛti, disciple of Śāntikṛti; in 168, of about the same date, of Mallisēna, disciple of Lakṣmīsēna-bhaṭṭāṅka; and in 167, of 1609, the latest epitaph at Belgoḷa, of Ajitakṛti, disciple of Śāntakṛti, who was the disciple of Ajitakṛti, who was again the disciple of Chārukṛti. Ajitakṛti is stated to have died in the Bhadrabāhu cave.

Of the longer epitaphs of a later period, some of which have already been referred to incidentally, several contain succession lists of gurus which will be noticed later on. The earliest of these epitaphs is 127 (47) which records the death in 1115 of Mēghachandra-traividya-dēva of the Pustaka-gacchaha of the Dēśya-gana of the Mōla-saṅgha, disciple of Sakalēndu. After giving a succession of gurus from Gautama-gaṇadhara to Mēghachandra who is praised at length, the record closes with the statement that Prabhachandra, the chief disciple of Mēghachandra, had the epitaph consecrated with great magnificence through his lay disciples Ganga-Rāja and his wife Lakṣmi. Mēghachandra is described as an equal of Jinasēna and Virasēna in philosophy, as Akalāṅkadēva himself in the six schools of logic and as Pāṇyapada himself in grammar. The epitaph was written with a potstone pencil by the calligraphist Chāvarāja, and engraved by Gaṇachāri,¹ an ornament to the fore-head of titled sculptors and a lay disciple of Śubhachandra. The next in point of time is 351 (139) which states that the nun Śrīmati-ganti died in 1119 and that her disciple Māṅkabbe-ganti set up the epitaph. Śrīmati-ganti's spiritual descent is given thus: Koṇḍakunda, who moved in the air four inches above the earth; in his line arose Dēvendra-siddhānta-dēva in whose line was

Divākaraṇandi; his disciples were Maḷadhāridēva and Śrīmati-ganti; Maḷadhāridēva's disciple was Śubhachandra. It is stated of Maḷadhāridēva that he never once scratched the body when itching was caused by the dirt which covered the whole of it like an armour, that he never lay on the side when overcome by sleep, that he never said "shut or open the door," that he never spat, and that he never reposed. No. 117 (43), which comes next, records the death in 1123 of Śubhachandra, disciple of Gaṇḍavimukta-Maḷadhāridēva, the same that was mentioned above. After giving a long succession of gurus from Gaṇṭama-gaṇadhara to Śubhachandra, it states that the epitaph was set up by his lay disciple Gaṅga-Rāja. The record was written by Heggeḍe Mardimayya, a lay disciple of Prabhāchandra, and engraved by Yardhaṇṇāchāri, an ornament to the forehead of titled sculptors, the same that engraved 73 and 118. The next inscription, 67 (54), commemorates the death in 1129 of Mallishēṇa-Maḷadhāri, disciple of Ajitasēna. This is a very valuable record as it gives details of great interest about a number of gurus. This was written by Mallinātha, a lay disciple of Maḷadhāri and a Śiva to the Cupids titled scribes, and engraved by Gaṅgachāri, an ornament to the forehead of titled sculptors, the same that engraved 127 and 397. No. 140 (50), which is mostly similar to 127 in the list of gurus it gives, states that Prabhāchandra, disciple of Mēghachandra, died in 1145. His lay disciple Śāntala-Dēvi, the queen of Viṣṇuvardhana, is mentioned and reference made to the death of her mother Māchikabbe. The epitaph was written by the calligraphist Gaṅgaṇṇa, and engraved by Dāsōja, probably the same that prepared the screens of the Chandra-gupta-hasti.

Of the remaining epitaphs, both 63 (39) and 64 (40) state that Dēvakīrti, disciple of Gaṇḍavimuktadēva, died in 1163, and that Huḷḷa, the minister of Nārasimha I, caused to be made an epitaph to his guru and had it set up by the guru's disciples Lakṣhanandi, Mādhava and Tribhuvanadēva. The major portion of 63 is taken up with a description of the many-sided learning of Dēvakīrti. After giving a succession of gurus from Gaṇṭama-gaṇadhara to Dēvakīrti, 64 says that he caused Pratāpapura of Kellangere, which was connected with Rūpanārāyaṇa's -basadi at Kollāpura, to be renovated, and a stone alms-house to be built at Jinanāthapura. No. 66 (42), which gives a list of gurus mostly similar to that given in 117, records the death in 1176 of Nayakīrti, disciple of Gaṇachandra. The names of Nayakīrti's disciples are given, the lay disciples being Huḷḷa, the head of the accountants Nīla, and the minister Nāgadēva who set up the epitaph. In 65 (41), which likewise gives a succession of gurus, is commemorated the death in 1313 of Śubhachandra, disciple of Maḷadhāri-Rāmachandra. Śubhachandra's disciples made, and Guṇinaṭṭa, the ruler of Bejnāre, who seems to have had another name Rāja, had it set up and acquired the name of Śubhachandra by this pious service.



NORTH VIEW OF SANTINATHA-BASTI, JISANATHAPURA

Ganga king Mārasiṃha. As instances of cases where only titles of visitors are given may be mentioned—Chief of the *mahā-sdmantas*, who had acquired the band of five great instruments (56); Mahāmaṇḍalācvara (421), A servant of the poor (454), and Brave in war (491). The following are examples of names of visitors with epithets: Gaṇḍachakra-Jeḍḍuga, a son to others' wives, a slave to kinsmen, a lover of friends, a fierce cobra to slanderers (317); Ūchayya, cruel to enemies (411, Plate LXXVI); Sarpachūḥmani, walker in the path of Jina and possessor of righteous conduct (445, Plate do); Bāḷaditya, king of the Vatsas (457, Plate do); Isarayya, an older brother to others' wives (448); Ariṭṭanēmi-paṇḍita, destroyer of hostile creeds (458); and Nāgivarṇa, a son (464, Plate LXXVII). Among the pilgrims who are said to have bowed to the god or to the holy place are Chareṅg-ayya, a lay disciple of Mallisēma-bhūṭāra (4); Kottayya, a lay disciple of Abhayanandi-paṇḍita (48); Śrivarṇa-Chandragitayya (52); Madhuvayya, a lay disciple of Nayanandivimukta (465, Plate LXXVII); the ruler of Nāgati (452); and Chāvayya, younger brother of Kapṇabbarasi (466). For pilgrims who are stated to have visited the god, reference may be made, among others, to 191, 222, 312 and 496.² Among the sculptors who visited the place may be mentioned Śrīdharavōja, a lay disciple of Gaṇḍavimukta-siddhanta-dēva (157); Bidiga (316), Vahōja (431), Chandraḍita (484), and Nāgavarṇa (435).

The above records may not be very important historically, but they have their own value in several other respects, one of them, for example, being their antiquity. They thus bear testimony to the sacredness and importance of the place even in early times, so that eminent Jaina gurus, poets, artists, chiefs, officers and other high personages in common with ordinary people deemed it a duty to visit the place at least once in their lifetime and to have their names permanently recorded on the holy spot.

The records of pilgrims from northern India, which number about 53 and are in a language which is a mixture of Mārvaḍi and Hindi, may be divided into two classes according to the script in which they are written. Thirty-six³ of them are written in Nāgari, and seventeen⁴ in Mahājani, characters. The Nāgari inscriptions range in date from 1488 to 1841. It is worthy of notice that two of them, namely, 192, of 1488, and 203, of 1490, are written in ink. A few details that can be gathered from these Nāgari records about the pilgrims may be noted here. Many of the pilgrims belonged to the Kāshṭha-saṅgha, and some to the Maṇḍitāṭa-gachchha of that saṅgha. Some were of the Ghēravāḷa sect and of the Gōṇāsā and Pitalā gōtras. The places from which they came are given as Purasthāna,

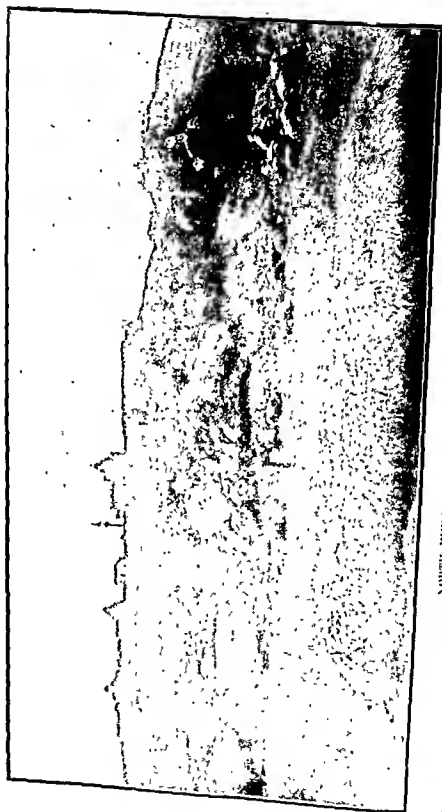
1. The characters of this inscription are rather peculiar.
2. These inscriptions are all comparatively modern.
3. 192, 203, 260-263, 277-279, 283-285, 287-309, and 324.
4. 206-220, 239 and 248.



1. SMALL FIGURE ON NORTH WALL OF
SANTINATHA-DASTI, JINANATHAPURA
Nympe Archaeological Survey



2. CHATRI-BEARER IN RUINED JINA TEMPLE
AT HALE BELGOLA



NORTH VIEW OF CHINKABETTA AND DODDABETTA

Upper Lake Survey

Maḍavagaḍha and Guḍaghaṭipura. The Mahājani epigraphs range in date from 1742 to 1786. I have to express here my indebtedness to Pandit Ramakarnaji of Jodhpur, now of the Calcutta University, an expert in modern northern scripts and dialects, for help in the decipherment of these Mahājani records. He has very kindly sent me transcripts and translations of all of them together with some interesting notes relating to the alphabet and the pilgrims. Mahājani alphabet means the alphabet used by Mahājans or bankers. These characters are locally known as Muḍḍā and are prevalent among the merchants of the United Provinces of Agra and Oudh and the Punjab. Some of the peculiarities of this alphabet are that it has only two vowels *a* and *i*, all the other vowels being represented by *a*; that the vowel *i* stands for the consonant *ya* for which there is no separate symbol; that as regards consonants the symbols for *j* and *jh*, for *ṭ*, *ṭh*, *ḍ* and *ḍi*, and for *bh* and *v* are the same, while there is none for *ñ*. Owing to these peculiarities it is very difficult to read aright Mahājani writing. As no vowel marks are added to the consonants, it is no easy task to make out the word intended. One of the inscriptions, No. 206, is reproduced on Plate LXXV. In some of the records Ṭakari characters are also met with. This alphabet is prevalent in the hilly tracts of the Punjab. The names recorded in the inscriptions are all of Mahājans or bankers, almost all of whom were Agarvāla Baniyas. The Agarvālas residing in and around Delhi call themselves Sarāvagis, i.e., Śrāvakas (or laymen) and form a distinct community of Jains. The Jaina Sarāvagis and the Jaina Agarvālas do not intermarry. All the septs of the Agarvālas, such as Naraṭhanavālā, Saḥaṇa-yālā, Ganganiyā and so forth, mentioned in these inscriptions, can be traced in that community. Among the other septs, Pānipathya, so named after the town Panipet, figures prominently, because many of the pilgrims belonged to it. Two gōtras, namely, Gōyala and Garga, are mentioned in connection with the pilgrims, and Isthānapēṭha and Māḍanagaḍha as the places to which some of them belonged.

GRANTS BY PRIVATE INDIVIDUALS.

There are several records which register grants by private individuals for Gommaṭa and other gods. There are likewise a few which record the pious acts of private individuals in the shape of repairs to *bastis*, etc. Nos. 242 (92), of about 1175, 237 (88) and 238 (89) register grants to provide for flowers for Gommaṭa. The first inscription says that all the merchants of Belgoḷa (several named including a woman), having purchased certain lands from the assembly, made over the same to the garland-maker; the second, which seems to be dated 1196, records that Chikka Madakappa, the son-in-law of the *mahā-parāyita* Vijayanṇa, purchased certain lands from the *mahā-maṇḍaladhīrāja* Chandraprabhadeva and granted the same to provide for twenty flower garlands for the daily worship of Gommaṭa; and the third, which appears to bear the date 1193, tells us that Kabi-seṭṭi's son Sōmeya

granted certain lands to the *mahā-maṇḍalāchārya* Chandraprabhadēva in order to provide for flowers for the worship of the same god. In 241 (91), of about 1175, all the jewel merchants of Belgoḷa pledge themselves to pay annually certain dues on coral to provide for flowers for Gommaṭa and Pārśvadēva; and in 243 (93), which appears to be dated 1274, Kallayya, son of Chennai-seṭṭi, a lay disciple of Chandra-kīrti-bhaṭṭāraka, makes a money grant to provide for flowers for Gommaṭa and the Tīrthakaras with the condition that no less than six garlands should be supplied. Nos. 244 (94), 245 (95) and 247 (97), all of which seem to bear the date 1274, and 200, of 1288, register money grants to provide for milk for the daily anointment of Gommaṭa. The grant in the first case was made in memory of Mēdhāvi-seṭṭi of Barakanūr, a lay disciple of Prabhāchaodra-bhaṭṭāraka. The quantity of milk that was to be supplied is mentioned in each case and the jewel merchants of Belgoḷa were to be the managers of the fund. No. 255 (106), of 1409, records the grant of certain lands by Māyappa of Gangavati, son of Manikyadēva and Bāohāyi and a lay disciple of Chandra-kīrti, to provide for the midday worship of Gommaṭa.

In 252, 235 and 236, all of about 1185, are recorded the annual subscriptions of various merchants to provide for the eight kinds of worship of the Chaturvīṃśati-Tīrthakaras erected by the *raḍḍa-byavahāri* Basavi-seṭṭi¹ of Mosale in the enclosure of Gommaṭa. No. 376, which appears to be dated 1146, records two grants, one for Gommaṭa and one for the Twenty-four Tīrthakaras of the enclosure, which were to be maintained by the *mahā-maṇḍalāchārya* Hiriya Nayakīrtidēva and Chikka Nayakīrtidēva. No. 347 (137*b*), consists of two parts dated 1278 and 1296. The first part registers money grants by the *mahā-maṇḍalāchārya* Udayachandradēva's disciple Munichandradēva and others for the daily anointment of Dēvaravallabhadēva of the Bhaṇḍāri-basti; while the second part states that the assemblies of the Mōla-saṅgha, consisting of *mahā-maṇḍalāchāryas* and *rāja-gurus*, having remitted certain taxes in respect of the endowments of the gods Gommaṭa, Kamāṭha-Pārśva and Dēvaravallabhadēva, the jewel merchants of Belgoḷa and others granted for Dēvaravallabhadēva the amount which Śambhudēva was unjustly levying from the god's village together with its minor taxes. No. 336 (131) also consists of two parts bearing the dates 1279 and 1288. The first portion opens with an agreement between the officiating priests of the Nagara-Jinalaya and the merchants of Belgoḷa. The former gave a deed to the latter to the effect that when the lands of the god Ādinātha produced crops they would carry on the services of the god agreeably to the scale fixed by the merchants, and that if they or their descendants mortgaged or sold the lands they should be looked upon as traitors to the king and the creed. It concludes with the statement that Sōvappa of Huligere made a money grant to

1. See No. 197.

provide for milk for the daily anointment of Âdinâtha of the Nagara-Jinalaya. The second portion, too, records a deed given by the jewel merchants of Belgola and Jinanâthapura to the effect that in order to provide for the repairs and services of the Nagara-Jinalaya they would pay one per cent of their profits obtained either locally or from foreigners. The imprecation at the end runs thus:—"If any one denies or conceals his income in this matter, his race shall be childless; he shall be a traitor to the god, to the king and to the creed." This cannot but be of some interest to the Income-tax Department. In 337, of about 1300, is recorded a grant of land to the Châmunâraya-basti by order of Singyapa-nâyaka's son; and in 340 (133) and 395, both of about 1500, another to the Mangayî-basti by some *gaṇḍas* who were lay disciples of Paṇḍitadêva. No. 395, which seems to be dated 1190, states that Nayakîrtidêva, the disciple of the *mahâ-maṇḍalâchârya rîja-guru* Hîriya Nayakîrtidêva, granted certain lands to provide for the eight kinds of worship of Chenna-Pârsvadêva of the *basti* erected by his guru at Bekka. Śrî-mati-arve of Gêrasoppe is stated in 343 (135), of 1419, to have made a money grant, but the purpose for which it was made is not stated. Nos. 224 to 227 (99-102), of 1539, record grants by various individuals in consideration of the release of their mortgages by Chavuḍi-seṭṭi of Gêrasoppe.

A few other acts of piety done by private individuals are mentioned in some inscriptions. No. 342 (134), which seems to be dated in 1412, says after a fine verse in praise of Gommatâ that Gummataṇṇa, the disciple of Hîriya-Ayya of Gêrasoppe, repaired the Chika-basti on the smaller hill, three bastis at the north gate and the Mangayî-basti; 270, of about 1600, that Baiyâṇa of Bêgûru built a reservoir and founded a water shed; and 500, of 1831, that a temple car was presented by a woman named Jinnama, the wife of the elder brother of Rayanâṇa-seṭṭi and a resident of Vîratâjêndrapêṭe. No. 393, of about 1500, which is not a Jaina inscription, records the erection of a Nandi pillar by Madêya-nâyaka.

SUCCESSION LISTS OF JAINA GURUS.

There are about a dozen inscriptions which contain lists of Jaina gurus. Most of them have already been referred to incidentally when speaking of the epitaphs. Only a few of them give a regular succession of gurus, but in several others the relationship between the preceding and the succeeding guru is not clearly stated. There are, however, in some interesting items of information about the learning, authorship and polemical skill of the gurus, the kings or chiefs by whom they were honored, the manner in which they ended their earthly existence, and so forth. The earliest of these records is 62, of about 900, but being mostly worn, the names cannot be fully made out. The next inscription in point of time, 69 (55), of about 1100, gives the following succession of gurus:—

Koṇḍakunda

In his line

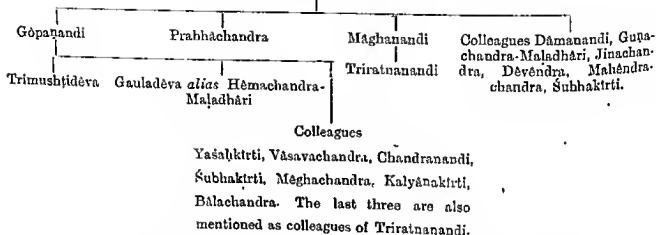
Vajradēva of the *Vakra-gachchha*

In his line

Dēvēndra-siddhānta-dēva

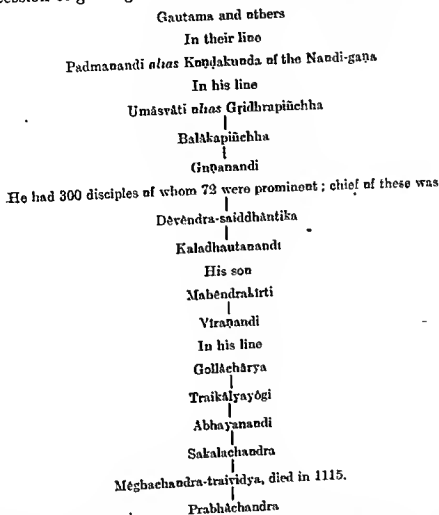
Chaturmukha *alias* Vṛishabhhanandyāchārya

He had 84 disciples



Koṇḍakunda is described as the leader of the Māla-saṅgha and as the head of a *gana*. Chaturmukha was so called because he fasted for eight days at each of the quarters and broke his fast after the lapse of a month. Gōpaṇandi is said to have been a great poet and logician ; he caused the Jain religion, which had for a long time been at a stand-still, to attain the prosperity and fame of the time of the Ganga kings—a feat which was quite impossible for any one else. EC, V, Chennarayapaṭṇa 148, which also praises him at length, states that he was the recipient of a grant in 1094 from the Hoysala prince Ereyanga. His colleague Prabhāchandra was honored by king Bhōja of Dhārā. Of his other colleagues, Dāmanandi is described as the vanquisher of the great disputant Vishnubhaṭṭa ; Guṇachandra-Maḷadhāri, as the worshipper of Mallikāmōḍa-Śāntiśa in Balipura ; and Jinachandra, as a Pāṇyapāda in the Jainendra grammar, a Bhaṭṭakalanka in logic and a Bhāravi in literature. Another of his colleagues, Dēvēndra, is said to have belonged to Vaukāpura. Trimuṣṭidēva was so called because he was content with three fistfuls of food. Of one of his colleagues, Vāsavachandra, it is stated that he attained celebrity as Bala-Sarasvatī in the Chālukya capital ; of another, Yaśahkīrti, that he was honored by the king of Sinhala or Ceylon ; and of a third, Kalyānakīrti, that he was an expert in exorcising Śākini and other evil spirits. After extolling the learning of another colleague, Bālachandra, the inscription winds up with a summary of the names of the gurus previously mentioned with a little variation in a few details. All these gurus belonged to the *Vakra-gachchha*.

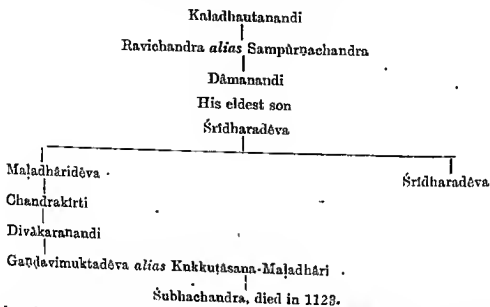
The succession of gurus given in 127 (47), of 1115, is as follows:—



The inscription says of Kopaakunda that he had the power of moving in the air. This fact is also mentioned in several other records¹. No. 351, of 1119, states that he moved in the air four inches above the earth and 254 gives a poetical explanation of this by saying that he did so in order to show that he was not touched in the least both within and without by dust (or passion), the earth being the abode of dust. We also learn that before becoming an ascetic Gollāchārya was the ruler of the Golla country and belonged to the family of king Nūtna-Chandila. Traikālyayōgi is said to have made a Brahmarākshasa his pupil and converted the oil of the *honge* tree (*Pongamia glabra*) into pure ghee. The very thought of him drove away evil spirits. Mēghachandra-traividya is described as an equal of Jinasēna and Virasēna in philosophy, as Akalankadeva himself in the six schools of logic and as Pūjyapāda himself in grammar. He is said to have belonged to the Dēśya and the Vṛshabha gaṇas.

1. 64, 66, 67, 254 and 351.

The spiritual descent of gurus given in 117 (43), of 1123, is the same as that given in 127 down to Kaladhautanandi. From him the descent is continued thus:—



Though the relationship between Maḍadhāridēva and Chandrakīrti is not clearly stated, there is room for the inference that the latter was the disciple of the former. The descent from Divākaranandi to Subhachandra is also given in 851. The description of Kukkuṭāsana-Maḍadhāri is of some interest: "He engaged his natural enemy Cupid in a terrific fight and routed him, the dirt on his body looking as if it were a close-fitting armour of black iron that had not yet been doffed. He never once uttered even in forgetfulness a word about worldly affairs; he never opened the closed door; he never set out after sunset; he never once scratched the body; he never wearied of the posture known as *Kukkuṭāsana* (the cock-posture); he never forgot to abstain from injuring others; — such was his awful penance, hard to be performed by others." The death of Subhachandra is thus bewailed: "When Subhachandra went to heaven the bright lamp of pure conduct was extinguished, the creeper of mercy withered away and the whole world was filled with darkness."

No. 67 (51), of 1129, is one of the most learned and interesting of the whole collection and the details that it supplies regarding the gurus are of very great value. Unfortunately, however, the relationship between the preceding and succeeding gurus in the list is not stated except in one or two cases at the beginning and the end. The following is the list:—

The *gaṇi* Gautama alias Indrabhūti, the Śrutakēvalis, Bhadrabāhu, his disciple Chandragupta, Koṇḍakūṇḍa, Sainantabhadra, Simhanandi, Vakraṅgriva, Vajranandi the author of the *Navastōtra*, Pātrakēsari the refuter of the *trilakṣaṇa* theory¹,

1. See Translations, page 26, note 4.

Śmatidēva the author of the *Sumatisaplaka*, Kṁārāsēna, Chintāmaṇi the author of the *Chintāmaṇi*, Śrīnṛdhadēva the author of the poem *Chāldmaṇi*¹, Mahēśvara, Akāṅka the vanquisher of the Bauddhas², his colleague Puṣhpasēna, Vimala-chandra, Indranandi, Paravādimalla, Āryadēva, Chandrakṛti the author of the *Śrutabindu*, Karmaprakṛiti, Śrīpālādēva, Matisāgara, Hēmasēna the bearer of the title *Vidyā-Dhauanijaya*, Dayāpāla the author of the *Rūpasiddhi*—disciple of Matisāgara and colleague of Vādirāja, Vādirāja, Śrīvijaya praised by Vādirāja as an equal of Hēmasēna, Kamalabhadra, Dayāpāla-panḍita, Śāntidēva, Svāmi the recipient of the title Śabda-Chaturmukha from king Āhavamalla, Guṇasēna of Muḥḥār³, Ajitasēna the bearer of the title Vāditbhāsiniha, his disciples Śāntinātha *alias* Kavita-kanta and Padmanābha *alias* Vādikolāhala, Kṁārāsēna, Mallishēṇa-Maladhari disciple of Ajitasēna, who died in 1129.

With regard to Samantabhadra it is stated that he destroyed the disease known as *bhāsmaka*⁴, and his eagerness for, and skill in, disputations are thus described in his own words: "At first the drum was beaten by me (as a challenge to disputants) within the city of Pāṭaliputra, and afterwards in the country of Mālava, Sindhu and Thakka (the Punjab), at Kānchi, and at Vidiśā (Bhilsa). I have now arrived at Karahāṅka (Kolhapur). Desirous of disputation, O king, I exhibit the sporting of a tiger⁵. When the disputant Samantabhadra stands in thy court, O king,

1. See Translations, page 26, note 5.

2. *Ibid.*, page 27, note 4.

3. *Ibid.*, page 31, note 1.

4. The *Rājavalikathe* gives the following particulars about this incident—He was suffering from a disease called *bhāsmaka*, which is characterised by a morbid voracious appetite and constant craving for food together with general decay. Unable to get it cured, he resolved to end his life and applied to his guru to let him perform the vow of *sallekhaṇā*. But his guru, foreseeing that he was destined to be a great promoter of the faith, refused permission, and directed him instead to go to any place where he could eat till his appetite was appeased and then to take *dikṣhe* again. He accordingly made his way to Kānchi and presented himself before king Śivakōṭi, who made a daily distribution of twelve *khaṇḍugas* of rice at the temple of Bhīmalinga. On his asking the king what pious work he was engaged in, the latter told him of the numerous temples he had erected and of the distribution of food he daily made. Thereupon Samantabhadra saying "I will make the food an acceptable offering," took up his place in the temple with the twelve *khaṇḍugas* of cooked rice, and closing the door, ordered all to retire. Immediately he was alone, he fell to and ate up the whole of the rice. Great was the surprise of the king when the door was opened to find it all gone. The next day Samantabhadra left a quarter and the following day a half of the food, explaining that the god had granted it for *prasāda*. The king's suspicions being aroused, on the fifth day he surrounded the temple with his forces and gave orders to burst open the door. Samantabhadra, aware of the danger that threatened him, began to pray to the Tirthankaras, whereupon Chandraprabha appeared in his that threatened him, began to pray to the Tirthankaras, whereupon Chandraprabha appeared in his full glory in the place of Bhīmalinga. He at once threw open the door, and the king, lost in astonishment, fell at his feet and begged for instruction in the Jaina faith. Eventually, making over the kingdom to his son, the king took *dikṣhe* and became Śivakōṭyāchārya. Samantabhadra, having again taken *dikṣhe*, composed several works and became a great promoter of the Jaina faith.

5. The verse is in the Śārdūlavikṛitā metre

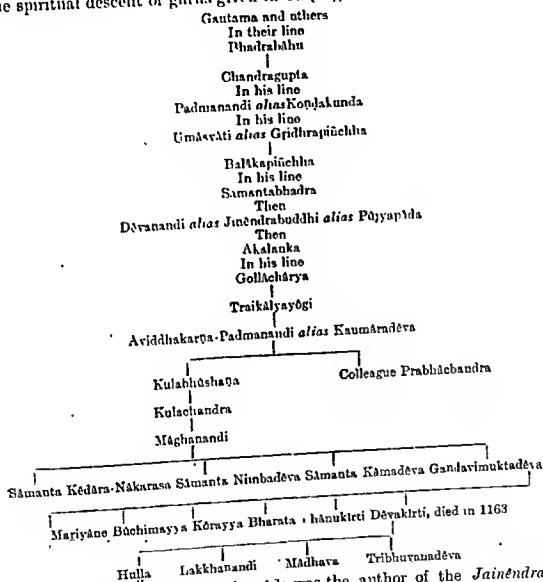
even the tongue of Dhūrjati (Śiva) who talks clearly and skilfully, turns back quickly towards the nape of the neck. What hope can there be for others?" It is not known which king is referred to here. Simhanandi's connection with the Ganga kingdom has already been mentioned (p. 46). It is stated of Vakragriva that he expounded the meaning of the word *atha* (then) during six months; of Śrīvardhadēva that he was praised by Daṇḍi; of Māhēśvara that he was victorious in seventy great disputations and in innumerable others, and was worshipped even by the Brahmarakshas; and of Akalanka that he overcame Tārā who had become secretly manifest in a pot. The allusion in the last portion is thus explained in the *Rājavalīkathā* and other works: "With the view of putting an end once for all to the Jainas, the Buddhists in Kānchi induced their king Himaśīlā to send for Akalanka to argue with them, the compact being that whichever party was defeated all the members of that party should be ground in oil-mills. The preparations for this great controversy on the part of the Buddhists were somewhat peculiar: they placed an earthen pot of toddy behind a curtain and having summoned into it their goddess Tārā, caused her to reply serially to all the arguments advanced by Akalanka. This went on according to some accounts for seven and according to others for seventeen days during which Akalanka gained no advantage. He now began to feel anxiety as to the result, when Kāshmandini appeared to him in a dream and told him that if he put his questions in a different order he would be victorious. This direction was followed the next day, when the goddess in the pot was unable to answer, and victory was declared for the Jainas. Akalanka then tore away the curtain, kicked over the pot with his left foot and smashed it. The king was disgusted at finding out the tricks played by the Buddhists, and ordered all of them to be ground in oil-mills. But at the intercession of Akalanka, instead of putting them to death, he consented to banish them to a distant country; and so they were all transported to Kandy in Ceylon." According to a small Sanskrit work called *Akalanka-charita* the year in which Akalanka defeated the Buddhists was 700 of the Vikrama era. Viśvaśāstra is said to have put up a notice at the gate of the palace of Śatrubhayaṅkara challenging the Śaivas, the Pāśupatas, the Bauddhas, the Kāpālikas and the Kāpilas to engage him in disputation. From the *Parśvandthacharita* of Vādirāja, which he wrote in 1025 during the reign of the Chālukya king Jayasinha, we learn that his guru was Matisāgara whose guru was Śrīpāla of Simhapura.

The succession of gurus contained in 140 (50), of 1145, is identical with that given in 127 down to Mēghachandra. His disciple was Prabhāchandra who died in 1145. Other details given are that Mēghachandra's colleague was Śubhaktīrti, son of Bālachandra, and that Prabhāchandra's colleague was Virāṇandi, son of

1. Vikramārka-śakābdiya-śata-sapta-pramāṇajūṣi |
kālaḥ kalanka-jatinō Bauddhāir vādō mahān abhūt |

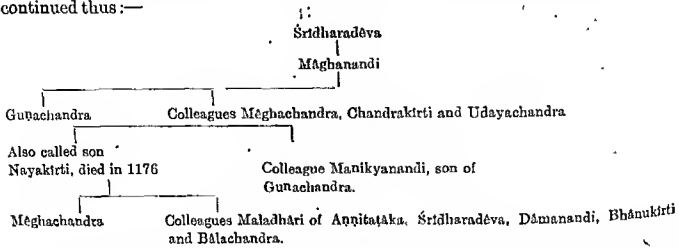
Mēghachandra. It is also stated that Śāntala-Dēvi, queen of Viṣṇuvardhana, was the lay disciple of Prabhāchandra.

The spiritual descent of gurus given in 64 (40), of 1163, is as follows:—



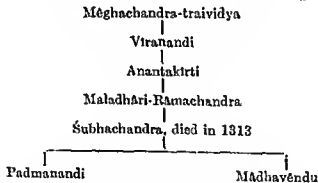
The inscription states that Pūjyapāda was the author of the *Jainendra*, the *Sarvārthasiddhi*, the *Jainābhishēka* and the *Samadhisataka*; that Prabhāchandra was the author of a celebrated work on logic; and that Māghanandi was the founder of a *tirtha* or holy place at Kollāpura. Gaṇḍavimuktadēva's colleague Śrūtakīrti astonished the learned by composing the *Rāghava-Pāṇḍaviya* in such a way that it could be read both forwards and backwards. His elder brothers were Kanakanandi and Dēvachandra, who had for their colleagues Māghanandi-traividya, and the *vidyachakravarti* Dēvakīrti's disciples Subhachandra-traividya, Gaṇḍavimukta-Vāḍichaturmukha-Rāmachandra-traividya and the *vādivajrāṅkuṣa* Akalaṅka-traividya.

The succession of gurus given in 66 (42), of 1176, corresponds with that given in 117 as far as Maladhāridēva and Śrīdharadēva. From the latter the succession is continued thus:—

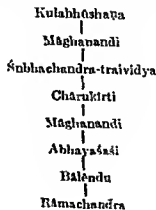


Then are mentioned, without any hint as to their relationship to either Naya-
kīrti or Mēghachandra, Māghanandi, Prabhāchandra and his colleagues Padma-
nandi and Nēmichandra. But we know from 335 that all of them were disciples
of Nayakīrti.

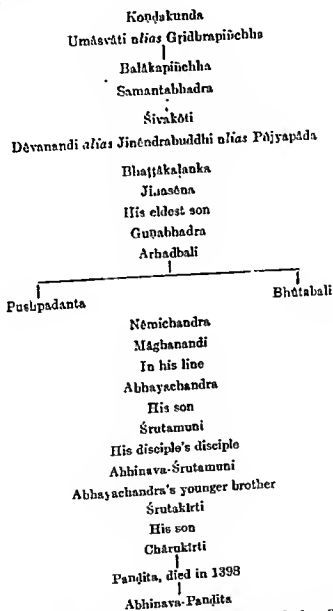
No. 65 (41), of 1313, gives the following succession of gurus:—



Then follows another succession of gurus without any intimation as to its
connection with the previous one. It runs thus:—



The succession of gurus given in 251 (105), of 1898, corresponds in part, namely, from Koṇḍakunda to Samantabhadra, with that given in 64. The relationship between the preceding and succeeding gurus is not stated in many cases. The following is the list :—



The epigraph says that Umāsvāti was the author of the *Tattvārthasūtra* and that Śivakōṭi wrote a commentary on it. Pājyapāda was so called because he was worshipped at the feet by the forest deities. At first named Dēvanandi by his guru, he was subsequently known as Jinēndrabuddhi on account of his great intelligence. It is then stated that Arhadbali divided the Mūla-saṅgha into four *saṅghas*, namely, the Śēna, the Nandi, the Dēva and the Simha, in order to minimise hatred and other evils that might arise owing to the nature of the times. One might make a

difference in the case of the heterodox *saṅghas* such as the Śvêtāmbara and others which are contrary to rule; but he who thought of such a thing in the case of these four *saṅghas* was to be looked upon as a heretic. The Nandi-saṅgha had the subdivisions *gaṇa*, *gacchhā* and *vali*, and the Ingulêśvara-vali of the Pustaka-gacchhā of the Dêsi-gaṇa was the most important. To it belonged a great number of gurus whose names ended in the suffixes *chandra*, *kīrti*, *bhūṣhaṇa* and *nandi*¹. Śrutamuni is described as a Pūjyapāda in grammar, as an Akalanka in logic and as a Koṇḍakunda in soul-knowledge. Chārūkīrti is said to have learnt all science from Abhayasūri and to have taught the same to another Abhayasūri and Simhanārya.

The last inscription containing a list of gurus that has to be noticed is 258 (108), of 1432. The succession given in it agrees with that given is 64 as far as Akalanka and then partly with that given in 254, namely, from Śrutakīrti to Paṇḍita. The continuation is as follows:—

Paṇḍita
↓
Siddhāntayōgi
↓
Also called son
Śrutamuni, died in 1432

The name Grīdhrapūlchha is accounted for by the statement that intent on the protection of living creatures he wore the feathers of a vulture. Of Pūjyapāda it is stated that he was unrivalled in the power of healing and that the water in which his feet were washed had the virtue of turning iron into gold. As he was endowed with universal intelligence like Jina, he was called Jinēndrabuddhi. The origin of the four *saṅghas* is attributed not to Arhadbali as in 254 but to the body of sages who arose in the line of Akalanka. Born in the Ingulêśvara-vali, Śrutakīrti expired by *samādhi*. His disciple Chārūkīrti, who was the author of the *Sāratraya* and other works, also died by *samādhi*. Siddhāntayōgi is said to have refuted false disputants by arguments derived from the *anekānta* doctrine². Śrutamuni, whose death is commemorated in the record, suffered from some incurable disease. The insidious spread of the disease and the fortitude of the guru are thus described:— To slay that great exponent of the Jina-dharma, a disease was secretly sent, like a spy, by Kali. As a wicked man, attaching himself to a respectable person, swallows him up in the end, so, gradually entering his body, it reduced his strength and tormented him. His limbs became lean, but not his observances; his body trembled owing to the severity of the illness, but not his mind;—such was his devotion to daily duties. The strong-minded sage acquired relish in the path of emancipation, joy in *dharma* and tranquillity in mind, as the malady, the cause of feelings contrary to them, spread through the body.

1. See *L.A.*, XXI, 73.

2. See Translations, page 15, note 1.

Among other miscellaneous inscriptions, 492, of about 900, engraved on a boulder, is rather curious as it consists merely of the expression "a thousand *gadyāṇas*." It is not clear what this means. The people of the village seem to think that the epigraph gives information of a treasure of that amount hidden somewhere near the boulder, and several attempts appear to have been made to get at the treasure, but without success. No. 268 (113), which appears to be dated 1178, gives a list of Jaina gurus and nuns who assembled at Belgoḷa with groups of their disciples and celebrated the *pañcha-kalyāṇa*¹ (five auspicious events). The greater part of the inscription is taken up with a description of their orthodox good qualities as Jaina ascetics, most of the epithets being cumulative in the order of the numbers from one up to thirteen. No. 234 (85), of about 1180, which has already been referred to (p. 12), is a Kannaḍa poem, consisting of twenty-seven stanzas, in praise of Gommatā, composed by Sujanōttamsa, a distinguished Kannaḍa poet mentioned by the grammarian Kēśirāja in his *Śabdamaṇidarpaṇa* along with Paṇpa, Ponna and other classical poets. The poet says that he was known as Sujanōttamsa in the sense that good people were ever his head-ornament (*uttamsa*), and not in the sense that he was the head-ornament of the good. The poem was caused to be engraved by Kavaḷamayya's (son) Dēvaṇa at the instance of the guru Adhyātmi-Bālaachandra and the stone caused to be set up with due grandeur by Rudra of Bāgaḍage. Nos. 314 and 315, of about 1200, speak of Jinavarṇa, a lay disciple of Maṇikyadēva of Kolipāke, as an expert in playing on the *kankhari*, apparently a musical instrument. No. 314, which consists of a *kanda* verse, states that the sound of Jinavarṇa's *kankhari* produces on entering their ears fear in the wicked and pleasure in the good, just like thunder in the swan and the peacock. Nos. 170 (73), 171, 318 (120), 319 and 165 (74) refer to shooting by some Malayāḷis: in the first three, which appear to be dated 1217, Kōḍai Śankara-nāyaka, son of Vira-Pallavarāja of Arakere, is said to have shot at some boulders; and in the remaining two, which seem to bear the date 1246, Appāḍi-nāyaka is said to have shot at Chikka-beṭṭa from Doḍḍa-beṭṭa. It is not known why this was done, whether as a mere pastime or in imitation of Chāmuṇḍa-Rāja or for some other purpose. No. 404, which seems to be dated 1287, is a *viragat* recording the death of one Peṇṇappa during a cattle-raid. Nos. 322 and 323, of about 1300, consist of the words Vijayadhavaḷa and Jayadhavaḷa. We know that the latter is the name of a commentary on the *Tattvārthasūtra*, written in 836²; but the former is not known, though Dhavaḷa and Mahādhavaḷa are mentioned as the names of other commentaries on the same work. A Jaina work named *Pūjyapāda-charite*, written in 1792 by Padmarāja and Dēvaachandra, mentions, however, a work styled Vijayadhavaḷa and states that it was composed by Jayasēna. This may also be a

1. See Translations, page 70, note 1.

2. I.A., XXI, 72; *Journal of the Bombay Branch of the Royal Asiatic Society*, XVIII, 226.

commentary on the same work. Lastly, there are nine inscriptions engraved near footprints giving the names of the gurus whose feet are represented. Six of these, namely, 94, 119, 123, 124, 166 (71) and 428, of about 1100, name the gurus Gauda-dêva, Lakkhanadêva, Santanandi, Chandrakirti, Bbadrabâhu and Ravichandra respectively. Of these, the first, fourth and sixth are most probably identical with their namesakes mentioned respectively in 69; 66, 117 and 153; and 66. No. 146, of about 1200, names Nêmana; 169, of about 1300, Bbadrabâhubali; and 280, of about 1600, Chârakirti of Belgola. The last also mentions the individual who had the feet carved.

INSCRIPTIONS AT SRAVAṆA BEḤḤOLA.

THE SMALLER HILL OR CHIKKABETTA.

1.

On rock to the south of Pārśvanātha-basti.

siddham svasti !

jitam bhagavatā śrīmad-dharmma-tīrttha-vidhāyinā
Varddhmānēna samprāpta-siddhi-saukhyāmrītātmanā
lōkālōka-drayādharām vastu sthānu charishṇu vā
samvid-ālōka-śaktiḥ svā vyaśnutē yasya kēvalā ||
jagaty achintya-māhātmya-pūjātīśayam tynshah
tīrtthakṛin-nāma-puṇyauḥsa-mahārhanṭyam upēyushah
tad anu śrī-viśāla(la)ya(yā)m jayaty adya jagadd-hitam
tasya śāsanaṁ aryājam pravādi-mata-śāsanaṁ ||

atha khalu sakala-jagad-udaya-karanōdita-niratisāya-guṇāspadibhūta-parama-Jina-
śāsana-saras-samabhivarddhita-bhavya-jana-kamala-vikasana-vitimir-guṇa-kirāṇa-
sahasra-mahōti Mahāvīra-savitāri parinirvyātē bhagavat-paramarshi-Gautama-ga-
nadhara-sākshāch-chhishya-Lohārya-Jambu-Vishṇudēvāparijita-Gōvardhana-
Bhadrabāhu-Viśākha-Prōshthila-Kṛittikārya-Jayanāma-Siddhārttha-Dhṛitishēga-
Buddhilādi-guru-paramparina-kkramābhyaḡata-mahāpuruṣa-santati-samavadyō-
titānvaya-Bhadrabāhu-svāmīnā Ujjayanyām ashtāṅga-mahā-nimitta-tatvajñēna
traikālyā-darśinā niuittēna dvādaśa-saṁvatsara-kāla-vaishanyam upalabhya
kathitē sarvas saṅgha uttarā-pathād dakṣiṇā-patham prasthitāḥ kramēpaiva jana-
padam anēka-grāma-śata-saṅkhyam mudita-jana-dhana-kanaka-sasya-gō-mahishā-
jāvi-kula-samākrpam prāptavān atah āchāryyāḥ Prabhāchandrō nāmāvanitala-
lalāna-bhūtē'thāsmīn Kaṭavapra-nāmakōpalakshitē vividha-taru-vara-kusuma-dalā-
vali-virachana-śabala-vipula-sajala-jalada-nivaha-nīlōpala-talē varāha-dvīpi-vyāghra-
rksha-tarakṣhu-vyāḷa-mṛiga-kulōpachitōpatyaka-kandara-dari-mahā-guhā-gahanā-
bhōgavati samuttuṅga-śrīṅgē sikhariṇi jivita-śēsham alpātara-kālam avabudhyāt-
manah sneharita-tapas-samādhiṁ ārādhayitum āprichchya niravasēshēna saṅ-
gham visṛijya śishyēnaikēna prithulatarāstīrṇa-talāsu śīlāsu śtālāsu sva-dēham
sanyasyārādhitavān kramēna sapta-śatam rishipām ārādhitam iti jayatu Jina-śāsa-
nam iti *

* The letters between these marks are inscribed opposite the 6th line, at its commencement.

2 (15)†.

At the same place, below No. 1.

śrī

udyanair jṛita-Nandanam dhvanad-āli-vyāsakta-raktōtpala-
vyāmiśrīkṛita-śāli-piñjara-diśam kṛtvā tu bāhyāchalāṃ
sarvva-prāṇi-dayārttbadābdhi-hhagavāṃ nā(jñā)nēna sambōdhayan
ārādhyāchala-mastakē Kanaka-sat-Sēnōtbhavat sat-pati ||
ahō hahir-ggirin tyaktvā Baladēva-muniś śrīmān .
ārādhanam pragrihitvā siddha-lōkam gatar punaḥ

3.

At the same place, below the foot-prints to the south-east of No. 1.

Śrīdēvara pada || vamanī . . .

4.

At the same place, to the north-east of No. 1.

Mallisēna-bhaṭārara guḍḍam Chareṅgayam tīrtthamam bandisidam

5 (12).

At the same place, above No. 4.

śrī-Tīrtthada goravaḍigal nō

6 (11).

At the same place, above No. 5.

śrī-Uḷikkal-goravaḍigal nōntu dār

7 (10).

At the same place, above No. 6.

śrī-Perumālu-guravaḍigalā śiśhya Dhayṇe-Kuttāreṇi-guravi
ḍippidār

8 (9).

At the same place, above No. 7.

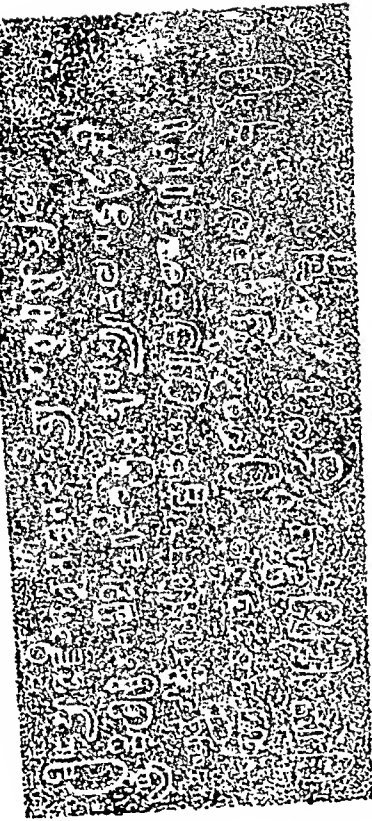
śrī-Agaliya-Mōni-guravara śiśhya Kōṭṭarada Guṇasēna-guravar nōntu
mūḍippidār

9 (6).

At the same place, to the west of No. 8.

śrī-Neduboreya Pāṇṇa-bhaṭārara nōntu mūḍippidār

† The figures in brackets refer to the numbers of the inscriptions in the old edition.



NR 2.



NR 10.

10.

At the same place, to the north-east of No. 8.

Śrīdharan

11.

At the same place, above No. 8.

..... kṣhīṇān patih
 āchāryya śrīmān śishyāṇēka-parigrahaḥ
 vilāsasya nirvāṇa jani
 chalāchala-viśeṣasya guṇair ddēvi cha Kampitā"
 dīpair ddhūpāis cha gandhaḥ cha sākarōd adhim sām
 tatra Diṇḍika-rājō'pi sākṣhī sannihitō'bhavat "
 parityajya gaṇaṃ sarvvaṃ chātur-vvarṇṇa-viśeṣhitam
 āhārādi śarīraṃ cha Kaṭavappra-girāv iha "
 āchāryyō'rishṭānēmīsaḥ śukla-ddhyānōru-vāraṇam
 samāruhya gatas siddhim siddha-vidyādharaṇchchitah "

12 (3).

At the same place, above No. 11.

śrī

duritābhūtā-vṛishanān kṣt alare poded aṇṇāna-śailēndramān pōld
 ura-mithyātva-pramāṇa-sṭhīratara-nṛipānān meṭṭi gandhēbbam aydān
 sura-vidyā-vallabhēndrās sura-vara-munibhi stutya-Kaḷbappinā mē!
 Charitaśrī-nāmadhēya-prabhu-mannin vratagaḷ nōntu saukhyasthan aydān

13.

At the same place, above No. 12.

rāga-dvēsha-tamō-mala-vyapagatar śuddhātma-samyoḍdhakar
 Vēgūrā parama-prabhāva-rishiyar sSarvvajña-bhaṭṭārakar
 .. gādēva na .. ḍita .. ntalva lagradol
 śrī-kṛṇṇāmala-pushpa r svarggāgramān ēgidār

14.

At the same place, to the south-west of No. 13.

Ārishṭānēmi-dēvar Kāḷbappu-tīrtthadolū mukta-kālāma paḍedu mu ...

15.

At the same place, above No. 14.

svasti śrī Mahāvīra .. Āḷdura tamnadigala sauvasnadin i-tammajjaya
 nisidhige

16.

At the same place, close to the southern wall of Pārśvanātha-basti, to the north-west of No. 15.

..... pādapaṃ anāna sa-prava

17 (4).

At the same place, below No. 16.

..... gaḷ nōntu muḍippidar

18 (5).

At the same place, below No. 17.

svasti śrī Jambu-nāygir tīlthadoḷ nōntu muḍippidar

19.

At the same place, below No. 18.

svasti śrī bhaṇṭāraka Thīttagapānadaḍa tammaḍigaḷa śishyar Kittere .
yarā nisidhige

20 (3).

At the same place, below No. 19.

Adeyare-nāḍa Chittūra Mōni-guravaḍigaḷa śishittiyar Nāgaṃṇti-gantiyar
māru-tiṅgaḷ nōntu muḍippidar

21.

At the same place, to the south-east of No. 20.

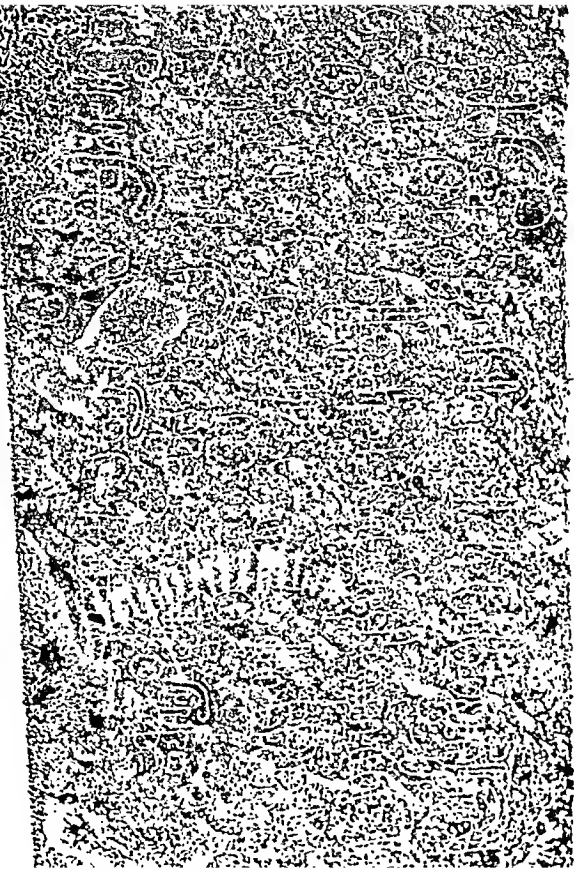
dakṣhiṇa-bhāgaḍ a-Mādure uym init āva . . śāpade pāvu muṭṭidōn
lakṣhaṇavantar ent enalā uraga g 1-mahā-parūtaduḷ
akshaya-kīrtti tuntakada vārdḍhiya mēl adu nōntu bhaktiyim
akshi-maṇakke ramya-sura-lōka-sukakke bhāgi ā
Pallavāchāri-likitaṃ

22.

At the same place, to the south-west of No. 21.

śrī

bālā mēl sikhi-mēle sarppada mahā-dantaḡraduḷ salvavōḷ
sālām-bāla-tapōgrad intu naḍadoṇ nūr-eṇṇu-saṃvatsaraṇi
kēḷōy pin Kaṭavapra-śailam-adaraḍ ēn amma Kalantūraṇaṇi
balē per-ḡgoravṇaṇi samādhi-neredon nōnt eydid ōr ssiddhiyaṇ "



NS II.

23.

At the same place, to the east of No. 22.

*nama fsvasti

.. dē śāstra-vidō yēna Guṇadēvākhyā-sūrinē
Kālvāp-parvata-vikhyātē . . nama . . timāga . .
.. dvādaśa-tapō'nushṭhā
samyag ārādhanam kritvā svarggālaya

24 (7).

At the same place, to the south-east of No. 23.

śrī-Kittūrā Veļmādaḍa Dharmmasēna-guravaḍigaḷa śiṣhyar Bāladēva-
guravaḍigaḷa sanyāsanam-nōntu muḍippidār

25 (8).

At the same place, below No. 24, to the west of No. 4.

śrī-Mālanūra Paṭṭini-guravaḍigaḷa śiṣhyar Ugrasēna-guraḷḡ vaḍigaḷḡ ondu
tiṅgaḷ sanyāsanam-nōntu muḍippidār

26 (20).

At the same place, to the south-west of No. 25.

.....
..... yarull ari-pṭṭhad iḷdon an
..... tāri kumārarin aṭchēbikeyye tāṇ
sthiraḍaraḷ intu Pēgurama śura-lōka-vibhānti-cydidār

27.

At the same place, below No. 26.

śrī

Māsēnar pparama-prabhāva-rishiyar kKālvappinā veṭṭaduḷ
śrī-saṅgaḷaḷa pēḷda siddha-saṁayan tappāde nōnt imbinin
prāsādāntaramān vichitra-kanaka-prajvalyadin miḷkudān
sāsirvvar vvara-pūje-dand uye avar svarggāgramān ēṇidār

28 (23).

At the same place, below No. 27, to the west of No. 1.

svasti śrī Inuṅgūrā Meḷḷagavāsa-guravar Kālbappa-beṭṭam-mēl kālām-keyḍār

29 (21).

At the same place, below No. 28.

svasti śrī Guṇabhūṣhitam ādi-uḷḷaḍagḍerisidā nīṣḍige sad-dhamma-guru-santā-
nān sandviga-gaṇatā-nayān giri-taladā mēl ati sthalaṁ tīrādāgam ā-
keḷage neladi mānadaḍa sad-dhammadāḷ geḷi sasanādi paṭān

* Opposite to line 1.

† Opposite to line 2.

‡ The letters between these marks are now concealed by a pillar.

30 (16).

At the same place, below No. 29.

śrī . . munadigaḷ nōntu kālaiṉ-keydār

31 (17—18).

At the same place, below No. 30.

śrī

Bhadravāhu-sa-Chandragupta-muṇḍra-yugmaḍin oppē val
bhadraṁ āgida dharmam andu valikke vand inis alkalō
vidrumādhara-Śantisēna-muṇḍan akkie Velgoḷa
adri-mēl aśanādi-viṭṭ apunarbhavakk eṇe-āgi . .

32 (19).

At the same place, below No. 31.

śrī-Veṭṭeṇḍe-guravaḍigaḷ māyākkar sSiṅgaṇandi-guravaḍigaḷ nōntu kālaiṉ-keydār

33 (13).

At the same place, to the north-west of No. 32.

śrī-Kālavir-gguravaḍigaḷa śiṣhyar Tarekaḍa Perjeḍiya modeya kalāpakada gura-
vaḍigaḷ irppatt-ondu divasaṉ sanyaśanaṉ-nōntu muḍippidār

34 (14).

At the same place, below No. 33.

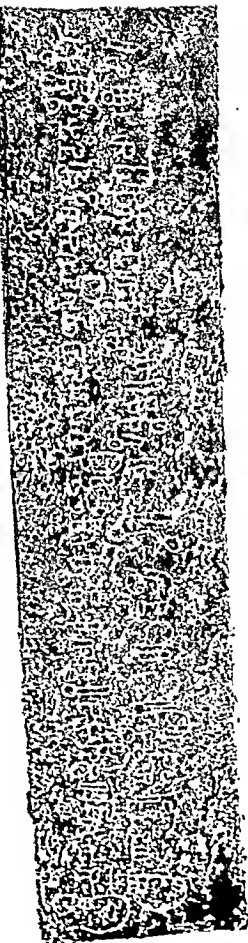
śrī-Rishabhasēna-guravaḍigaḷa śiṣhyar Nāgasēna-guravaḍigaḷ sanyaśanaṉvidhi
intu muḍippidār

Nāgasēnam anaghaṉ gupādhikam
Nāga-nāyaka-jitāri-maṇḍalaiṉ
rāja-pūjyam aṇala-śriyām padaṉ
kāmaḍaṉ hata-maḍam namāmy ahaṇ

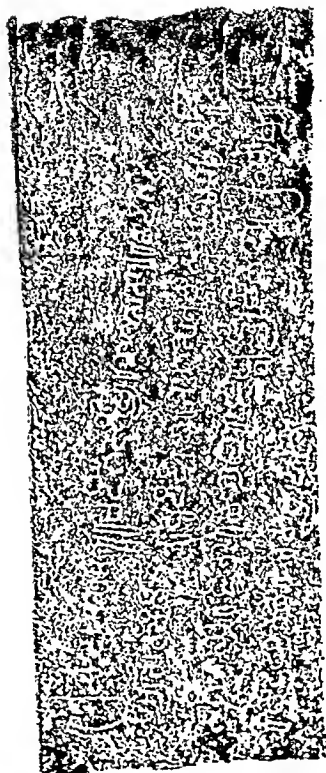
35 (24).

At the same place, below No. 34.

svasti samadhigata-paṇcha-mahā-śabda-padaḍakke-ḍaḷi-dhvaja-sāmyā . . .
mahā-mahā-sāmantādhipati śrī-Ballabha . . . bā-rajāḍhirāja . . . mēśvara-mahā-
rājara magandir Raṇavaḷōka-śrī-Kaṇbayyan prithuvi-rājyam-geye Ba . . rasar
kKaḷvappu . . . la per-gGaḷvappinā poladin naḍadu koṭṭadu . . sēna-aḍigaḷge
Manasijarā . . . gaṇa arasi bēne etti mōnam ujjamisuvalli koṭṭadu pola-mēre
Taṭṭaggeṇeya kiḷkera pōgi akshara-kalla mēge allindā vael karggal ināradu salla
periya Ala . . . vāri maraḷ pupusa peri . . . toreyu Alare mēre duveṭṭage nira-
kallu kovaḷḷaḍa periya clavu allin kuḍittu arasara śrīkaraṇamun



№ 27.



№ 34.

30 (16).

At the same place, below No. 29.

śrī . . munaḍigaḷ nōntu kālaiṇ-keydār

31 (17—18).

At the same place, below No. 30.

śrī

Bhadraṇāhu-sa-Chandragupta-munindra-yugmaḍin oppe val
bhadraṇ āgida dharimmaṇ andu vaḷikke vand inis aḷkalō
vidrumādhara-Śantisēna-muniśan akkie Velgoḷa
adri-mēl āsanādi-viṭṭ apunarbhavakk eṇ-āgi . .

32 (19).

At the same place, below No. 31.

śrī-Veṭṭeḍe-guravaḍigaḷ māṇakkar sSiṅgaṇandi-guravaḍigaḷ nōntu kālaiṇ-keydār

33 (13).

At the same place, to the north-west of No. 32.

śrī-Kalāvir-gguravaḍigaḷa śiṣhyar Tarekaḍa Perjeḍiya modeya kalāpakada gura-
vaḍigaḷ irppatt-ōndu divasaṇ sanyāsanaiṇ-nōntu muḍippidār

34 (14).

At the same place, below No. 33.

śrī-Rishabhasēna-guravaḍigaḷa śiṣhyar Nāgasēna-guravaḍigaḷ sanyāsanavidhi
intu muḍippidār

Nāgasēnam anaghaṇ guṇādhikaṇ

Nāga-nāyaka-jitāri-maṇḍalaṇ

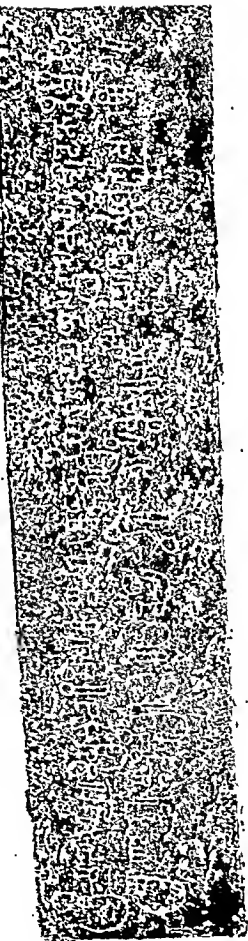
rāja-pūjyam amala-śriyāṇ padaiṇ

kāmadaiṇ hata-madaiṇ namāmy ahaṇ

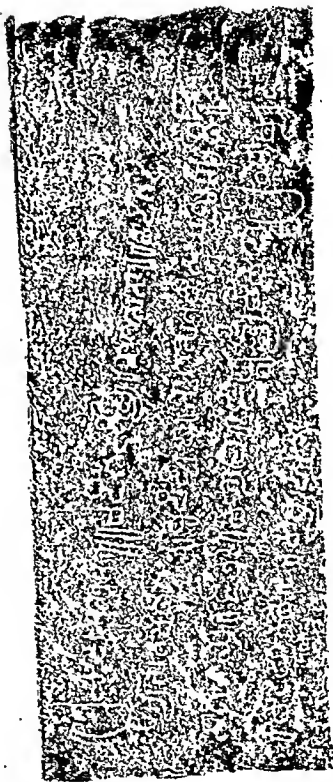
35 (24).

At the same place, below No. 34.

svasti samadhigata-pāṇcha-mahā-śabda-padaḍakke-ḍaḷi-dhvaja-sāmyā . . .
mahā-mahā-sānantādhipati śrī-Ballabha . . . hā-rājadhiraḷa . . . mēsvara-mahā-
rājārā magandir Raṇaḷaḷoka-śrī-Kambayyan prithuvi-rājyam-geye Ba . . rasar
kKalivappu . . . la per-gGaḷvappinā poladin naḍadu koṭṭadu . . sēna-aḍigaḷge
Manasijārā . . . gaṇā arasi bēne-etti mōnam ujjamisuvalli koṭṭadu pola-mēre
Taṭṭaggeṇeya kiḷkere pōgi akshara-kalla mēge allindā vasel karggaḷ mārādu sallu
periya āla . . . vāri maraḷ paṇusa peri . . . toreyu ālare mēre duveṭṭage nira-
kallu kovaḷḷadā periya elavu alluṇ kuḍittu arasarā śrīkaraṇamuṇ



№ 27.



№ 34.

..... gādiyara Diṇḍiga-gāmuṇḍaruṁ Ennuvaru vaṅgaru Vallabha-gāmuṇḍaruṁ Rundi-Vachcharu Ruṇḍi-Māraṇmanuṁ Kādaḷūra śrī-Vikrama-gāmuṇḍaruṁ Kalidurgga-gāmuṇḍaruṁ Agadipo yarara Raṇa-pāra-gāmuṇḍaruṁ Andanāsala Uttama-gāmuṇḍaruṁ Navilūra nāl-gāmuṇḍaruṁ Belgoḷada Gōvindaṇḍiyaṁ . . ॥āmanduṁ Belgoḷada valī Gōvindaṇḍige koṭṭadu

bahubhir vvasudhā bhuktā
rājabbhis Sagarādibhiḥ
yasya yasya yathā bhūmi
tasya tasya tadā phalaṁ
sva-dattaṁ para-dattaṁ vā
yō haranti vasundharāṁ
shashṭiṁ varsba-sabassrāpi
prishṭhāyaṁ jāyate krimiḥ

36.

At the same place, to the south-east of No. 35.

śrī-Chikurāparaviya guravara sishyar Sarbaṇandi avan śrī-Basudēvan

37.

At the same place, below No. 36. .

śrīmad-Gaṅgāva

38.

At the same place, below No. 37.

Vītarāṣi

39.

At the same place, to the north-east of No. 38.

śrī-Chāvunḍayya

40.

At the same place, to the north-east of No. 39.

śrī-Kaviratna

41.

At the same place, to the north-east of No. 40.

śrīmad-Aṅkabōya

42.

At the same place, below No. 41.

śrī-Vidḍepayya

43.

At the same place, below No. 42.

śrīmad-Akaṣaṇka-panḍitar

44.

At the same place, to the south-east of No. 43.

śrī-Suba

45.

At the same place, below No. 44.

. . . laṇba-kulāntaka bīraṇa paṇḍā parikaṣaṇa kiṇḡa

46.

At the same place, to the west of No. 45.

svasti śrī Anṇana Kaṣya- Paṇḍiga Kaṣappa-tīrtthava bandi . . .

47.

At the same place, to the south-east of No. 46.

Ka . . ya Bhirjjaga-rāyana kaḍagaḷai bant ili dēvara bantisida

48 (22).

At the same place, below No. 47.

śrī-Abhayaṇandi-panḍitara guḍḍa Kottayya band illi dēvara bandisida¹

49.

At the same place, to the north-west of No. 48.

śrī-Davaṇandi-baḷarara guḍḍa Āṣṇ . . bandu tīrtthava bandisida¹

50.

At the same place, to the north-west of No. 49.

Alaṣa-kumārō mahā-muni

51.

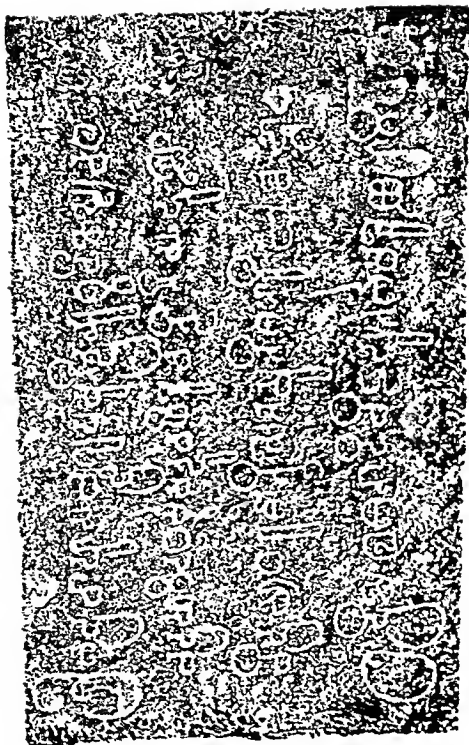
At the same place, to the south of No. 50.

Śrīkaṇṭhayya

52.

At the same place, to the north-west of the Mānastambha, to the north of figures of birds below No. 51.

Śrīvarmma Chandragīṭayya dēvara bandisida



NG 31.

Myrmica architectonica Stenroos

53.

At the same place, below No. 52.

śrī-Isakayya

54.

At the same place, below No. 53.

śrī-Bidhiyamma

55.

At the same place, to the south-east of No. 54.

śrī-Nāgaṇandi Kittayya dēvara bandisidar ||

56.

At the same place, below No. 55.

svasti samadhigata-pañcha-mahā-sabda mahā-sāmanta agraganya

57.

At the same place, to the west of the Kūge-Brahmadēca pillar, to the south of No. 56.

Mārasandra keya koṭa . . gaḷaveya Bira koṭa

58.

At the same place, to the north of the same pillar, to the north-east of No. 57.

Maḷava-Anāvar

59 (38).

*On the Kūge-Brahmadēra pillar.**(South face).*

svasti ma m udadhiṃ kṛtvāvadhiṃ mēdint

. chakra dhavō bhujān bhujāsēr baḷāt |

. . nya-śrī-jaga patēr gGaṅgānvaya-kshmābhujāp |

bhūshā-ratnam abhū vanitā-vaktreṇdu-mēghōdayaḥ |

|| gadyam | tasya sakaḷa-jagati-taḷōttuṅga-Gaṅga-kuḷa-kunuda-kaumudī-mahāteja-
yamānasya | Satyavākya-Koṅṅuṇivarṇma-dharmma-mahārājādhirājasya | Kṛishṇa-
Rājōttara-dig-vijaya-vidita-Gūrjjarādhirājasya | Vana-gaja-malla-pratinallabhalavad-
Alla-darppa-daḷana-prakṛtikṛita-vikramasya | Gaṇḍa-mārttaṇḍa-pratāpaparirakṣita-
siṅghāsanaḍi-sakaḷa-rāja-chihnasya | Vindhyāṭavi-nikaṭa-vartti ṇḍaka-
kirāta-prakara-bhaṅgakarasya | bhuja-baḷa-pari Mānyakhēta-pravēṣita-
chakravartti-kaṭa vikrama śrīmad-Indra-Rāja-patta-bandhōtsa-
vasya | samutsahita-samara-sajja-Vajjala gha . . .
... nasya | bhayōpanata-Vanavāsi-dēśādhi | māni-kunḍala-mada-
dvipādi-samasta-vastu-gra samṇpalabha-saṅkirttanasya | pragata-Māṭōra-

vaṃśajasya..ja-suta-sata-bhuja-baḷavaḷēpa-gaja-ghaṭāṭōpa-garvva-durvṛtta-sakala-
 Noḷambādhira-ja-samara-vidhivaṃśakasya¹ samumṃḷita-rājya-kapṭakasya¹ sañchūr-
 ṇṇitōchechaṅgi-giri-durggasya¹ saṃhṛita-Naragābhidhāna-śabara-pradhānasya¹ pra-
 tāpāvanata-Chēra-Chōḷa-Pāṇḍya-Pallavasya¹ pratipālita-Jina-śāsanasya¹
 ta-mahā-dhṛvāsya¹ baḷavad-ari-nṛipa-draviṇpāharapa kṛita-mahādānasya¹
 paripālita-sētū-bandha-bhai ndhu-sambandha-vasundharā-taḷasya¹ śrī-
 Noḷamba-ku ka-dēvasya¹ śauryya-śāsanaṃ dharmma-śāsanaṃ cha sañcharatu
 dig-maṇḍaḷāntaram ā-kalpāntaram ā-chandra-tāraṃ¹

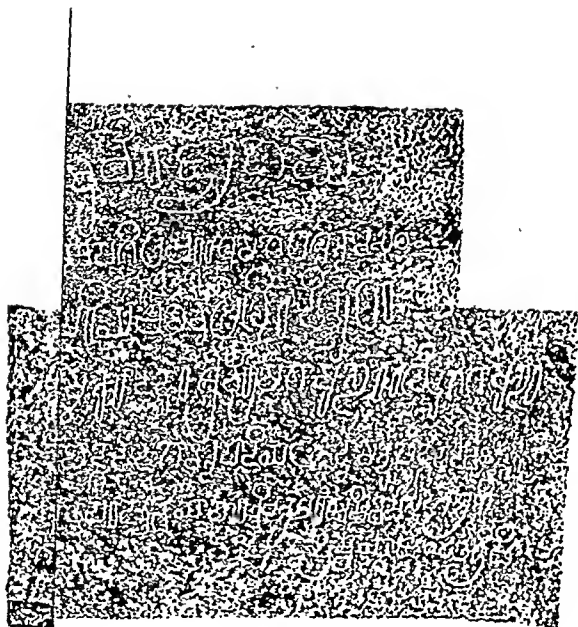
(West face).

..... yā kair apy upāyānta ..
 tiś śikhā-śekharaṃ
 nānya evāhṛitō
 śrī-Gaṅga-chūḍāmaṇi
 vanā da .. bāṇi .. kraṇṇ Pallava mā
 yēnāmītaṃ bhujavāḷēpaṃ ala .. kṛitvā gaṇṇ svayaṃ Guttiya-
 Ganga-bhūpati Noḷambāntakaḷ¹ yiya
 san-mukhaṃ yudhi gādasmaya
 pratigaja vikramaṃ¹ tpaḷam iya
 Noḷambāntakaḷ bhūḷōkaḍ anēka-dra nēka-bandhā-
 ndhaka Chōḷa-Pallava kānanda-hētōr a
 śrī-Mārasipha-kshi tiḷaka-kshatra-chandrasya chandra ..
 va ryyara
 .. darppaṇi gaṇṇ saṇṇ ṇ gaṇṇ
 ha raḷ¹ vad rōshapā ..¹
 mahā-vijayōtsavē sipphāsanoṛvvi-dha ..
 ity adhiśhkṛita-vira-saṅgara-giraḷ Chāḷukya-chūḍāmaṇē
 Rājāditya-harēr ddavāgnir ajani śrī-Gaṅga-chūḍāmaṇi
 daityēndrair mMadhu-Kaṇṭhabha-prabhṛitibhir dhvastair mMura-dvē
 kṇṇ māyāribhir ittham utthitam iti kshmatāṅka-śaṅkā-kṛi
 lair nNaragāsurasya vasudhānandaśro-miśraśi śi ..
 .. dārtthair akarōt sa-rāgam avanti-chakraṇṇ Noḷambāntakaḷ

(North face)

(First 8 lines illegible)

..... gāna .. jūa-kshamābhṛitaḷ
 yāva na ḍa .. ti .. tinā pada kshati¹
 miśrikṛita-ma ka-vira-vismaya-
 tēja Guttiya-Gaṅga-bhūpaṇṇ-iti yaṇṇ viśvaṇṇ
 kṛitā tiṇṇ patiṇṇ aha vashṭabhiya dushṭā-
 vanipa-kuḷam iḷam Indra-Rāja ya kuṇba-ḍaḷa .. yaka-chekhatra



P. LXII.

Dēvaṃ palav-eḍgaḷolaṃ basadigaḷuṃ mānastambhaṅgaḷuvaṃ māḍisidaṃ¹
maṅgaḷaṃ¹ dharmaṅgaḷaṃ namasyaṃ maḍayisi baḷiyaṃ ondu-varshaṃ rājyaṃ
pattuvitṭaṃ Baṅkāpuraḍoḷ Ajitasēna-bhaṭṭāraṅkara śrī-pāda-sannidhiyol āraḍhanā-
vidhiyṃ mūru-de . . saṃ uṇtu samādhiyaṃ sādhisidaṃ¹ ||

Vṛitta¹ ele Chōḷa-kṣhitipāla santav eḷḍeyāṃ utṭi utvikoḷ ninn anuṃ-
gole-māyḍ att iru Pāṇḍya Pallava bhayaṅ-gonḍ oḍaḍir uninna ma-
ṇḍalaḍiṃ piṅgade nilvaḍ iḡaṃ ivan innuṃ ta . . . ṃ Gaṅga-ma-
ṇḍalikaṃ dēva-nivāsaḍ attā vijayaṃ-geydaṃ Nolaṃbāntakaṃ¹ ||

60.

On rock to the south-west of the balipīṭha of Śāntīśvara-basti.
śrī-Parekaṃamāruḡa-balara-chaṭṭa Sūḷa baṇṭara sula

61 (25).

At the same place, to the north-east of the kitchen.

śrīmat pu sisshyar Ariṭṭonēmi māḍisidar siḍḍaṃ

62.

At the same place, to the north of the kitchen, to the west of No. 61.

svasti śrī Teyaṅḡḍi ndi-bhaṭṭara sisshya gara-bhaṭṭara
sisshya Ka . . . ra . . . mi-bhaṭṭara avara sisshyar Paṭṭadēva . . . si-bhaṭṭara kuma
. . . ḷa sisshya Na . . . sale munirvane mandi paṇṇamma nisidige

63 (39).

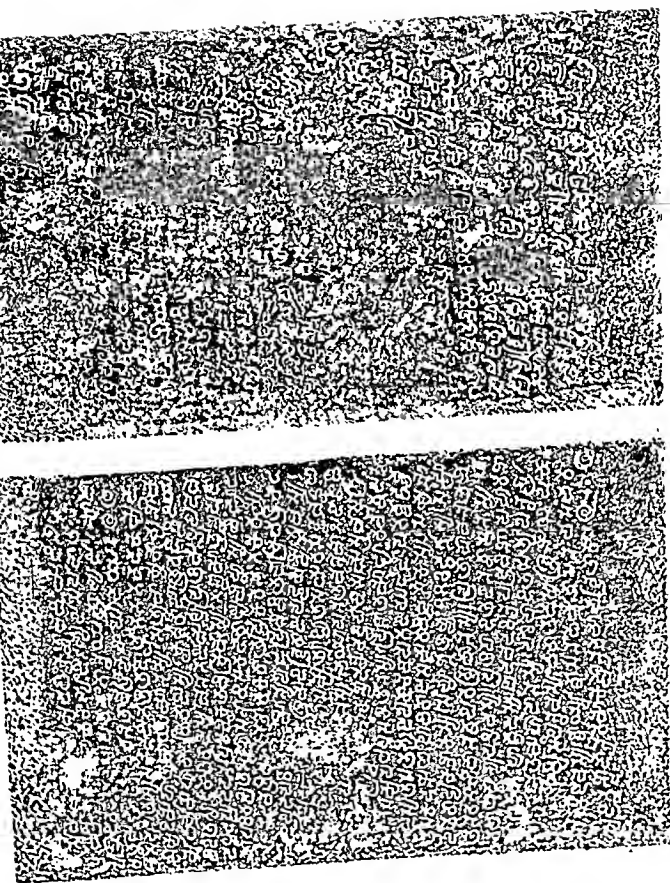
On a pillar in the south Mahānavami-maṇṭapa.

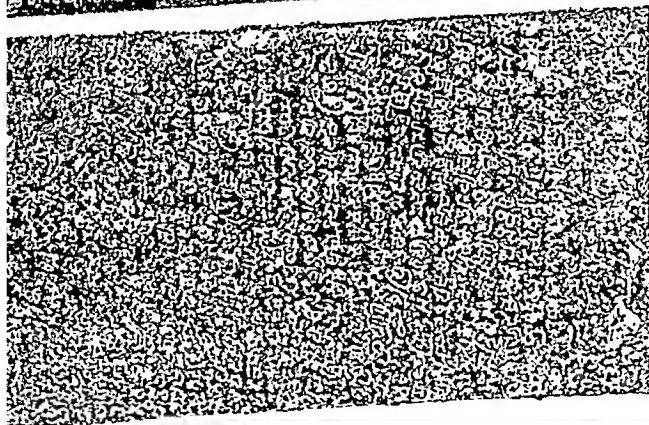
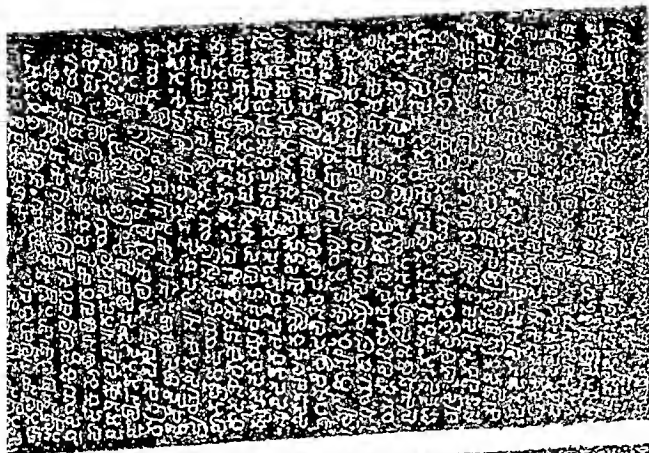
(East face)

śrīmat-parama-gaṃbhīra-syād-vādāmōgha-lāṅchhanāṃ
jīyāt trailōkya-nāthasya śāsanāṃ Jīna-śāsanāṃ¹ ||

svasti samasta-bhuvana-stutya-nitya-niravadya-vidyā-vihhava-prabhāva-prahva-
ruhvaripāḷa-maṇḷi-maṇi-mayūkha-śekhāribhūta-pāta-pada-nakha-prakararuṃ¹ jita-
vrijina-Jinapati-mata-payar-payōdhi-līlā-sudhākararuṃ¹ Chārvvākākhavva-gar-
vva-durvvarōrvvidharōtpātana-paṭishṭha-nishṭhurōpālambha-damhōḷi-daṇḍaruṃ¹
akunṭha-kanṭha-kanṭhīrava-gabhīra-bhūri-hhīma-dhvāna-nirdḍajita-durddamēddha-
Bauddha-mada-vēdaṇḍaruṃ¹ apratihata-prasarad-asama-lasaḍ-upanyasana-nitya-
naisitya-pātra-dātra-dāḷita-Naiyāyika-naya-nikara-naḷaruṃ¹ chapala-Kapiḷa-vipulā-
vipina-dabhana-dāvāṇaḷaruṃ¹ śmṃbhad-anīhhōda-nāda-nōdita-vitata-Vaiśeshita(ka)-
prakara-mada-maṇḷaḷaruṃ¹ śaraḍ-amala-śāśadhara-kara-nikara-nihāra-hārākāraṇu-
vartti-kirtti-vallī-vēllita-digantarāḷaruṃ appa śrīman-mahā-maṇḍalāchāryyaru śrī-
mad-Dēvakirtti-paṇḍita-dēvaru¹ ||

kurvvē namaḷ Kapiḷa-vādi-vanōgra-vahnayē
Chārvvāka-vādi-makarākara-hāḍavāgnayē





Baunddhôgra-vâdi-timira-pravibhêda-bhânave
 śrī-Dēvakīrtti-munayē kavi-vâdi-vāgminē ||
 saṅkaḷpaṃ jalpa-vallīṃ vilayam upanayan [ś] chaṇḍa-vaitaṇḍikōkti-
 śrīkhaṇḍaṃ mūla-khaṇḍaṃ jhaṭiti vighaṭayan vadam ēkānta-bhêdaṃ
 nirpiṇḍaṃ gaṇḍa-saḷṇaṃ sapadi vidalayan sūtkṛiti-prauḍha-garjjat-
 sphūrjjan-mēvā-madōrjja(ā) jayatu vijayatē Dēvakīrtti-dvipēndrah ||
 Chatuṛminukha-chatur-vvaktra-nirggamāgama-dussahā
 Dēvakīrtti-mukhāmbhōjē nṛityatīti Sarasvatī ||
 chaturate sat-kavitvadoḷ abhijñate śabda-kaḷāpadoḷ prasan-
 nate matiyoḷ pravṛtate nayāgama-tarkka-viehāradoḷ su-pū-
 jyate tapadoḷ pavitrare charitradoḷ ondi virājisai prasi-
 ddhate muni-Dēvakīrtti-vib [u] dhāgrapig oppuvud t-dharitriyoḷ ||

śaka-varsha sâśirada embhatt-aydeneya ||

varshē khyāta-Subhānu-nānani sitē pakshē tad-Āshāḍhake
 māśē tan-navami-tithan Būdha-yutē varē dinēśōdayē
 śrīmat-tārkkika-chakravartti-daśa-dig-vartti(r)ddha-kīrtti-priyō
 jātaḷ svargga-vadhū-ananah-priyatamaḷ śrī-Dēvakīrtti-bratī ||
 jāte kīrtty-avaśēśhake yati-patē(au) śrī-Dēvakīrtti-prabhan
 vādsibhēbharipau Jinēśvara-mata-kshītrābhi-tārāpatan
 kva sthāna [ṇ] vara-Vāgvadhūr jJina-muni-brātaṃ mamēti sphuṭaṃ
 chākrośaṃ kurutē samasta-dharaṇau dākshīnya-Lakshmiṃ api ||
 tach-chhishyō nuta-Lakṣhapandi-munipaḷ śrī-Mādhavēndu-vratī
 bhavyāmbhōrṇha-bhāskaras Tribhuvanaakhyānāś cha yōgīśvaraḷ¹
 ētē tē guru-bhaktitō guru-nishadyāyāḷ pratiśhṭhām īnāṃ
 bhūtyā kāmān akāraṇān nīja-vaśas-saupārṇa-dig-maṇḍalāḷ ||

64 (40).

On the same pillar.

(South face)

bhadraṃ bhūyāj Jinēndrāṇaṃ śāsanāyāgha-nāśinē¹
 ku-tīrttha-dhivānta-saṅghāta-prabhinna-ghana-bhānavē¹
 śrīman-Nābhēya-nāthādy-aṇaḷa-Jina-varāṇka-saundhōru-vārdhīḷ¹
 pradīvastāgha-praṇēya-prachaya-vishaya-kaiṇalya-bōdhōru-vēdīḷ¹
 śasta-syātākāra-mudrā-sabaḷita-jānatānanda-nādhōru-ghōśhaḷ¹
 sthēyād ā-chandra-tāraṃ paraṃ-sukha-mahā-vīrya-viehl-nikāyaḷ¹
 śrīman-munīndrōttama-ratna-varggaḷ¹
 śrī-Gautamāyāḷ prabhaviśiṇavas tē¹
 tat-rāmbudhau sapta-mahārddhi-yuktāś
 tat-santatau bōdha-nidhīr bbabhāva¹

[.] bhadras sarvvatō yō hi Bhadrabāhur iti śrutāḥ |
 śrutakēvaḷi-nāthēshu va(cha)remaḥ paramō munīḥ ||
 chandra-prakāśōjvala-sāndra-kirtīḥ śri-Chandraguptō'jani tasya śishyaḥ |
 yasya prabhāvād vana-dēvatābhir arādhitāḥ svasya gaṇō munīnām ||
 tasyānvayē bhū-viditē babhūva yaḥ Padmanandi-prathamābhidhānāḥ |
 śri-Koṇḍakundādi-munīśvarākhyas sat-samyamād udgata-chāraṇarddhīḥ ||
 abhūd Umāsvātī-munīśvarō'sāv āchāryya-sabdōttara-Griddhra-pichchhāḥ |
 tad-anvayē tat-saḍṛiśō'sti nānyas tātkālikāśēsha-padārttha-vēdī ||
 śri-Griddhrapichchhā-munipasya Bālākāpichchhāḥ |
 śishyō'janishṭha bhuvana-traya-varṭti-kirtīḥ |
 chāritra-chañchur akhīlāvanipāḷa-mauli-
 māḷa-śīlīmukha-virājita-pāda-padmaḥ ||
 ēvaṃ mahāchāryya-paramparāyām syātkāra-mudrāṅkita-tatva-dīpaḥ |
 bhadras samantād guṇatō gaṇīśas Samantabhadra(drō)'jani vādi-siphaḥ ||

tataḥ ||

yō Dēvanandi-prathamābhidhānō buddhya mahatyā sa Jinēndrahuddhīḥ |
 śri-Pūjyapādō'jani dēvatābhir yyat pūjitām pāda-yugam yadiyaḥ(yam) ||
 Jainēndram nija-śahda-bhōgam atulām Sarvvartthasiddhīḥ parā
 siddhāntē nipuṇatvam udgha-kavitām Jainābbhishēkaḥ svakaḥ |
 chhandas-sūksma-dhiyam Samādhiśataka-svāsthyaṃ yadyaṃ vidām
 ākhyāttha sa-Pūjyapāda-munipāḥ pūjyō munīnām gaṇāḥ ||

tataś cha ||

(West face)

ajanishṭakāḷaṅkaṃ yaḥ Jina-śāsanam āditāḥ |
 ā(a)kaḷaṅka [ṃ] babhau yēna sō'kaḷaṅkō mahā-matīḥ ||
 ity-ādy-udgha-munīndra-santati-nidhau śri-Mūlasaṅghē tatō
 jātē Nandigana-prabhēda-vilasad-Dēśigapē viśrutē |
 Gollāchāryya iti prasiddha-munipō'bhūd Gollā-dēśādhipaḥ
 pūrvvām kīṃna(kēna)cha hētunā bhi(bha)va-bhiyā dīkshām grīhitas sudhīḥ ||
 śrīmat-Traikālya-yōgi samajani mahikā kāya-lagnā tanutram |
 yasyābhūd vṛiṣṭi-dhārā niśita-śara-gaṇā grīhita-mārttanpāda-bimbam
 chakram sad-vṛitta-chāpākāḷita-yati-varasyāgha-śatrūn vijētum
 Gollāchāryyassa(sya) śishyas sa jayatu bhuvanē bhavya-sat-kairavēnduh ||

tach-chhishyasya |

Aviddhakarmādika-Padmanandi-siddhāntikākhyājani yasya lōkē |
 Kaumārādēva-bratita-prasiddhē(ddhi)r jīyāt tu sō jūṇa-midhis sa dhīrah |
 tach-chhishyāḥ Kulābhūṣaṇākhyā-yatiprā chāritra-vāṛānnidhis

siddhāntāmbudhi-pāragō nata-vinēyas tat-sa-dharmamō mahān
 śabdāmbhōruha-bhāskaraḥ prathita-tarkka-granthakāraḥ Prabhā-
 chandrakhyō muni-rāja-panḍita-varaḥ śrī-Kuṇḍakundānvayaḥ ||
 tasya śrī-Kuṇḍabhūṣhaṇākhyā-su-munés śishyō vinēya-stutas
 sad-vṛittāḥ Kuṇḍachandradēva-munipaḥ siddhānta-vidyā-nidhiḥ
 tach-chhishyō'jani Māghanandi-munipaḥ Kollāpurē tīrtha-kṛid
 rūddhāntārṇava-pāragō'chala-dhṛitiś chāritra-chakrēśvaraḥ |
 ele-māvin banav abjadim ṭiḷi-golaṁ māṇikyadiṁ maṇḍanā-
 valī tārādhipaniṁ nabhaṁ śubhadam āg īrppantir irdattu nir-
 muṇaḷav tgaḷ Kuṇḍachandradēva-charaṇāmbhōjāta-sēvā-viniś-
 chala-saiddhāntika-Māghanandi-muniyūṇ śrī-Kuṇḍakundānvayaṁ ||
 Himavat-kutīḷa-muktāphaḷa-taraḷa-tarat-tāra-hārēndu-kundō-
 pama-kirtti-vyāpta-dig-maṇḍalaṁ avanata-bhū-maṇḍalaṁ bhavya-padma-
 gra-marichti-maṇḍalaṁ paṇḍita-tati-vinataṁ Māghanandyākhyā-vāchaṁ-
 yami-rājaṁ Vāg-vadhūṭi-niṭṭiḷa-taṭa-haṭan-nūtua-sad-ratna-pa . . .
 . . . ta-unada-rade(ḍa)ni-kuḷamaṁ
 bharaḍiṇ nirbbhēdisalke . . sariy enipaṇi
 vara-saṇṇyaṇābdi-chandraṁ
 dhareyol . . Māghanandi-saiddhāntēśa ||

tach-chhishyasya ||

avara guḍḍugaḷu sāmanā-Kēdāra Nākarasa Dānaśrēyaṁsa sāmanā-Nimba-
 Dēva jagadā(do)rbba-gaṇḍa sāmanā-Kāma-Dēva ||

(North face)

guru saiddhāntika-Māghanandi-munipaṁ śrinach-chamū-vallabhaṁ
 Bharataṁ chhātran apāra-śāstra-nidhigaḷ śrī-Bhāṇukirtti-prabhā-
 sṭburitālāṅkrita-Dēvakirtti-munipaḥ śśishyār jagan-maṇḍanaḥ
 ddoreyē Gaṇḍavimuktadēva ninag inn i nāma-saiddhāntikaḥ ||
 kshirōḍad iva chandrama(ś) māṇir iva prakhyāta-ratnākarāt
 siddhāntēśvara-Māghanandi-yaminō jāto jagan-maṇḍanaḥ
 chāritraika-nidhāna-dhāma-su-vinamrō dipavartti svayaṁ
 śrīmad-Gaṇḍavimuktadēva-yatipaḥ saiddhānta-chakrādhipaḥ ||

avara sa-dharmmar ||

āvoṁ vādi-kathā-traya-pravaṇadol vidvāj-jaṇam mecheche vi-
 dyāvashṭambhaman appu-keydu para-vādi-kshōṇibhṛit-pakshamaṁ
 Dēvendraṁ kadiv andadūn kadid ele syādvāda-vidyāstradiṁ
 traividya-Śrutakirtti-divya-munivol vikhyātiyaṁ tāḷdidon ||
 Śrutakirtti-traividya-
 vrati Rāghavapāṇḍarīyamaṁ vibbuddha-chamat-

kṛitīy eniṣi gata-pratyā-
gatadim pēḍ amala-kīrttiyaṁ prakāṣidam ||

avar-agrajaru ||

yō Bauddha-kṣhitibhṛit-karāḷa-kṇiṣāś Chārvvāka-mēghāna(ni)lō
mīmāṃsā-mata-vartti-vādi-madavan-mātāṅga-kaṇṭhiravaḥ ||
syādvādābhi-śarat-samudgata-sudhā-śōchis sauastais stutas
sa śrīmān bhuvi bhāsatē Kanakanandi-khyāta-yōgīśvaraḥ ||
Vēṭālī mukulīkṛitāñjalipuṭa saṁsēvatē yat-padē
Jhoṭṭiṅgaḥ pratihārakō nivasati dvārē cha yasyāntikē
yēna kṛtīditi santatam nūta-tapō-Lakṣmīr yyaśa-Śrī-priyas
sō'yaṁ śumbhati Dēvachandra-munipō bhāṭṭārakaughāgrāṇiḥ ||

avara sa-dharinmar mMaḡhanardi-traividya-dēvaru vidyā-chakravartti
śrīmad-Dēvakīrtti-panḍita-dēvara śiṣhyaru śrī-Śubhachandra-traividya-dēvaruṁ
Gaṇḍavinukta-vādi-Chaturmukha-Rāmachandra-traividya-dēvaruṁ vādi-vajrān-
kuśa-śrīmad-Akaḷaṅka-traividya-dēvaruṁ ā paramēśvarana guḍḍugaḷu mAnikya-
bhaṇḍāri Maṛiyāne-danḍanāyakarūṁ śrīman-mahā-pradhānaṁ sarvvādhikāri piriya-
danḍanāyakam Bharatimayyaṅgaḷuṁ śrīkarapada heggade Būchinayyaṅgaḷuṁ
jagadēka-dāni heggade Kōrayyanuṁ ||

akaḷaṅkam pitṛi Vāji-vamśa-tiḷaka-śrī-Yakṣa-Rājan nijaṁ-
bike Lōkāmbike lōka-vandite su-ślāchāre daivaṁ divi-
śa-kadamba-stuta-pāda-padman Aruṇaṁ nāthaṁ Yādū-kṣhōnipā-
laka-chūḍāmaṇi Nārasīṅgaṁ enaḷ ēn nōmp-nḷḷanō Hūḷḷapaṇ ||

śrīman-mahā-pradhānaṁ sarvvādhikāri hiriya-bhaṇḍāri abhinava-Gaṅga-
danḍanāyaka śrī-Hūḷḷa-Rājan tamma gurugaḷ appa śrī-Koṇḍakundānvayada śrī-
Mūlasaṅgbada Dēsiyaganada Pustakagachchhada śrī-Koḷḷapurada śrī-Rūpa-
Nārāyaṇa basadiya pratividhdada śrīmat-Kellaṅgerēya Pratāpapuravaṁ punar-
bbharapavaṁ māḍisi Jinanāthapuradaḷu kalla dāna-śūḷeyāṁ māḍisida śrīman-mahā-
maṇḍalāchāryyar dDēvakīrtti-panḍita-dēvargge parōkṣha-vinayav-āgi niṣidiyaṁ
māḍisida avara śiṣhyar Lakkhaṇandi-Mādhava-Tribhuvana-dēvar mahādāna-pōjā-
bhishēka-māḍi pratishṭheyāṁ māḍidaru maṅgaḷa mahā śrī śrī śrī

65 (41).

On a stone in the same maṅḷapa.

śrīmat-syādvāda-mudrāṅkitam amalam abhūendra-chakrēśvarēḍyaṁ
Jainīyaṁ śāsanam viśrutam akhila-jītaṁ dōṣha-dōraṁ gabhīras
jyāt kārūya-jannāvanir amita-guṇair vvarṇyanika-pravēkaḷi
saṁsēvyaṁ inukti-kanyā-parichaya-karāṇa-praṇḍhan ētat triḷōkyāṁ ||
śrī-Mūlasaṅgha-Dēśigaya-Pustakagachchha-Koṇḍakundānvāyē
guru-kulaṁ ila katham iti chēḍ bravīmi saṅkṣhēpatō bhuvanē ||

yah sévyah sarvva-lókaiḥ para-hita-charitam yaṁ samārādhayanṭe
 bhavyā yēna prabuddhaiḥ sva-para-mata-mahā-śāstra-tatvaṁ nitāntaṁ
 yasmai mukty-aṅgaṇā saṁspṛīhayati dūritāṁ bhūrutāṁ yāti yasmad
 yasyāśā nāsti yasmiṁs tri-bhuvau-mahitō vidyatē śīla-rāśiḥ ॥
 tan-Mēghachandra-traividya-śiṣhyō
 rāddhānta-vēdī lōka-prasiddhah
 śrī-Viraṇandī mōkshus tad-antē-
 vāst guṇābdhiḥ prāstāṅganma ॥
 yah syādvāda-rahasya-vāda-nipuṇō'ganya-prabhāvō janā-
 nandah śrīmad-Anantakīrtti-munipaś cāṛitra-bhāsvat-tanuḥ
 kāmōgrāhi-gara-dvijāpaharaṇē rūḍhō narēndrō'bhavat
 tach-chhishyō guru-pāñchaka-smṛiti-patha-svachhanda-san-mānasaḥ ॥
 Maladhāri-Rāmachandrō
 yamī tādīya-praśasya-śiṣhyō'san
 yach-charaṇa-yugaḷa-sēva-
 parigata-janataitī chandratāṁ jagati ॥
 para-paripati-dūrō'dhyātma-sat-sāra-dhīrō
 vishaya-virati-bhāvō Jaina-mārgga-prabhārah ॥
 ku-mata-ghana-samīrō dhvasta-māyāndhakārō
 nikhīḷa-muni-vinātō rāga-kōpādi-ghātaḥ ॥
 chittē śubhāvanāṁ Jainūṇ vākryē pañcha-namaskriyām ॥
 kāyē brata-samārōpaṁ kurvann adhyātma-vin muniḥ ॥
 pañcha-tripśat-saṁyuta-śata-drayādhika-sahasra-nuta-varshēshu
 vṛttēshu Śaka-nṛpasya tu kālē vistrīṇa-vīlasad-aṇṇava-nēmau ॥
 Prānādi-(saṁ)vatsarē māse Śrāvāṇē tanum atyajat ॥
 vakrē kṛishṇa-chaturdāśyāṁ Śubhachandrō mahā-yatīḥ ॥
 amara-puram amara-vāsam tad-gata-Jina-chaitya-chaityabhavanāṁ ॥
 darsana-kutūhālēna tu yātō yātārta-raudra-paripāmah ॥

tach-chhishyar ॥

dūritāndhakāra-ravi-hima-
 karar ogedar pPadmanandī-panḍita-dēvar
 vara-Mādhavēndu-samayā-
 bharapar śrī-Mūlasaṅgha-Dēśtagado! ॥
 guru-Rāmachandra-yatipana
 vara-śiṣhya-Śubhēndu-muniya nistigeyaṁ vi-
 staradiṇ mādīsidaṁ Belu-
 karey-adhipaṁ rāya-rāja-guru Gummaṭṭaṇ ॥
 śrī-vijaya-Pārśva-Jina-vara-charaṇārūpa-kamaḷa-yugaḷa-yajana-rataḥ
 Bogaṇa-Rāja-nāmā tad-vaiyāprityatō hi Śubhachandrah ॥
 Ins.

hēyādēya-vivēkatā janatayā yasmāt sadādyatē
 tasya śrī-Kulabhūṣaṇasya vara-śishyō Māghanandi-bratī
 siddhāntāmbudbi-tiragō viśada-kīrtis tasya śishyō'bhavat
 traividyaḥ Śubhachandra-yōgi-tīlakāḥ syādvāda-vidyāñcbitaḥ ॥
 tach-chhishyaḥ Chārṇkīrtti-prathita-guṇa-gaṇaḥ paṇḍitas tasya śishyaḥ
 khyātaḥ śrī-Māghanandi-bratī-pati-nta-bhaṭṭārakas tasya śishyaḥ 1
 siddhāntāmbhōdhi-śītadyutir Abhayaśāśi tasya śishyō mahīyān
 Bālēnduḥ paṇḍitas tat-pada-nutir amalō Rāmachandrō'maḷaṅgaḥ ॥
 cbitraṇ samprati Padmanandin ihakṛittan tapakīrtan tapalī
 padmanandy api viśrutāpranada ity āsis satān namratān 1
 kāmān pūrayasē Śubhēndu-pada-bhakti-āsakta-chētaḥ sadā
 kāmān dūrayasē nirākṛita-mabā-mōhāndhakārāgama ॥
 kāma-vidārōdārāḥ kshamāvṛitōpy akshamō jagati bhāsi
 śrī-Padmanandi-paṇḍita paṇḍita-jana-hṛīdaya-kumuda-śītakara ॥
 paṇḍita-samudayavati Śubhachandra-priya-śishya bhavati sudayāsti
 śrī-Padmanandi-paṇḍita-yamīśa bhavad-itara-munishu nālōkē ॥

śrīmad-adhyātmi-Śubhachandra-dēvasya svakīyāntēvāsina Padmanandi-paṇḍi-
 ta-dēvēna Mādhavachandra-dēvēna cha parōksha-vinaya-nimittan nishadyakā
 kārāyitā 1 bhadraṇ bhavatu Jina-śāsanāya ॥

66. (42) .

On a pillar in the north Mahānavami maṇḍapa.

(East face)

śrīmat-parama-gambhīra-syādvādāmōgha-lāñchhanan
 jīyāt trailōkya-nāthasya śāsanān Jīna-śāsanān ॥
 śrīman-Nābhēya-nāthādy-amala-Jīna-varāṇika-saudhōru-vārdhhiḥ 1
 pradhvastāgha-pramēya-prachaya-vishaya-kṇivālya-bōdhōru-vēdīḥ 1
 śāsta-syātākāra-mudrā-śāhājita-janātānanda-nād(h)ōru-ghōṣhālī 1
 sthēyād ā-chandra-tāraṇ parama-sukha-mahā-vīryya-vechī-nikāyaḥ ॥
 śrīman-munindrōttama-ratna-varggā śrī-Gautamādyar prabhavishṇavas tō
 tatāmbudhau sapta-maharddhi-yuktās tat-santatān Nandiganē babbhūva 1
 śrī-Padmanandīy anavadya-nāmā hy āchāryya-śabdōttara-Koṇḍakundaḥ
 dvītyam āśid abhīdhānan udyach-charitra-saṅjāta-suchāraṇarddhiḥ ॥
 abhūd Umāsvāti-munīśvarō'sāv āchāryya-śabdōttara-Grīddhapiñchchhalī
 tad-anvayē tat-sadrīśō'stī nānyas tātkalīkāśēśha-padārthha-vēdī ॥
 śrī-Grīddhapiñchchha-munipasya Bālāka-piñchchha-
 śishyō'janīśhṭa bhuvana-traya-vartti-kīrtīḥ 1
 chārīta-chuñchur akhīḷāvanipāla-manji-
 mālā-śīlīmukha-vinājita-pada-padmaḥ ॥

tach-chhishyô Guṇanandi-paṇḍita-yatis chāritra-chakrēśvaras
 tarkka-vyākaraṇādi-śāstra-nipuṇas sāhitya-vidyā-patīḥ
 mithyāvādi-madāndha-sindhura-ghaṭa-saṅghaṭṭa-kaṇṭhiravô
 bhavyāmbhōja-divākarô vijayatāp Kandarppa-darppapabalaḥ ḥ
 tach-chhishyās trīsātā vivēka-nidhayaś śāstrābhi-pāraṅgatās
 tēshūtkrishṭatāmā dvi-saptatī-nitās siddhānta-śāstrārthaka-
 vyākhyānē paṭavô vichitra-charitās tēshu prasiddhō munir
 māmānūna-naya-pramāṇa-nipuṇô Dēvēndra-saiddhāntikah ḥ
 ajani mahipa-chōḍā-ratna-rārājītāṅghrīr
 vvijita-Makarakēṭṭḍaṇḍa-dōrḍḍaṇḍa-garbhah
 kunaya-nikara-bhōddhānīka-dambhōḷi-dapḍas
 sa jayatu vibhndhēndrô Bhārati-bhāḷa-paṭṭah ḥ
 tach-chhishyah Kāḷadhāntanandi-munipās siddhānta-chakrēśvarah
 pūrāvāra-parita-dhārīṇi-kṇḷa-vyāptōru-kirttiśvarah
 pañchākshōmāda-kumbhi-kumbha-dāḷana-prōṇmukta-muktāphaḷa-
 prāṇsu-prāñchita-kēsari bndha-nutô vāk-kāminī-vallabhah ḥ
 avargge Ravichandra-siddhānta-vidarsSampūrṇachandra-siddhānta-muni-
 pravararavar avargge śishya-pravarar śrī-Dāmanandi-san-muni-patigaḥ ḥ
 bōdhita-bhavyarasta-madanarimāda-varjīta-śuddha-mānasar
 Śrīdhara-dēvar emhar avargg agra-tanūbhavar ādar ā-yaśa-
 śrī-dharargg āda śishyaravaror negaḷdar mMaladhāri-dēvaruṇ
 Śrīdhara-dēvaruṇ nata-narēndra- tīrṭṭa-taṭārchchita-kramar ḥ
 ānamnāvanipāḷa-jāḷaka-śirō-ratna-prabhā-bhāsura-
 śrī-pādāmburuha-dvayô vara-tapô-Lakshmi-manô-raṭjanah
 mōha-vyūha-mahāddhira-durdhara-paviḥ sach-chhīḷa-śālir ijagat-
 khyātā-Śrīdhara-dēva ēsha munipô bhūbhātī bhūmaḍḍalē ḥ

tach-chhishyar ḥ

bhavyāmbhōruha-shaṇḍa-chandakiranaḥ karppūra-hāra-sphurat-
 kirtti-śrī-dhavalikṛitakhīḷa-diśā-chakraś charitrōmātaḥ ḥ

(South face)

bhāti śrī-Jina-puṅgava-pravachanāmbhōrāśī-rāka-śaśi
 bhūmau viśruta-Māghanandi-munipās siddhānta-chakrēśvarah ḥ

tach-chhishyar ḥ

sach-chhīḷas śarad-indu-kunda-viśada-prōḍyad-yaśa-śrī-patir
 dripyad-Darppaka-darppa-dāra-dahana-jvālī-kāḷambudah
 śrī-Jaṇēndra-vachah-payōnidhi-śi(śa)rat-sampūrṇa-chandraḥ kshitau
 bhāti śrī-Guṇachandra-dēva-munipô rāddhānta-chakrādhīpah ḥ

tat-sadharmmar ḥ

udbhātē nuta-Mēghachandra-śasini prōḍyad-yaśas-chandrakō

saipvarddhēta tad astu nāma nitarāṇi rāddhānta-ratnākaraḥ
chitram tāvad idaṇi payōdhi-paridhi-kshōṇau samudvikshyatē
prāyēṇātra vijrinbhatē bharata-śāstrāmbhōjinī santataṇi ||

tat-sadharṇmar ||

chandra iva dhavaḷa-kīrttir ddhavaḷikurutē samasta-bhuvanāṇi yasya
tach Chandrakīrtti-saṁjña bhāṭṭāraka-chakravarttinō'sya vibhāti ||

tat-sadharṇmar ||

Naiyāyikēbha-siphō Mināṁsaka-timira-nikara-nirasana-tapanah
Bauddha-vana-dāva-dahanō jayati mahān Udayachandra-paṇḍita-dēvaḥ ||
siddhānta-chakravartti śrī-Guṇachandra-bratīśvarasya babhūva
śrī-Nayakīrtti-munindrō Jina-pati-gaditākṣhīlārtha-vēdī śīshyaḥ ||

svasty anavarata-vinata-mahipa-makuṭa-mauktika-mayūkha-mālā-sarō-maṇḍanī-
bhūta-chāru-charaṇāravindarūṇi bhavya-jana-hrīdayānandarūṇi Koṇḍakundānvaya-
gagana-mārttaṇḍarūṇi || Ilāmātra-vijitōchchaṇḍa-kusuma-kāṇḍarūṇi | Dēśtyagana-
gajēndra-sāndra-mada-dhārāvabhāsarūṇi vitarāṇa-vīṣarūṇi | Pustakagachchha-
svachchha-sarasi-sarōjarūṇi | vandi-jana-surabhūjarūṇi | śrīmad-Guṇachandra-sid-
dhānta-chakravartti-chārutara-charaṇa-sarasīruha-śaṭcharaṇarūṇi | aśēsha-dōsha-
dārīkaraṇa-paripatāntāṅkaraṇarūṇi appa śrīman-Nayakīrtti-siddhānta-chakravartti-
gaḥ entappar eṇḍaḍe ||

sāhitya-pramāda-mukhābja-mukuraś chāritra-chūḍamaṇi
śrī-Jaināgama-varddhi-varddhana-sudhāśōchis samudbhāsatē
yaś śālya-traya-gārava-traya-lasāḍ-ḍaṇḍa-traya-dhvaṇisakas
sa-śrīmān Nayakīrtti-dēva-munipa saiddhāntikāgrēsaraḥ ||

Māṇikyanandi-munipa śrī-Nayakīrtti-vratīśvarasya sadharṇmarḥ |
Guṇachandra-dēva-tanayō rāddhānta-payōdhi-pāragō bhūvi bhāti ||
hāra-kshīra-Harāṭṭhāsa-Haḷabhrit-kundēndu-mandākinī-
karppūma-sphaṭika-spurāḍ-vara-yaśō-dhauta-triḷōkōḍaraḥ

uchchaṇḍa-Smāra-bhūri-bhūdhara-pavīḷ khyātō babhūva kshītau
sa śrīmān Nayakīrtti-dēva-munipas saiddhānta-chakrēsvaraḥ ||

Śākō randhīra-nava-dyn-chandranasi Durminukhyā cha saipvatsarō
Vaiśākhe dhavaḷe chaturdāsa-dinē varē cha Sūryātmanajā
pūrvvāṇṇē praharē gatē rāddha-sahitē svarggaṇi jagānātmanāvān
vikhyātō Nayakīrtti-dēva-munipō rāddhānta-chakrādhīpaḥ ||
śrīmaḥ-Jaina-vachōdbhi-varddhana-vidhūś sāhitya-vidyā-nidhīś
sarppa (West face) d-darppaka-hasti-mastaka-luṭhat-prōṭkaṭṭha-kauṭhī-
raḥ ||

sa śrīmān Guṇachandra-dēva-tanayās saujanya-janyāvaṇi
sthēyāt śrī-Nayakīrtti-dēva-munipās saiddhānta-chakrēsvaraḥ |
guruḥ āḍaṇi Khacharādhipāṅge Baligaṇi dānakke biṇṇiṅge tāṇi

gurun ādam sura-bhādharakke negalāda Kaiśasa-sailakke tām
gurun ādam vinutaṅge rājisuv Iruṅgolaṅge lōkakke sad-
gurun ādam Nayakirtti-dēva-munipaṃ rāddhānta-chakrādhipaṃ ||
tach-chhishyar ||

himakara-śarad-abhra-kshira-kallōla-jāla-
sphaṭika-sita-yaśa-śrī-śubhra-dik-chakravāḷaḥ
madana-mada-timisra-śrēṇi-tivramśmaḥ ||
jayati nikhila-vandyō Mēghachandra-vratindrah ||

tat-sadharṃmar ||

Kandarpāhava-kalpitōddhura-tanutrāpōpamōrasthaḥ ||
chañchad-bhūramaḥ vinēya-japatā ntrējint-bhānavah
tyaktāśēsha-bahir-vvikalpa-nichayās chāritra-chakrēśvarāḥ
śumbhanty Apūtaṭāka-vāsi-Maladhāri-svāminō bhūtaḥ ||

tat-sadharṃmar ||

shaṭ-karṇma-vishaya-mantrē nānā-vidha-rōga-hāri-vaidyē cha
jagad-ēka-sūrir ēsha Śrīdhara-dēvō babhūva jagati pravapaḥ ||

tat-sadharṃmar ||

tarkka-vyakaraṇagama-sāhitya-prabhriti-sakaḷa-śāstrārthajūḥ
vikhyāta-Dāmanandī-traividya-muntśvarō dharāgrē jayati ||
śrītanuj-Jaina-matābjin-dinakarō Naiyyāyikābhraṇilāś
Chārvvakāvanibhrit-karāḷa-kulīśō Banddhabdhi-Kumbhōdbhavaḥ
yō Mīmāṃsaka-gandha-sindhura-śirō-nirbbhēda-kapṭhīravas
traividyoṭtama-Dāmanandī-munipas sō'yan bhuvi bhrajatē ||

tat-sadharṃmar ||

dugdhābdhi-sphaṭikēndu-kunda-kumuda-vyābhāsi-kirtti-priyas
siddhāntōdadhi-varddhanāmpitakarnḥ pārārtihya-ratnākaraḥ
khyāta-śrī-Nayakirtti-dēva-munipa-śrī-pāda-padma-priyō
bhāty asyaṃ bhuvi Bhānukirtti-munipas siddhānta-chakrādhipaḥ ||
uragēndra-kshira-ulākara-rajata-giri-śrī-sita-chelatra-Gaṅga-
Hara-hāsairāvatēbha-sphaṭika-vrīshabha-śubhīrābhra-nbhāra-hārā-
mara-rāja-śvēta-paṅkēruha-haḷadhara-vāk-śaṅkha-hamsēndu-kundō-
tkara-chañchat-kirtti-kāntaṃ dhareyoḥ esedan 1-Bhānukirtti-vratindrah ||

tat-sadharṃmar ||

sad-vrittākṛiti-śobhitākhiḷa-kaḷā-pārṇa-suvara-dhivaipsakaḥ
śaśvad-viśva-viyōgi-bṛit-sukhakara-śrī-Bāḷachandrō munih
vakrēṇōna-kalēna Kāma-suhṛdī chañchad-viyōgi-dviśha
lōkē'sminu upamīyatē katham asau tēnātha bhāṇdunā ||
uchchagṇa-madana-mada-gaja-nirbbhēdana-paṭatara-pratāpa-mṛigēndrah
bhavya-kumudaugha-vikasana-chandrō bhuvi bhāti Bāḷachandra-munindrah ||

tārādri-kshira-pūra-sphaṭika--sura-sarit-tāra-hārēndu-kunda-
śvētōdyat-kīrtti-Lakshmi-prasara-dhavalitāsēsha-dīk-chakravālah
śrīmat-siddhānta-chakrēśvara-nta-Nayakīrtti-bratīśāṅghri-bhaktah

(North face)

śrīmān bhāṭṭarakēśō jagati vijayātē Mēghachandra-bratīndrah ||
gāmbhīryyē makarākārō vitaranē kalpadrumas tējasi
prōchchanda-dyumanīh kalāsr-api śasi dhairyyē punar Mandarah
sarvvōrvvi-paripūrṇa-nirmmaḷa-yaśō-Lakshmi-manō-rañjanō
bhāty asyaṁ bhuvi Māghanandi-munipō bhāṭṭarakāgrēsarah ||
vasu-pūrṇa-samastāśah kshiti-chakrē virājatē
chañchat-kuvalāyananda Prabhāchandrō muntīśvarah ||

tat-sadharmmar ||

uchohanda-graha-kōṭayō niyamitās tishṭhanti yēna kshitau
yad-vāg-jāta-sudhā-rasō'khiḷa-visha-vyuchohēdakaś śōbhatē
yat-tantrōdgha-vidhiḥ samasta-janatārōgyāya samvarttatē
sō'yam śumbhati Padmanandi-muni-nāthō mantravādīśvarah ||

tat-sadharmmar ||

chañchach-chandra-marīchi-śārada-ghana-kshirābhi-tārachala-
prōdyat-kīrtti-vikāsa-pāṇḍura-tara-brahmaṇḍa-bhāṇḍōdarah
Vakkānta-kāthina-stana-dvaya-taṭi-hārō gabhira sthiram
sō'yam sannuta-Nēnichandra-munipō vibhrajatē bhātālē ||
bhaṇḍārādhihitah samasta-sachivādhiśō jagad-viśruta-
śrī-Huḷḷō Nayakīrtti-dēva-muni-pādāmbhōja-yugama-priyāh
kīrtti-śrī-ñilayah parārthta-charitō nityam vibhātī kshitau
sō'yam śrī-Jina-dharmma-rakshaṇa-karah samyaktva-ratnākarah ||
śrīnachi-chhṛīkarapādhipas saohiva-nāthō viśva-vidvan-nidhiś
chaturvarṇa-mahānna-dāna-karapōtsāhi kshitau śōbhatē
śrī-Nīlō Jina-dharmma-nirmmaḷa-manās sahitya-vidyā-priyas
saujanyaika-nidhiś śaśāṅka-viśada-prōdyad-yaśa-śrī-patīh ||
ārādhyō Jinapō guruś oha Nayakīrtti-khyāta-yōgīśvarō
Jōgāmbā janant tu yasya janaka śrī-Bamma-dēvō vibhūh
śrīmat-Kāmalatā sūtā pura-patī śrī-Mallināthas sūtō
bhāty asyaṁ bhuvi Nāga-dēva-sachivas Chaṇḍāmbikā-vallabhaḥ ||
sura-gaja-śarad-indu-prasphurat-kīrtti-śubhrī-
bhavad-akhiḷa-digantō vāg-vadhū-chitta-kāntah
budha-nidhi-Nayakīrtti-khyāta-yōgīndra-pādān-
bija-yuga-kṛitā-śevah śōbhatē Nāga-dēvah ||
khyāta-śrī-Nayakīrtti-dēva-muni-nāthānām payah-prōllasat-
kīrttinām paramam parōkshavinayam karttūm nishadhy-ñilayam

bbaktyākārayad ā-śaśāṅka-dinakṛit-tāraṃ stbiraṃ sthāyinaṃ
śrī-Nāgas sachivōttamō nija-yaśa-śrī-śubhra-dig-maṇḍalaḥ ||

67 (54).

On a pillar in Pārśvanātha-basti.

(North face)

śrīman-Nātha-kulēndur Indra-parishad-vandyaś śrūta-śrī-sudbā-
dhārā-dhanta-jagat-tamō'paha-mahaḥ-piṇḍa-prakāṇḍaṃ mahat !
yasmān nirmala-dharmāna-vārddhi-vipuḷa-śrīr vvarddhamānā satāṃ
bbarttur bbhavya-chakōra-chakram avatu śrī-Varddbamānō Jinah ||
jyād arthayutēndrabbhūti-viditābhikhyō gaṇi Gautama-
svāmi sapta-maharddhibhis tri-jagatim apādāyaṇ pādāyōḥ !
yad-bōdbāmbudhim ētya Vira-Himavat-kutkila-kaṇṭhād budhām-
bhōdātā bhuvanāṃ punāti vacana-svachchanda-Mandakini ||
tirtbēsa-darśana-hbavan-naya-dṛik-sahasra-
visrabdha-bōdha-vapushaś śrutakēvalindrāḥ !
nirbbhindatāṃ vibudba-hṛinda-sirōhhivandya
sphūṛjad-vachāḥ-kulīsatāḥ kumatādri-mudrāḥ ||
varṇnyaḥ kathān nu mābimā bhāṇa Bhadrahābōr
mūbōrṇa-mallī-mada-marddana-vṛitta-bāhōḥ !
yach-ebhishyatāpta-sukṛitēna sa Chandraguptaś
śaśrūshyatē sma suchiraṃ vana-dēvatābhīḥ !
vandyō vibhur bbbhuvi na kair iha Kaṇḍakundah
kunda-prabhā-praṇayi-kṛtti-vibhūshitāśah !
yaś chāru-chāṇaḥ-karāmbuja-chañcharikaś
ebakrē śrutasya Bharatē prayataḥ pratishṭhām !
vandyō bhasmaka-bhasmasātkṛiti-paṭuḥ Padmāvati-dēvatā-
dattōdatta-pada-sva-mantra-vachana-ryāhūta-Chandraprabhaḥ !
āchāryyaś sa Samantabhadra-gaṇabhrīd yēnēba kalē kalau
Jainaṃ vartma samantabhadraṃ abhavad bhadrāṃ samantād mōhuh !

chūṇui ||

yasyaivaṃ-vidhā vādārambha-saprambha-vijṛimbbhitābhivyaktayas sūktayah !
vṛitta ||

pūrvvaṃ Pāṭaliputra-madhya-nagarē bbēri mayā tāḍitā
paśchān Mājva-Sindhu-Thakka-vishayē Kāñchīpurē Vaidiśē
prāptō'bam Karahātakam bahu-bhaṭaṃ vidyōtkatāṃ sañkatāṃ
vādārtthi vicharāmy ahan narapatē śārdūla-vikṛitāṃ !
avatu-taṭaṃ aṭati jhaṭiti sphūṭa-paṭu-vāchāṭa-Dhūrjjaṭer api jilvā
vādini Samantabhadre sthitavati tava sadasi bhōpa ksthānyēśham !
yō'sau ghāti-mala-dvishad-bala-śilā-stambhāvallī-khaṇḍana-

dhyānāsīḥ paṭur Arhatō bhagavatas sō'sya prasādikṛitāḥ |
 chhātrasyāpi sa Simhanandi-muninā nō chēt katham vā śilā-
 stambbō rājya-Ramāgamādhva-parighas tēnāsi-khaṇḍō ghanāḥ ||
 Vakragriva-mahā-munērd dāśa-śata-grivō'py Ahindrō yathā-
 jātam stōtum aḥam vachō-bāḥam asau kim bhagna-vāgmi-brajaṃ |
 yō'sau śāsana-dēvatā-bahu-matō hri-vakra-vādi-graha-
 grivō'sminn atha-śabda-vāchyam avadaḍ māsān samāsēna śhaḥ ||
 nava-stōtram tatra prasaratī kavindrāḥ katham api
 prajānam vajrādau rachayata paran Nandini munau
 Navastōtram yēna vyarachi sakalārhat-pravaohana-
 prapañchāntarbbbhāva-pravaṇa-vara-sandarbbhba-subhagaṃ ||
 mahimā sa Pātrakēsari-gurōḥ param bhavati yasya bbaktyāstī |
 Padmāvati sahāyā tri-lakṣhaṇa-kadartthanam karttum | .
 Sumati-dēvam amuṃ stuta yēna vas Sumatisaptakam āptatayā kṛitam |
 parihrītapatha-tatva-pathārtthinām sumati-kōṭi-vivartti bhavārtti-hṛit ||
 udētya samyag dīśi dakṣiṇasyām Kumārasēnō munir astam āpat
 tatraiva chitram jagad-ēka-bhānōs tishṭhaty asau tasya tathā prakāśaḥ ||
 dharmmārttha-kāma-parinirvṛiti-chāru-chintas
 Chintāmaṇiḥ pratinikētam akāri yēna
 sa stōyatē sarasa-saukhya-bhujāsujātas
 Chintāmaṇir muni-vṛishā na kathaṃ janēna ||
 chōḷāmaṇiḥ kavinaḥ Chōḷāmaṇi-nāma-sērya-kāvya-kaviḥ
 Śrīvarddha-dēva ēva hi kṛita-punyaḥ kirttim āharttum ||

chārṇi ||

ya ēvam nṛpaślōkitō Daṇḍina ||

Jahnōḥ kauyaṇi jātāgrēṇa bahhāra Paramēśvarāḥ
 Śrīvarddha-dēva sandhatsō jihvāgrēṇa Sarasvatīḥ ||
 Pushpāstrasya jayō gaṇasya charaṇam bbōbbhriḥ-chhikhā-ghaṭṭanam
 padbhyām astu Mahēśvaras tad api na prāptum tuḷam īśvarāḥ
 yasyākhaṇḍa-kalāvatō'shṭa-vīlasad-dīkpāla-manli-ekhalat-
 kirtti-Svassarītō Mahēśvara ila stutyas sa kais syām munīḥ ||
 yas saptati-mahā-vādān jigāyānyān athāmitān
 Brahmarakṣhō'rehelitas sō'rehyō Mahēśvara-muntīśvarāḥ ||
 Tārā yēna vinirjīta ghaṭa-kṇī-gūḍhāvatārā sauam
 Bauddhāir yō dhṛita-pīṭha-pīḍita-kudrig-dēvātta-sēvāśjalīḥ
 prāyāśchittam ivāṅglīrī-vārīja-raja-śānaḥ cha yasyācharat
 dōshāṇāṇi Sugatas sa kasya vishayō Dēvākālāṅkaḥ kṛitī :

chārṇi :

ya-yēdām Atmanō'nanya-sāmānya-niravadya-vidyā-vibhavōpavarṇananam Akarō

nyatê ||

râjan Sâhasatuṅga santi bahavaś śvêtâtapatrâ nṛipâḥ
kintu tvat-sadṛiṣâ raṇê vijayinas tyâgōnnatâ durllabhâḥ
tvadvat santi budhâ na santi kavayô vâdîśvarâ vâgminô
nânâ-śâstra-vichâra-châtura-dhiyaḥ kâlê kalau mad-vidhâḥ ||
namô Mallishêṇa-maladhâri-dêvâya ||

(East face)

râjan sarvvâri-darppa-pravidalana-paṭus tvaṃ yathâtra-prasiddhas
tadvat khyâtô'ham asyâṃ bhūvi nikhîla-madôtpâṭanaḥ paṇḍitanâṃ
nô chêd êśhō'ham êtê tava aadasi sadâ santi santô mahântô
vaktum yasyâsti śaktis sa vadatu viditâśêsha-śâstrô yadi syât ||
nâhaṅkâra-vaśîkrîtêna manasâ na dvêshîṇâ kēvalaṃ
nairâtmyaṃ pratipadya naśyati janê kârūṇya-buddhyâ mayâ
râjûḥ śrî-Himaśtâlasya sadasi prâyô vidagdhatmanô
Bauddhaughân sakalân vijitya Sugataḥ pādēna visphôṭitaḥ ||
śrî-Pushpasēna-munir ēva padm mahimnô
dēvas sa yasya samabhût sa bhavân sadharmmâ
śrî-vibhramasya bhavanan nanu padmam ēva
pushpēshu mītram iha yasya sahasra-dhāmâ ||
Vimalachandra-munindra-gurôr gguru
prasamitâkhiḷa-vâdi-madam padaṃ ||
yadi yathâvad avaishyata paṇḍitair
nnanu tadānvavadishyata vâg vibhōḥ ||

chârṇi ||

tathâhi ! yasyâyam âpâdita-paravâdi-hṛdaya-śôkaḥ patrâlambana-ślôkaḥ
patraṃ śatru-bhayaṅkarôru-bhavana-dvârê sadâ sañcharan-
nânâ-râja-karindra-hṛinda-turaga-vrâtâkulê sthâpitaḥ !
Śaivân Pâsupatâps Tathâgata-sutân Kâpalikân Kapilân
uddiśyôddhata-chétasâ Vimalachandrasâmbharēpâdarât ||
durita-graha-nigrahâd bhayaṃ yadi vō bhûri-narēndra-vanditam
nann tēna hi bhavya-dêhinô bhajata śśrî-munim Indranandinâṃ ||
ghaṭa-râda-ghaṭa-kôṭi-kôvidaḥ kôvidâṃ pravâk !
Paravâdimalla-dêvô dēva ēva na samśayaḥ ||

chârṇi ||

yēnyam âtma-nâmadhēya-niruktir nktâ nâma prishṭavantaṃ Kṛishṇa-Râjam
prati ||

grihta-pakshâd itarîḥ paras syât tad-vâdinas tē para-vâdinas synḥ !
tēshaṃ hi mallâḥ Paravâdi-mallas tan-nâma mau-nâma vadanti santaḥ ||
achâryya-varyyô yatirÂryya-dêvô raddhanta-karttâ dhriyatâpsamûrddhni
yas svargga-yânôtsava-simni kâyôtsargga-sthitaḥ kâyam udutsasarija ||
Ins.

śravaṇa-kṛita-tripó'sau samyamam jñātukāmaih
 śayana-vihita-vēlā-supta-luptāvadhānah
 śrutim arabhasa-vṛityōnmṛijya picchhlēna śīśyē
 kila mṛidu-parivṛityā datta-tat-kṛta-vartmā ||
 viśvam yaś śruta-bindunavarurudhē bhāvam kuśāgriyayā
 buddhyēvāti-mahityasā pravachasā baddham gaṇādhisvaraiḥ
 śishyān praty anukampayā kṛiśa-matn aidan-yuginān sugis
 tam vāchārochata Chandrakṛitti-gaṇinam chandrābha-kṛittiṇ budhāḥ ||
 sad-dharmma-karṇma-prakṛitiṇ prapānād
 yasyōgra-karṇma-prakṛiti-pramōkshah !
 tan nāmni Karmmaprakṛitin namāmō
 bhaṭṭarakam dṛiṣṭa-kṛitānta-pāram ||
 api sva-vāg-vyasta-samasta-vidyas
 traividya-śabdē'py anumanyamānah
 Śrīpāla-dēvaḥ pratipālaniyas
 satām yatas tatva-vivēchanī dhīḥ ||
 tīrtham śrī-Matisāgarō gurur iḷa-ebakraṇ chakāra sphuraj-
 jyōtiḥ-pīta-tamar-payah-pravitatiḥ pūtam prabhūtāsayaḥ
 yasmād bhūri-parārddhya-pāvana-guṇa-śrī-varddhamānōllasad-
 ratnōtpattir iḷa-tāḷādhipa-śiraś-śrīngāra-kāriṇy abhāt ||
 yatrābhīyōktari laghur llaghu-dhāma-sōma-
 saumyāṅga-bhṛit sa cha bhavaty api bhūti-bhūmih
 Vidyādhanaūjaya-padam viśadam dadbānō
 jishnuḥ sa ēva hi mahā-muni-Hēmasēnah ||

chūrṇni ||

yasyāyam avanipati-parisbadi nigraha-mahī-nipāta-bhiti-dustha-durggarva-
 parvvatārūḍhu-prativādi-lōkaḥ pratijñā-ślōkaḥ ||

tarkkē vyākaraṇē kṛita- śramatayā dhimattayāpy uddhatō
 madhyasthēsū manishishu kshitiḥbhṛitūm agrē mayā sparddhayā
 yah kaś chit prativakti tasya viduśhō' vāg-mēya-bhaṅgam paraṇ
 kurvvē'vāsyam iti pratīhi nṛipatē hē Haimasēnam mataḥ ||
 hitaishināṇ yasya nṛiṇāṇ udātta-vācha uibaddhā Hitarōpasiddhiḥ
 vandyō Dayāpāla-munih sa vāchā siddhas satām mārddhani yah prabhāvaiḥ !
 yasya śrī-Matisāgarō gurur asau chaūchad-yaśas-chandra-sūh
 śrīmān yasya sa Vādirāja-gaṇabhṛit sa-brāhṇachārī vibhōḥ
 ēkō'tiva kṛiti sa ēva hi Dayāpāla-vrati yan-manasy
 āstūn anya-parigraha-graha-kathā svē vigrahē vigrahaḥ !
 trailōkyā-dīpikā vāṇī dvābhyām ēvōdagād iha
 Jina-rājata ēkasṁd ēkasṁd Vādirājataḥ !

āruddhāmbaram indu-bimba-rachita utsukyaṃ sadā yad-yaśas
 ebhatraṃ rāk-cha marīja-rāji-ruchayō'hhyarṇaṃ cha yat-karṇayōḥ
 śāryaḥ śiṃha-samaroḥchya--pīṭha-vibhavaḥ sarvva-pravādi-prajā-
 dattōchchair-jayakāra-sāra-mahimā śrī-Vādirājō vidāṃ ॥

chūrṇi ॥

yadīya-guṇa-gōcharō'yaṃ vachana-vilāsa-prasaraḥ kavinaṃ ॥ namō'rhatē ॥

(South face).

śrīnāḥ-Chālukya-chakrēśvara-jaya-kaṭakē Vāgvadhū-jaṇma-bhūman
 nishkāṇḍaṃ dīpḍinaḥ paryyatati pātu-raṭō Vādirājasya jishṇōḥ
 jahy udyad-vāda-darppō jahihī gamakātā-garvva-bhūmā jahāhi
 vyāhārēshyō jahihī sphuṭa-mṛidu-madhura-śrayya-kāvyaavalēpaḥ ॥
 pātālē vyāja-rājō vasati suviditaṃ yasya jihvā-sabasaṃ
 nirgantaḥ svarggatō'sau na bhavati Dhishanō Vajrabhṛid yasya śishyaḥ
 jīvetān tāvad ētau nīlaya-bala-vaśād vādināḥ kē'tra nānyē
 garvvam nirmmucya sarvvam jayinam ina-sabbhē Vādirājāṃ namanti ॥
 Vāg-dēvīṃ suchira-prayōga-su-dṛiḍba-prēmāṇam apy ādarād
 ādattē mama pārēvatō'yam adhunā śrī-Vādirājō munih
 bhō bhō paśyata paśyataisha yi(ya)mināṃ kiṃ dharmina ity ucecbakair
 abrahmaṇya-parāḥ purātana-munēr vāg-vṛittayaḥ pāntu vaḥ ॥
 Gaṅgāvanīśvara-śirō-maṇi-baddha-sandhyā-
 rāgōllasach-charapa-chāru-nakhēndu-Lakṣmīṇ
 Śrī-śabda-pūrvva-Vijayānta-vinūta-nāma
 dhīmān amānusha-guṇō'sta-tamaḥ-pramāṇsūḥ ॥

chūrṇi ॥

stutō hi sa bhavān ēsha śrī-Vādirāja-dēvēna ॥

yad-vidyā-tapasōḥ prasastam nbhayaṃ śrī-Hēmasēnē munau
 prāg āsit suchirābhiyōga-kalatō nītam parām unnatim
 prāyaḥ Śrīvijayē tad ētad akhilam tat-pīṭhikāyaṃ sthitē
 saṅkrāntaṃ katham anyathānatichirād vidyēdṛig idṛik tapah ॥
 vidyōdayō'sti na madō'sti tapō'sti bhāsvan
 nōgratvam asti vibhūtāsti na chāsti mānaḥ
 yasya śrayē Kamaḷabhadra-munīśvaran tam
 yaḥ khyātīm āpad iha śāmyad-aghair ggūṇaughaiḥ ॥
 sūmarapa-mātra-pavitratatamaṃ manō bhavati yasya satām iha tīrtthināṃ
 tam atinirmalaṃ ātma-viśuddhaye Kamaḷabhadra-sarōvaram āsrayē ॥
 sarvvāṅgair yyam ihālīlīṅga su-mahā-bhāgaṃ kalau Bhārati
 bhāsvantaṃ guṇa-ratna-bhāṣhaṇa-gaṇair apy agriyaṃ yōgināṃ
 tam santa stuvātām alaṅkṛita-Dayāpālābhīdhanam mahā-

sūrim bhūri-dhiyo'tra paṇḍita-padam yatraiva yuktam smṛitāḥ ||
 vijita-madana-darppaḥ śrī-Dayāpāla-dēvo
 vidita-sakala-śāstrō nirjjitāśēsha-vādi
 vimalatara-yaśōbhīr vryāpta-dik-chakravālō
 jayati nata-mahābhīr-mauli-ratnāruṇāṅghriḥ ||
 yasyōpasya pavitra-pāda-kamala-dvandvan nripaḥ Poysalō
 Lakshmiṁ sannidhim ānayat sa Vinayādityaḥ kṛtājñā bhuvah
 kas tasyārhati Śānti-dēva-yaminas sāmārtthyam ittham tathēty
 akhyātum viraḥ khalu sphurad-uru-jyōtir-dāśās tādrīṣāḥ ||
 Svāmīti Pāṇḍya-prithivīpatinā nīrīṣhita-
 namāpta-dṛiṣṭi-vibhāvēna nija-prasādat
 dhanyas sa yēva munir āhavamalla-bhābhug-
 āsthāyika-prathita-Śabdachaturmmukhakhyah ||
 śrī-Muljōra-vidōra-sāra-vasudhā-ratnam sa nāthō guṇ-
 nākshūṇēna mahākṣhitam uru-mahāḥ-piṇḍas śirō-maṇḍanaḥ
 arādhya Gūṇasēna-paṇḍita-patis sa svāsthya-kamair jjanā
 yat-sūktāgāda-gandhatō'pi gaṇita-glānīm gatim lambhitāḥ ||
 vandē vanditam ādarād aharatias syādvāda-vidyā-vidam
 svānta-dhyānta- vitāna-dhūnana-vidhau bhāsvantam anyam bhavi
 bhaktyā trājitāsēnam Anatikṛtām yat-sanniyōgān manah-
 padmam sadma bhavēd vikāsa-vibhuvasyōnmukta-nidrā-bharām ||
 mīthya-bhāṣhāṇa-bhāṣhāṇam pariharēt nuddhatya . . munūchata
 syādvādām vadātānamēta vinayād vādibha-kapṭhitravam
 nō chēt tad-gu . . garjjita-śrati-bhaya-bhīrātā stha yōyam yatas
 tīrnam nigrāha-jīrṇa-kūpa-kūmarē vādī-āvīpāḥ pātinah ||
 guṇāḥ kunda-spandōḍḍamara-samarā vag anṛita-vah-
 plava-prāya-prēyah-prasara-sarasa kīrtir iva sa
 nakhēndu-jyōtsnāṅghrēr nūripa-chaya-chakōra-prapayini
 na kāsāḥ ślāghānām padam Ajitasēna-vrati-patīḥ ||
 sakala-bhuvana-pālānamā-mūrdhnavabaddha-
 sphurita-makuṣa-chōḍāḷḍiba-pādāravindāḥ
 madavad-akhiḷa-vādībēndra-kumbha-prabhēdi
 gaṇa-bhīr Ajitasēnō bhātī vādibha-sūptah

chārṇi ?

yasya sampāra-vairāgya-vairbhavam ēvam vidhāḥ sva-vāchas sūchayanti ?
 prāptam śrī-Jina-kāśanam tri-bhuvanē yad durilabhām prapinām
 yat sampāra-samudra-magna-janātā-lasāvalambhāyitam
 yat prāptāḥ para-nirvāpāḥ sakala-jōṇa-śrīyānāḥ
 tasmā kīp gahanam kutō bhaya-vācāḥ kī vātra dīhō ratih ?

ātunaiśvareyaṃ viditān adhunānanta-bōdhādi-rūpaṃ
 tat-samprāptyai tadān samayaṃ varttatē'triva chētaḥ
 tyaktānyasmin Surapati-sukhē Chakri-saukhyē cha trishṇā
 tat tuchchhārtthair alam alam adbhōbbhanair lōka-vṛittaiḥ ||
 ajānann ātmānaṃ sakaḷa-vishaya-jñāna-vapushaṃ
 sadā śāntaṃ svāntaḥkaraṇam api tat-sādhanaṭayā
 bahir-rāga-dvēṣhaiḥ kaluṣhita-mānāḥ kō'pi yatatāṃ
 kathāṃ jñānān ēnaṃ kṣhaṇam api tatō'nyatra yatatē ||

(West facr.)

chūṛṇni ||

yasya cha śishyayōḥ kavitākānta-Vādikōḷhāḷāpara-nāmadhēyayōḥ Śāntinātba-
 Padmanābhla-paṇḍitayōr akhaṇḍa-pāṇḍitya-guṇōpavarṇanānām idam asampūrṇaṃ ||
 tvām āśl(h)ya mahā-dhīyaṃ parigatā yā viśva-vidvaj-jana-
 jyēsthāradhīya-guṇā chireṇa sarasā vaidagdhya-sampad girāṇi
 kṛtsnāśānta-nirantarōdita-yaśas-Śrī-kānta Śāntō na tām
 vaktuṃ sāpi Sarasvatī prabhavati brūmah kathan tat vayaṃ ||
 vyāvṛitta-bhūri-mada-santati visurītēṣhyā-
 pārushyaṃ ātta-karūṇāruti kāndiśikaṃ
 dhāvanti hanta paravādi-gajās trasantaḥ
 śrī-Padmanābhla-budha-gaṇḍha-gajasya gaṇḍbāt ||
 dīkṣhā cha śikṣhā cha yatō yatnāṃ Jaināṃ tapas tāpaharan dadhānāt
 Kumārasēnō'vatu yach-charitraṃ śrēyaḥ-pathōdābarāṇaṃ pavitraṃ ||
 jagad-garima-ghasnara-Smāra-madāndha-gaṇḍha-dvīpa-
 dvidhākarāṇa-kēsari charaṇa-bhūṣhya-bhūbbriḥ-chibikhaḥ
 dvi-śhaḍ-guṇa-vapus tapas-charaṇa-chaṇḍa-dhāmōdayō
 dayēta nāma Mallishēṇa-Maladhāri-dēvō guruḥ ||
 vandē taṃ Maladbāriṇaṃ muni-patiṃ mōba-dvishad-vyābati-
 vyāpūra-vyavasāya-sāra-hṛdayaṃ sat-saipyamōru-śrīyaṃ
 yat-kāyōpachayibbavan-malam api pravayakta-bhakti-kramā-
 namāṅkura-mānō-mūḷan-maḷa-maṣu-prakṣhāṇaika-kṣhamam ||
 atuchchhla-tuvira-chchhāṭa-jāṭila-janma-jitṛnāṭavī-
 davanāḷa-tuḷa-jushām prithu-tapaḥ-prabhāva-tvishām
 padam pada-payōruha-bhramita-bhavya-bhriṅgāvalir
 muamōllasatu Mallishēṇa-muni-rāṇ mānō-mandirē ||
 nairimalyāya maḷaviḷāṅgam akhila-trailōkyā-rājya-śrīyē
 naishikiuchanyau atuchchhla-tāpa-hṛdayē nyāṇchadd-butāsan tapah
 yasyāsau guṇa-ratna-rōhāṇa-giriś śrī-Mallishēṇō gurur
 vvandyō yēna vichitra-chāru-charitair ddbātrī pavitrīkṛitā ||
 yasminn apratunā kṣhamābhīramatē yasmin dayā nirddayā-

Ins.

ślēṣhō yatra samatva-dhīḥ prañayini yatrāsprihā sa-sprihā
 kānaṃ nirvṛiti-kāmukas svayam athāpy agrēsarō yōginām
 āścharyyāya kathan na nāna charitaiś śrī-Mallishēṇō munih ||
 yaḥ pūjyaḥ prithuvitalē yaṃ anisam santas stuvāṇdy(ṭy) ādarāt
 yēnānaṅga-dhanur jjitam muni-janā yasmai namaskurvvatē
 yasmād āgama-nirṇayō yama-bhṛitāṃ yasyāsti jivē dayā
 yasinin śrī-Maladhārīṇi brati-patam dharmunō'sti tasmai namah ||
 Dhavaḷa-sarāsa-tīrtthē saisha sanyāsa-dhanyāṃ
 paripatim anutishṭham andimāṃ nishṭhitātma
 vyasrijad anijam aṅgaṃ bhāṅgaṃ Aṅgōdbhavasya
 grathitum iva samūlam bhāvayan bhāvanābhīḥ ||

chārṇi ||

tēna śrīmad-Ajitasēna-paṇḍita-dēva-divya-śrī-pāda-kamaḷā-madhukartbhūta-
 bhāvēna mahānubhāvēna Jaināgama-prasiddha-sallekhanā-vidhi-viśriyamāna-dēhē-
 na samādhi-vidhi-vilōkanōchita-karaṇa-kutūhala-milīta-sakaḷa-saṅgha-santōsha-ni-
 mittam ātināntahkaraṇa-pāriṇāti-prakāśanāya niravadyam padyam idam āsu vira-
 chitam ||

ārādhya ratna-trayam āgaminōktāṃ vidhāya niśśalyam aśēsha-jantōḥ
 kshamāṃ cha kritvā Jina-pāda-mūlē dēham parityajya divam viśāmaḥ ||
 Śakē sūnya-śaṅbārāvāni-mitē saṃvatsarē Kilakē
 māśē Phālgunakē tṛtīya-divasē varē sitē Bhāskarē
 Śvātāu Śvētasārōvarē suva-puram yātō yatnāṃ patir
 minadhyāhnē divasa-trayānāsanaṭṭh śrī-Mallishēṇō munih ||

(A space of 1' 6" is left here)

śrīman-Maladhārī-dēvara guḍḍāṃ biruda-lēkhaka-Madana-mahēśvaram Malli-
 nātham baredam hiruda-rūvāri-mukha-tilakam Gaṅgāchārī kaṇḍarisidam ||

68.

On a broken stone in the same basti.

śrīmat-Bēṭṭāḍavō .. na māgaḷ Vajjabbe .. lbappu-tīṭṭhadolavū nōntu sannayasa-
 nam ..

69 (55).

On a pillar to the right of the entrance to Kattale-basti.

(East face.)

śrīnāt-parāma-gambhīra-syādvādāmōgha-lāñchhanam
 jīyāt trailōkya-nāthāsyā śāśanam Jina-śāśanam ||
 bhadrām astu Jina-śāśanāya sampādyaṭṭam prati-vidhāna-hētavē
 anyā-vādi-māda-hasti-mastaka-sphāṭanāya ghaṭanē paṭṭiyasē ||

ślōka ||

śrīmatō Varddhamānasya varddhamānasyā śāsauē |
 śrī-Koṇḍakunda-nūmābhūn Mōlasaṅghagrāhī gaṇī ||
 tāsyaṅvayē'jani khyātē [.] Dēśikē gaṇē
 gūṇī Dēvēndra-saiddhānta-dēvō Dēvēndra-vanditah ||

tach-chhishyaru ||

jayati Chaturmukha-dēvō yōglāvara-līdaya-vanaja-vana-dinanāthah |
 Madana-mada-kumbhi-kumbhasthala-dalanōlvaṇa-paṭishṭha-nishṭhura-si-
 mlah ||

yond-ondū dig-vibhāgado |
 ond-ond aṣṭōpavāsadiṇ kāyōtsa-
 rggan dal ene negaldu tiṅga |
 sandaḍe pārisi Chaturmukhākhyeyan āldaru ||
 avargalige śishyar ādar
 pravimala-guṇar amala-kirtti-kāntā-patiga |
 kavi-gaṇaki-vādi-vāgmi.
 pravara-nutar chechatu-aṣṭi-saṅkhyeyan ullar ||
 avaroḷage Gōpaṇandi-
 pravara-guṇar adishṭa-mudgarāghāta-yaṣar
 kkavitā-Pitānāhar tta-
 rkka-varishṭhar vVakragachchhadō | pesar-vvaḍedar ||
 jayati bhūvi Gōpaṇandi Jina-mata-lasāḍ-amrita-jalādhi-tuhinakarah |
 Dēśiyagaṇāgragaṇyō bhavyāmbhaja-shaṇḍa-chaṇḍakarah ||

vṛitta ||

tuṅga-yaśōhhīdanan abhinā[na]-suvārṇa-dharādharan tapō-
 māṅgala-Lakshmi-vallabhan ilā-tala-vandita-Gōpaṇandiy ā-
 vaṅgam aśādhyam appa pala-kālaḍ aninda-Jimēndra-dharmmamāṇ
 Gaṅga-nṛpālār anāina vibhūtiya rūḍhiyan eyde mādidam ||
 Jina-pādāmbhōja-bhṛīṅgam Madana-māda-haran karṇma-nṛmūḷanāṇ

Vāg-
 vanitā-chitta-priyān vādi-kuḷa-kudhara-vajrāyudhan chāru-vidvaj-
 jana-pātraṇ bhāvya-chintānaṇ sakala-kālā-kōvidan kāvya-Kaṇḍa-
 sānān enā ānandadindam pōgale negaldu i-Gōpaṇandi-bratindram ||
 maleya[de] Śāṅkhyā matṭaviru Bhantika poṅgi kaḍaṅgi baḡadir
 ttola tol abuddha Bauddha tale-dōraḍe Vaiṣṇav aḍaṅ aḍaṅgu vāg-
 balada poḍarppu vēḍa gaḍa Chārvvaka Chārvvaka nimma darppamāṇ
 salipane Gōpaṇandi-muni-puṅgavan emba mānāndha-sindhanan ||

(South face.)

tagayal Jainuini tippikoṇḍu pariyal Vaiśēshikan pōgaḍ n-

ḍigey-ottal Sugataṃ kaḍaṅgi baḷe-gōyalk Akshapādam biḍal
 puge Lōkāyatan eyde Śāṅkhyān aḍasalk aṇṇamānina śhaṭṭ-tarkka-vi-
 thigaḷol tūḷditu Gōpaṇandi-dig-ibha-prōḍbhāsi-gandha-dvipaṇṇ ||
 diṭa nūḍiv-anya-vādi-mukha-mndritan uddha[ta]-vādi-vāg-baḷō-
 dbhaṭṭa-jaya-Kāḷa-daḍḍan apaśabda-madāndha-kuvādi-dāitya-Dhō-
 rjjaṭi kuṭṭila-pramēya-mada-vādi-bhayaṇkaran endu daḍḍulaṇṇ-
 sphuṭṭa-paṭu-ghōṣha dik-taṭṭaman eyditṭi vākn-paṭṭu-Gōpaṇandiya ||
 parama-tapō-nidhāna vasudhāika-kuḍumba[ka] Jaina-śāsanāṇ-
 bara-paripūrṇa-chandra sakalāga[ma]-tatva-padārttha-śāstra-vi-
 stāra-vachanābhīrāma guṇa-ratna-vibhūṣhaya Gōpaṇandi ninn
 oreg inis appaḍaṇṇ doregaḷ ill eṇe-gāṇen ilā[taḷa] gradoḷ ||

kanda ||

ēnan ēnan ele pēḷven aṇṇa san-
 māna-dāniya guṇa-vrataṅgaḷaṇṇ
 dāna-śaktiy abhimāna-śakti vi-
 jñāna-śakti sale Gōpaṇandiya ||

avara sadharṇṇaru ||

śrī-Dhārādhipa-Bhōja-Rāja-makuta-prōtāsma-raśmi-chchhaṭṭa-
 chchhāyā-kūṇkuma-paṇka-lipta-charaṇāmbhōjāta-Lakshmi-dhavaḷ
 nyāyābjākara-maṇḍanē dīnamāṇis śabdābja-rōḍḍo-maṇi
 sthēyāt paṇḍita-puṇḍarika-taraṇi śrīnān Prabhāchandraṇṇ ||
 śrī-Chaturmukha-dēvānāṇi śiṣhyō'dhṛishyaḷ pravāḍibhiḷ
 paṇḍita-śrī-Prabhāchandrō rudra-vādi-gajaṇkusaḷ ||

avara sadharṇṇaru ||

Bauddhōrvvīdha[ra]-sambhaḷ Nayyāyika-kaṇṇja-kuṇṇja-vidhu-bimbhaḷ
 śrī-Dāmanandi-vibudhaḷ kshudra-mahā-vādi-Vishṇu-bhaṭṭa-gharaṭṭa ||

tat-sadharṇṇaru ||

Maladhāri-muṇḍindrō'sau Guṇāchandraḷbhīdhānakhaḷ
 Balipurē Mallikārmōḍa-Śāntiśa-charaṇaṇchchhakhaḷ ||

tat-sadharṇṇaru ||

śrī-Māghanandi-siddhānta-dēvō Dēvagiri-sthiraḷ
 syād vāda-suddha-siddhānta-vēdī vādi-gajaṇkusaḷ ||
 siddhāntāṇṇiṭa-vārdḍhi-varḍḍhana-vidhuḷ sabbhitya-vidyā-nidhiḷ
 Bauddhādi-pravitarkka-karkkaśa-maṭṭi śabdāgamē Bhāratil
 satyādy-uttama-dharmma-harmya-vijāyas sad-vṛitta-bōdhōḍayaḷ
 sthēyād viśruta-Māghanandi-muṇṇipa śrī-Vakragachchhādhīpaḷ ||

avara sadharṇṇaru ||

JainēndrēḷPujya[pādas] sakala-samaya-tarkkē cha Bhāṭṭakalaṇkhaḷ
 sabbhityō Bhārativ syāt kavi-gamaka-mahā-vāda-vāgmitva-rundraḷ

gitē vādyē cha nrītyē diśi vidīśi cha samvartti-sat-kirtti-mūrttiḥ
sthēyāś chhri-yōgi-brindārchchita-pada-Jinachandrō vitandrō munin-
draḥ ॥

avara sadharmanar ॥

(West face).

Vanākāpura-munindrō'bhūd Dēvendrō rundra-sad-guṇaḥ
siddhāntādy-āgamārtthajūō sa jñānādi-guṇānvitaḥ ॥

avara sadharmanmaru ॥

Vāsavachandra-munindrō rundra-syādvāda-tarkka-karkkaśa-dhishanaḥ
Chālukya-kaṭaka-madhyē Bala-Sarasvatir iti prasiddhiṃ prāptaḥ ॥

ivargge saḥōdara-sadharmanmaru ॥

śrīmān Yaśaḥkirtti-viśāla-kirttis syādvāda-tarkkābja-vibōdhanārkaḥ
Bauddhādi-vādi-dvīpa-kuṇbba-bhēdi śri-Simhalādhiśa-kṛtārggḥya-pā-
dyaḥ ॥

avara sadharmanmaru ॥

mushṭi-traya-pramitāśana-tusṭaḥ śiṣṭa-priyas Trimushṭi-munindrah
dusṭa-para-vādi-mallōtkṛiṣṭa-śri-Gōpanandi-yati-pati-śiṣyaḥ ॥

avara sadharmanmaru ॥

Maladāri-Hēmachandrō Gaṇḍavimuktas cha Gaṇḍa-muni-nāma
śri-Gōpanandi-yati-pati-śiṣyō'hhūs chhuddha-darśana-jñānādyāḥ ॥

kanda ॥

dhāriṇiyoḥ Manasiḥ-saṃhārigaḥaṃ neneyal ngra-pāpam kiḍuguṃ
sūrigaḥaṃ amaḷa-guṇa-sandhārigaḥaṃ Gaṇḍa-dēva-Maladhārigaḥaṃ ॥

avara sadharmanmaru ॥

śri-Mūlasaṅghē gata-dōsha-mēghē Dēśigapē sach-charitādi-sad-guṇē
bhāraty-atuchchhē vara-Vakragachchhē jātas suhāvaḥ Śubhakirtti-
dēvaḥ ॥

a(ā)jirage kirtti-uarttakig ājira hhā-gōlav āge Śubhakirtti-budhaṃ
rājāvaḥ-pūjitan ēṃ rājīsidano Vakragachchha-Dēśiyagaṇaṃ ॥

avara sadharmanmaru ॥

śri-Māghanandi-siddhāntāmṛitanidhi-jāta-Mēghachandrasya
Śri-sōdarasya bhuvana-khyātābhayachandrikā sntā jātā ॥

avara sadharmanmaru ॥

Kalyāṇakirtti-nāmābhūd hhavya-kalyāṇa-kāraḥ ॥
Śākiny-ādi-grahāṇaṃ cha nirddhātana-durddharaḥ ॥

avara sadharmanmaru ॥

siddhā [ntā] mṛita-vārdhi-sūta-suvachō-Lakshmi-lalāṭēkshaṇaḥ
śabda-vyāhṛiti-nāyikāmba [. .]-chakōrānanda-chandrōdayaḥ
sāhitya-pramadā-kaṭāksha-visikha-vyāpāra-śiksha-gurūḥ

sthēyād viśruta-Bāḷachandra-muniṣaḥ śrī-Vakragachchhādhipaḥ !
 śrī-Mūlasaṅgha-kamaḷākara-rājahamṣō
 Dēśiya-sad-gaṇa-guṇa-pravarāvatamsaḥ
 jīyāj Jināgama-sudhārṇava-pūrṇa-chandraḥ
 śrī-Vakragachchha-tīlakō muni-Bāḷachandraḥ ||
 siddhāntādy-akṣiḷāgamārttha-niṣṇa-vyākhyāna-saṃsuddhiyū
 sūddhādhyātmaka-tatva-nirṇaya-vachō-vinyāsadiṇ prauḍhi-saṃ-
 baddha-vyākaraṇārtthaśāstra-Bharatāṇikāra-sāhityadiṇ
 rāddhāntōttama-Bāḷachandra-muniyānt āṛ khyātar i-lōkado ! ||
 viśvāśā-bharita-sva-śītaḷa-kara-prabhrajitas sāgara-
 prōdbhūtas sakaḷānataḥ kuvaḷayānandas satām tśvaraḥ
 Kāma-dhvaṃsana-bhūṣitaḥ kṣhiti-talē jāto yathārtthāhvayas
 sō'yaṇ viśruta-Bāḷachandra-munipās siddhānta-chakrādhipaḥ ||

(North face.)

śrī-Mūlasaṅgha Dēśiyagaṇa Vakragachchhada Koṇḍaknānāvayada pari-
 yaḷiya Vaḍḍa-dēvara baḷiya ! Dēvēndra-siddhānta-dēvaru avara śiṣhyaru Vṛishabha-
 nandy-āchāryyar emba Chaturmmukha-dēvaru ! avara śiṣhyaru ! Gōpanandi-pan-
 ḍita-dēvaru ! avara sadharmmaru Mahēndrachandra-panḍita-dēvaru Dēvēndra-siddh-
 ānta-dēvaru ! Śubhākirtti-panḍita-dēvaru ! Māghanandi-siddhānta-dēvaru ! Jina-
 chandra-panḍita-dēvaru ! Guṇachandra-Malahāri-dēvaru ! avaroḷage Māghanandi-
 siddhānta-dēvara śiṣhyaru Tiratnanandi-bhaṭṭāraka-dēvaru ! avara sadharmmaru
 Kalyāṇakirtti-bhaṭṭāraka-dēvaru ! Mēghachandra-panḍita-dēvaru ! Bāḷachandra-
 siddhānta-dēvaru ! A-Gōpanandi-panḍita-dēvara śiṣhyaru Jasakirtti-panḍita-dēvaru !
 Vāsavachandra-panḍita-dēvaru ! Chandanandi-panḍita-dēvaru ! Hēmachandra-Mala-
 dhāri Gaṇḍavimuktar emba Gauḷa-dēvaru ! Trimuṣṭi-dēvaru !

70 (64).

At the same basti, on the piṭha of Ādīśvarasvāmi.

bhadraṃ astu śrī-Mūlasaṅgha Dēśikagaṇa śrī-Śubhachandra-siddhānta-dē-
 vara guḍḍaṇ daṇḍanāyaka Ga yyanu tanuṇa tāyi Pōchavvege māḍisid i-
 basadi maṅgaḷaṇ ||

71.

*At Chandragupta-basti, on the piṭha of the small image in front of
 Pārīśvanāthasvāmi.*

(Front.)

śrīmad-rāja-tīrṭha-kōṭi-ghaṭita . . . pāda-padma-dvayō
 dēvō Jaina . . . ravinda-dinakṛd Vāg-dēvatā-vallabha

.... bā .. ta-samanvitō yati-pati tra-ratnākaraḥ
 sō'yaṃ nirjīta tō vijayatāu śrī-Bhāṇukīrttir bbbuvi ||
 śrī-Bāḷachandra-muni-pāda-payōja
 Jaināgamāmbunidhi-varddhana-pā draḥ
 dugdhāmburāsi-Hara-hā

(Back.)

.. maḷā-śrītaṃ [bahu]kaivallyaṃ cinba sa ... [paṃ] inite nērggiriyaṃ vi-
 śvaṃpa .. riva mahimeyṃ Varddhamā .. Jina-patige Varddhamāna-munḥp

Suranadiya tāra-hā .. ra sura-dantiya rajata-giriya chandṛana beḷpṃ
 piridu vara .. rddhamānara paraṃa-tapō-dha .. ra kīrtti mūṅṇu jagadoḷu ||

.. ch-chhishyarn ||

ūrtthādhtśvara-va

72.

*At the same basti, on the piṭha of Kshētrapāla in the hall in front of
 Pārīrandhasrēmi.*

.....
 .. janishṭa ritra .. r akhīlā maḷā-śīlīmukha-virājita-pā
 tach-chhishyō Guṇa ta-yatiś chāritra-chakrēśvaraḥ
 tarkka-vyā di-śāstra-nipn ... sāhitya-vidyā-nī
 mīthyā-vādi-madāndha-sindhura-ghaṭa-saṅ ravō
 bhavyāmbhōja

(The stone is scooped out in the middle.)

(On the left side of the same piṭha.)

.. rjjanē Śubhakīrtti-dēva-vidushā vidvēshi-bhāṣā-visha-
 jīvalā-jaṅgulikēna jhmita-matir vādī varākas svayaṃ ||
 ghana-darppōnnaddha-Bauddha-kshītīdhara-paviy ī bandan ī bandan ī ban-
 dane san-Naiyyāyikōdyat-timira-tarapiy ī bandan ī bandan ī ban-
 dane san-Mimāṃsakōdyat-kari-kariripu yī bandan ī bandan ī ban-
 dane pō pō vādī pōḡ end ulivudu Śubhakīrttīddha-kīrtti-praghōṣhaṃ ||
 vitathōktiṃ alit Ajam Paśupati Sārāgiy enippa mūvaruṃ Śubhakīrtti-
 vrati-sannidhiyōḷu nāmōchita-charitare toḍarddaḍ itara-vādigaḷ aḷavē ||
 siṅgada saramaṃ kēḷda mataṅgajadant aṅkal allade sabheyoḷu
 pōṅgi Śubhakīrtti-munnipanoḷ ēṅ gaḷa nūdiyalke vādigaḷ eṅ-eḷdeyē ||
 pō .. lvudu vādī vṛithāyāsaṃ vibudhōpahāsaṃ anumānōpa-
 nyāsaṃ ninn ī vāsaṃ sandapude vādī-vajrāṅkuṣanoḷ ||

sat-sadharinmiga] ||

(The right side cannot be seen.)

73 (59).

On stone at Śāsana-basti.

śrinat-parama-gambhīra-syādvādāmōgha-lāñchhanay
jīyāt trailōkya-nāthasya śāsanay Jina-śāsanay ||

bbadram astu Jina-śāsanāya sampadyatām prati-vidhāna-hētavē
anya-vādi-mada-hasti-mastaka-spbātanāya ghaṭanē paṭiyasē ||

namō vita-rāgāya namas siddhēbhyaḥ || svasti samadhi-gata-pañcha-mahā-śabda
mabā-maṇḍalēśvaray Dvāravati-pura-varādhīśvaray Yādava-kuḷāmbara-dyumani
samyaktva-chūḍāmanī Malaparol-gaṇḍādy-anēka-nāmavalt-samālaṅkṛitar-appa śri-
man-mabā-maṇḍalēśvaray Tribhuvanamallā Talakāḍu-goṇḍa bhuja-bāja-Vīra-Gau-
ga-Vishṇuvarddhana-Hoysala-Dēvara vijaya-rājyam uttarōttarābhivṛiddhi-pravard-
dhamānam āchandrārka-tāray saluttam ire¹ tat-pāda-padāmopajīvi ||

janatādhāran udāran anyā-vanītā-dūray Vachas-sundari-
ghana-vṛitta-śtana-hāran ugra-raṇa-dhīray Māran ēn endapai
janakay tām ene Mākaṇabbe vibudba-prakṛyāta-dharinina-prayu-
kta-nikānāṭṭa-charitre tāy enal idēn Ēchay mabā-dhanyanō ||

kanda ||

vitrasta-maḷay budha-jana-mitray dvija-kuḷa-pavitray Ēchay jagadoḷu
pātray ripu-kuḷa-kanda-ghanitray Kaṇḍīnya-gōtran amāḷa-charitray ||
Manu-charitan Ēchigāṅkana maneyoḷu muni-jana-saṁtāhamay budha-
janainay

Jina-pūjane Jina-vandane Jina-mahimegaḷ āva kalamuṇi sōbbhisuguṇi ||
uttama-guṇa-tati vanītā-vṛittiyān oḷakonḍud endu jagam ellam kayy-
ettuvinaṁ amāḷa-guṇa-sampattige jagadoḷage Pōchikabbeye nōntaḷu ||

ant enisid Ēchi-Rājana Pōchikabbeya putran akhiḷa-tīrthakara-parama-dēva-
parama-charitākarnanōdīrṇa-vipulā-pulaka-parikaḷita-vārabāṇanuv asama-sama-
ra-rasa-rasika-ripu-nṛpa-kaḷāpāvalēpa-lōpa-lōlupa-kṛipāṇanuv āhārābhaya-bhāṣa-
jya-śāstra-dāna-vinōdanuṇi sakāḷa-lōku-sōkāpanōdanuṇi ||

vṛitta ||

vajray Vajrabhṛitō haḷay Haḷabhṛitās chakray tathā Chakṛiṇās
śaktiś Śaktidhārasya Gāṇḍiva-dhanur gGāṇḍiva-kōḍaṇḍināḥ
yas tadvat vitanōti Vishṇu-nṛpatēśh kāryay kathay mādrīśair
gGaṅgō Gāṅga-taraṅga-raūjita-yaśō-rāśiś sa-varṇuyō bhavētū ||

int enipa śrinan-mahā-pradhānay daṇḍanāyakaḷ drōha-gharaṭṭay Gaṅga-
Rājay Chāḷukya-chakravartī Tribhuvanamallā Perimāḍi-Dēvana daḷay panu-
irvvar sśāmanutar vverasu Kaṇṇegāḷa-bīḍinalu biḷḷ-ire ||

kanda ||

tege vāruvamaṇi hāruva baḡeyam tanag iruḷa bavaram enuta savaṅḡam-
buguva kaṭakigaran aḷiṭam puḡisidudu bhujāsi Gaṅga-daṇḍādhīpana ||

vacha ||

ombinam avaskanda-kēḷiyindam anibarum sāmantarumam bhaṅḡisi taḍiya-
vastu-vāhana-samūhamam nija-svānige tandu koṭṭu nija-bhujāvasbṭammbakke
mechchi mechchideṇ bēḍikoḷḷim ene ||

kanda ||

parama-prasādamam paḍodu rājyamam dhanaman enumam bēḍad ana-
svaram āḡe bēḍikoṇḍam Paramanan idan Arhad-archebanāñchita-chittam ||

antu bēḍikoṇḍu ||

vṛitta ||

pasarise kīrttanam janani Pōchala-dēviyar arthi-vaḷṭu mā-
ḍisida Jinālayakkam osē ātma-manōrame Lakshmi-dēvi mā-
ḍisida Jinālayakkam idu pūjana-yōjitam endu koṭṭu san-
tosaman ajsram āmpam ene Gaṅga-chamūpan id ēn udāttanō ||

akkara ||

āḍiy āḡ irppud Ārhata-sainayakke Mūlasaṅḡham Koṇḍakundānvayam
hādu vēḍ adan baḷayipud alliya Dēsigaganāda Pustakagaḡebhāda
bōdha-vibhavadā Kuṅkuṭāsana-Maladhāri-dēvara śisbyar enipa pempīṅḡ
ādam esed irppa Śubhachandra-siddhānta-dēvara guḍḍa Gaṅga-chamūpati ||
Gaṅḡavāḍiya basadigaḷ enit oḷav anitam tām eyde posayisidam |
Gaṅḡavāḍiya Gommaṭa-dēvargga sutt-ālayaman eyde māḍisidam |
Gaṅḡavāḍiya Tigūḷaram beṅkoṇḍu Vira-Gaṅḡaṅḡe nimirchchi koṭṭam |
Gaṅḡa-Rājan ā-muṇṇina Gaṅḡara Rāyaṅḡam nūṛṇmaḍi dhanyan altē ||
ettidan ellig allī neleviḍane māḍidan ellig allī kaḡ
pattidud ellig allī manam āv-eḍey-eydidud ellig allī sam-
pattina Jaina-ḡeḡamane māḍise dēṣadoḷ ellig allig ett-
ettalum āvagam paḷeya māḷbevol ādudu Gaṅḡa-Rājanim ||
Jina-dharmūāḡraṇiy Attimabb-arasiyam lōkam guṇam-ḡoḷvud ēk
ene ḡōḍāvari ninda kāraṇadin iḡaḷu Gaṅḡa-daṇḍādhīna-
thanumam Kāveri perchchi suttī piridum nīr-ottiyum muṭṭit ill
ene samyaktvada pempan ip nereye haṇṇipp-aṇṇan ē-vāṇṇipam ||

int enipa daṇḍanāyaka Gaṅḡa-Rājan Saka-varsham 1039 neya Hēmaḡambi-
samvatsarada Phāḷḡuṇa-śuddha 5 Sōmavāradandu tamma gurugāḷu Śubhachandra-
siddhānta-dēvara kālam karchchi Paramanam koṭṭar | daṇḍanāyaka Echi-Rājanam
tanag abhiyṛiddhiy āḡe salisidam | Paramana sāmantarum mūḍalu Sallyada kalla-
haḷḷave ḡaḍi | teṅkalu kaḍiḍa kummari hoḡaḡ āḡi | haḍuvāḷu Berkkan oḷa-ḡeḡeya Mā-
vinakeḡeya ḡaḍḡeyoḷaḡ āḡi | Beḷḡoḷakke hōḍa haṭṭe ḡaḍi | haḍaḡalu mēḷa Nēḷila-

kerēya mūḍaṇa kōḍiyiṇ teṅkaṇa Hosagerey achchugatt̃ ādud ellaṇṇ ! ā-Hosagereya
baḍagaṇa kōḍiyindaṇ mūḍa hōḍa nīru-vakkeyindaṇ ! Aykanakatt̃āda tār-valladin-
daṇ ! teṅkal ādud ella ! v inituṇ Paramaṅge simey-āgi biṭṭa datti || i-dharmmamāṇ
pratipālīsīdargge mahā-puṇyam akkuṇṇ ||

vrittaṇṇ ||

priyadind̃ int idan eyde kāva pṇurushargg āyuṇ mahā-śrīyuṇ a-
kkey idaṇ kāyade kāyva pāpige Kurukshetrōr̃vviyoḷ Bāṇarā-
siyoḷ ēl-kōṭi-munindraraṇ kavileyaṇ vēdāḍhyaraṇ kondud ond
ayasaṇ sārgguṇ id endu sārīdapuv i-saiḷAksharaṇ santataṇ ||

ślōka ||

sva-dattāṇ para-dattāṇ vā yō barēd vasundharāṇ
shashṭī vvarsha-sahaśrāṇ viśṭhāyāṇ jāyatō kṛimih̃ ||
bahubhir vvasudhā dattā rājabhis Sagarādibhiḥ
yāni yāni yathā dharmma tāni tāni tathā phalaṇ ||

biruda-rūvāri-mukha-tīlakaṇ Varddhmānāchāri khaṇḍarisidaṇ ||

74 (65).

At the same basti, on the śiṅha-piṭha of Ādiśvarasrāmi.

āchāryas Śubhachandra-dēva-yatipō rāddhānta-ratnākaraṇ
tatō'sau Budhamitra-nāma-gaditō matā cha Rōchāmbikā
yasyāsau Jina-dharmma-nirṇmala-ruchiś śrī-Gaṅga-sēnāpatir
jJainaṇ mandiraṇ Indira-kūḷa-grihaṇ sad-bhaktitō'ohṭikarāt ||

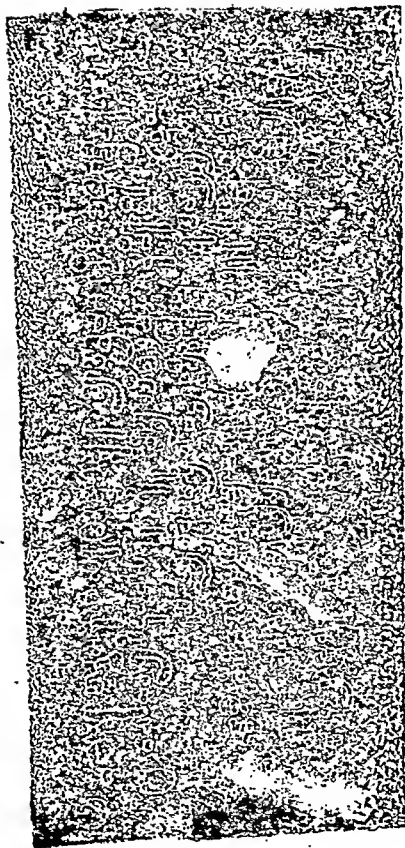
75.

On rock in front of Kattale-basti.

mamāstūpānva sa kalē gad-guruḥ
khyātō-Vṛishabhananditī tapō-jñānābldhi-pāragah̃ ||
antēvāsi cha tasyāsid upavāsa-parō guruḥ
vidyā-salila-nirdhūta-sēnushikō jītēndriyah̃ ||
. . . sa . . . ta tapō tapasair yyōga-prabhāvō'sya tu
vandyō'nāhita-kāmanō nirupānah̃ khyātyā sa . . nā . . .
drashṭā jñāna-vīdōhanōna mahatā svāyushyaṇ ēvaṇ punah̃
pā grihaṇ gurur asau yō . . . sthita . . . vasaḥ ||
. Kāṭavappa-śaila-śikharē sanyasya śāstra-kramāt
dhyāna dā māpi-mukhō prakṣhipya karṇmēndhanaṇ ||
. divya-sukhaṇ prāśastaka-dhiyā samprāpya sarvveśvara-
jñānaṇ utam idaṇ kiṇ atra tapasā sarvvaṇ sukhaṇ prāpyatō !



№ 40.



№ 75

76 (35).

At the same place, to the north-east of No. 75.

*Siddham

nered āda vrata-śīla-nōnpi-guṇadiṁ svādhyāya-sampattinim
kareil-nal-tapa-dharmmad ā-Sasimati-śrī-gantiyar vvandu mēl
ārid āyushyamān entu nōḍ eṇage tān int endu 'Kaḷvappinu'
torad ārādhane-nōntu tirttha-giri-mēl Svarggālayakk ēṇidār ||

77.

At the same place, to the north of No. 76.

†Siddham

śrī

gati-chēṣhṭā-viraham śubhāṅgade ghanam māḡ-iṭṭamān viṭṭu val
yatiyam pēḷda vidhānad indu toradē Kaḷbappinā śailaduḷ
prathitārtthappade nōnta nisthita-yāśā svāyuh-pramā . . . yak
sthiti-dēhā Kamalōpamaṅga subhamum Svarlōkadim niśchitam

78.

At the same place, below No. 77.

Sahadēva-māṇi

79.

At the same place, to the north-east of No. 78.

sundara-peṁp ad ugra-tapad ōgida vārdhdad anindyam endu pin
band anurāgav indu balago . . ṇḍu mahōtsavad ēṇi śailamān
sundari sauchad āryyad eṇade . . du vimānam oḍippi chittadinu
Indra-samānam appa sūkha . . . ṇḍade . . kṣhapad eydi Svarggavā ||

80.

At the same place, to the south-east of No. 79.

Mahādēvan muni-puṇḡavann adarppi kṇu per-ddapanu
mahātavan-maraṇam appe tanag ā . . kamu kaṇḍe .
mahā-giri ma . . gaḷe salisi satyā . . nav int ī-
mahā-tavad ontu male-mēl valar adu Divam pokka

* This is separately inscribed opposite the 3rd line, at the commencement.

† This is separately inscribed opposite the 2nd line, at the commencement

81.

At the same place, to the south-east of No. 80.

bôdhyâtirêchya-kaivalya-bôdha-prârdvi-mabanjasé.
 Îśânâya namô yôgi-nishthâyâr Paramêshthînê
 .. rê Kittûra-saṅghasya gaganasya mahaspatih
 paripû .. chârî dha vâṇa
 khyâyâ

82.

At the same place, to the north-east of No. 81.

Baladêvâchâryyara pâṭṅgamapa

83.

At the same place, to the north of No. 82.

svasti śrī Padmanandi-munipa atula danimâ
 kṛita-dêvâ abhava depa mâ
 llava

84 (34).

At the same place, to the north of No. 83.

svasti śrī

anavadyan Nadi-râshṭradulle prathita-yaśô .. ndakân vandu .. lâm
 vinayâchâra-prabhâvan tapadinn adhikan Chandra-dêvâchâryya-nâman
 udita-śrī-Kaļvappinullê rishi-giri-sile-mêl nontn tan dêham-ikki
 niravadyann êṛi Svarggarṇ Śiva-nile-paḍedân sâdhugaļ-pûjyamânan

85.

At the same place, to the north-west of No. 84.

śrī-Pushpapandi-nisidhige

86.

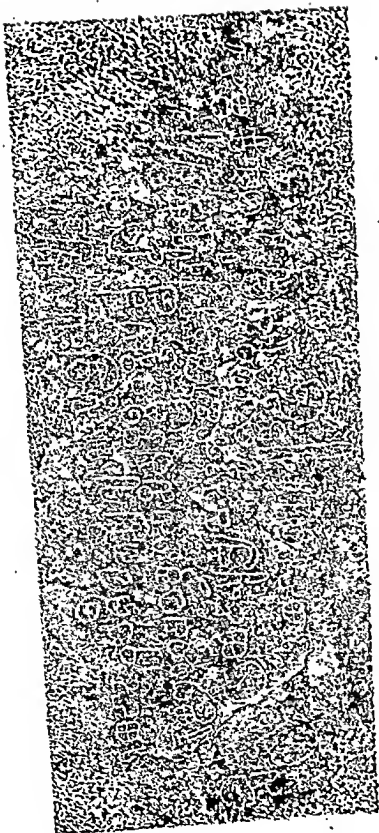
At the same place, to the south-west of No. 85.

.... kra na tamma ge

87.

At the same place, to the south-west of No. 86.

śrī-Bâṭa



№ 76.



№ 82.

88 (26).

At the same place, to the west of No. 87, to the north-east of Śāsana-basti.

sura-chāpambōle vidyul-lategaḷa teravōl mañjuvōl tōṛi bēgaṇ
pirigunp śrī-rūpa-līlā-dhana-vibhava-mahā-rāṣigaḷ nillav ārggaṇ
paramārttham mechechen ān i-dharaṇiyuḷ iravān endu sanyāsanaṇ-geyd
uru-satvan Nandisēna-pravara-muni-varan dēva-lōkakke sandān

89.

At the same place, below No. 88.

.. kaṇādo ṇa-vaṇṣā Kaḷvappin durgga

90.

On rock to the right of Chāmūḍarāya-basti, to the west of No. 89.

śrī-Bamma

91.

At the same place, to the north of No. 90.

Dallaga pēl dayvan pā'a . .

92.

At the same place, to the north of No. 85.

svasti Koḷattūr-saṅghadi Viśōka-bbaṭṭarara nisidhige

93 (33).

At the same place, to the east of No. 92.

eḍepareg i-naḍe keydu tapam sayyamaṇān Koḷattūra-saṅgha . .
vaḍe koṛēd intu vālvud arid inn enag endu samādhi kūḍie
eḍe-vidiyal kavadiṇ Kaṭavapravaṇ ḍēriye nilladan andhan
paḍegam olippa nd i-sura-lōka-mahā-vibhavasthanan āḍaṇi

94.

At the same place, to the south-east of No. 93.

śrīmad-Gauḍa-dēvara pāḍa

95.

At the same place, to the north-east of No. 95, to the south of Eraḍukaṭṭe-basti.

..... ba sādhu-gra . . . ra dhīraṇ nata-saṃyata man Indranandi-
āchāryya

.. me rmma am edda ntûr id erppa pravalântari
 bhavyaman varppin
 .. nðe ddi môham agald i-val-vishayaṅgaḷan atma-vaśa-kkramav
 idu Kaṭa sthitārādhita
 vimu śvarar i nana rēndra-rājya-vibhūti
 sāsvataim eydiḍān

96.

At the same place, to the south of No. 95.

svasti śri-Koḷattūra saṅghadā Dēva khantiyar nnisi ..

97.

At the same place, to the south of No. 96.

Namilūra sirisaṅghad Ājigaṇadā Rājūṇati-gantiyār
 amalam naltada āḷladiṇ ḡṇadin ā-mikkōttamar mmiḷēdor
 namag ind olt idu endu ēri giriyaṅ sanyāsanaṅ yōgadoḷ
 nanno chint ayd use mantram aṇṇari . . e Svargḡalayam ēriḍār

98.

At the same place, to the west of No. 97.

śri

tapanaṅ dvādaśadā vidhāna-mukhadin keyd ondut ā-dhātri-mēl
 chapal ill ā-Navilūra-saṅghadā mahānantāmāti-khantiyār
 vipula-śri-Kaṭavapra-nal-giriya uel nōnt ondu san-mārggaḍin
 nṇamtiyā Suralōka-saukhyad cōḡyān tān eydi iḷḷāḷ manam

99.

At the same place, to the south of No. 98, to the north of Majjigaṇṇana-basti.

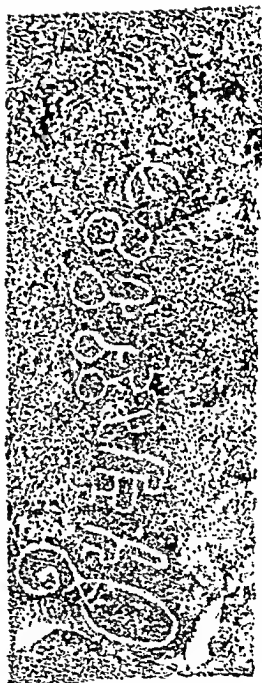
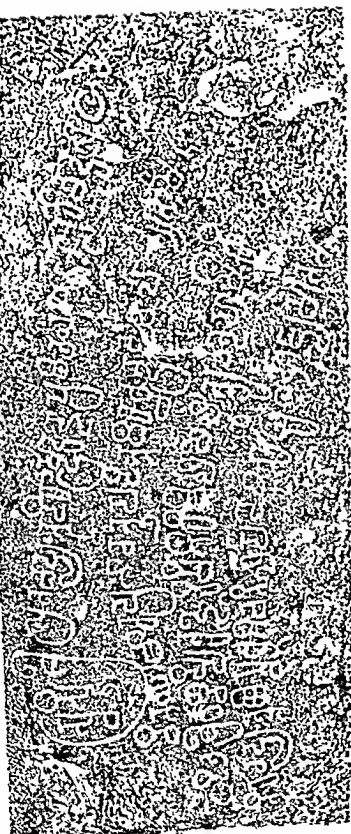
śri-svasti

tanago mṇityu-varavān aḡide Pervāṇa-vaiṇṣadon
 Kālanig ēk asude . . ppina rājya vivatin
 ḡḷā . . ka . . mōdasu . . to māṭā kachchi ni-
 āḷhānama sura . . ga-gatiyul nele-kōṇḍan

100.

At the same place, to the east of No. 99.

Paravāṇimāla



101.

At the same place, to the north of No. 100.

.... male-mêl acha mahâ bolâ ..

102.

At the same place, to the north-east of No. 101.

.... jannal Navilûr anêka-guṇadâ śrīsaṅgha du ..
 m enal tilakaṇ śrī r āchāryyara
 bhīmānam eyde torad endô rāga-saukhyāgati
 dad ondu pañcha-padadô dōshap nirāsaṇ

103.

At the same place, to the east of No. 102.

svastī śrīmat-Navilûr-saṅghada Pushpasēnāchārī ya nisidhige

104.

At the same place, to the south-east of No. 103.

śrī-Dēvāchāryya .. nisidhige

105.

At the same place, to the east of No. 104.

śrī

aṅgādī nāman anekap guṇa-kīrti id entān
 tuṅgōchcha-bhakti-vaśadin torad illi dēbam
 poṅgoḷ vichitra-giri-kūṭamayap ku-chēlam

106 (31).

At the same place, to the north-east of No. 105.

*svastī śrī

Navilûrā śrī-saṅghaduḷḷe guravaṇ naṇ Maunī-āchāriyar
 avarā śishyar aninditār gṇa-m .. Vṛishabhanandi muni
 bhava-vij Jaina-su-mārggadūḷḷe naḍad ond ārādhana-yōgadin
 avaruṇ sādhisī Svargga-lōka-sukha-chittap mādhighaḷ

107.

At the same place, to the east of No. 106.

śr

vand anurāgadin eṇadu granthegaḷa kṛamaḍ aṇi śaila ..

vandanu mārḡḡadinē timirā vidhiye Navilūra saṃ . . .
 obendade buddhiya hāraṇan i . . tiyup . . yamāvi-abbegaḷ
 ḷippi naḷ Surara saukhiyaṇan imm oḍaḡoṇḍar āṭṭamum

108 (29).

At the same place, to the south-east of No. 107.

śrī

anavaratan nāḷampi bhṛita-sayyaṇan ente vichchheyaṇi
 vanadoḷ ayōgya . . . nakkum ad i gaḷo . . .
 naṇavaṃ ikkuta radi nōntu samādhī kūḍidoṃ
 anupama divy appadu Suralōkada mārḡḡadoḷ iḷḍar iṇbinim ḷ
 Mayūra-gḡrāma-saṅghasya saṃḍaryyā Āryya-nāṃikā
 Kaṭapragiriśailē cha sādhitasya samādhitali ḷ

109.

At the same place, to the south-east of No. 108.

śrī

Mēghanandi-muni tān Namilūr-vvara-saṅghadā
 tīrtthadi-siddhiyaṇ . .
 da

110.

At the same place, to the south-east of No. 109.

Śrīkaṇṭhayya

111.

At the same place, to the west of No. 110.

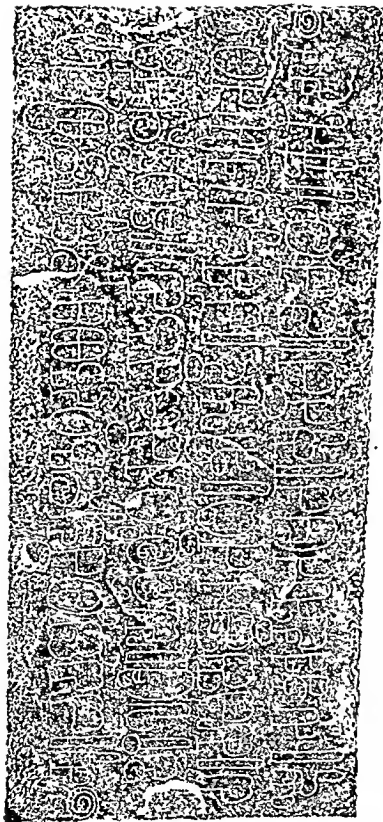
śrī

sa nā negarṭeyagum sed eṇe-vaḍesi dal
 mugiva nōntum mevola . . tapamaṃ
 ni paṇṭra Nandinunipa
 . . māryyana yu māḷō tala idaruḷ nōntu siddhisthan āḍanu

112.

At the same place, to the west of No. 111.

śrī-Navilūr-saṅghadā Guṇamati-arvegaḷā nisidhige



Nº 88.

Museo Archeologico, Napoli.

113 (32).

At the same place, to the north of No. 112.

tanage mṛityu-varavān aṛid endu su-paṇḍitan
anēka-śīla-guṇa-mālegāḥin sagid oppidon
vinaya-Dēvasēna-nāina-mahā-muni nōntu pu
inadar iḷḍu paḷi taṅkade tān divam fridān

114 (27).

At the same place, to the east of No. 113.

śrī

śubhānvita-śrī-Naṃilūra-saṅghadā
prabhāvatī
prabhākhyam i-parvataḍḍi nōntu tān
svabhāva-saundaryya-karūgarādhipar
grāmē Mayūrasaṅghē'sya āryyikā Dāmitānatī
Kaṭvāpra-giri-madhyasthā sādhitā cha samādbhitā #

115.

At the same place, to the north of No. 114.

anēka-śīla-guṇaḍ oppidor intu lekkisadum
nenegend oru muniyindaḷ tapa-chechale nōntu tān
tamage mṛityu-varavān aṛidaṃ śrī-Purttiya . . .

116.

At the same place, to the north-east of No. 115.

i-pūjyā . . lamānsarēti vaṛadōr ē)-nūrtvaram lakshyam i-
Śrīpūrānvaya-Gandhavarmanan amita-Śrīsaṅghadā puṇyad i-
san-paurā . . nidē . . . rivalagham . . r i-śīla-tala
. mān neṛad upa . . . i

117 (43).

On the first pillar in the maṇḍapa to the south of Chāmuṇḍarāja-bastī.

(East face).

śrīmat-parama-gambhīra-syādvādāmōgha-lāṅchhanam
jyāt trailōkyā-nāthasya śāsanam Jina-śāsanam #
śrīman-Nābhēya-nāthādy-amala-Jina-varānika-saundhōru-vārdhhiḥ
pradhvastāgha-pramēya-prachaya-vishaya-kaivalya-bōdhōru-vēdih
śāsta-syātkāra-mudrā-śaḥaḷita-janātānanda-nādhōru-ghōṣhaḥ
sthēyād ā-chandra-tāram parama-sukha-mahā-vīryya-vlehi-nikāyaḥ #

śrīnan-muniन्द्रóttama-ratna-varggās śrī-Gautamādyāḥ prabhaviṣṇavas
tā

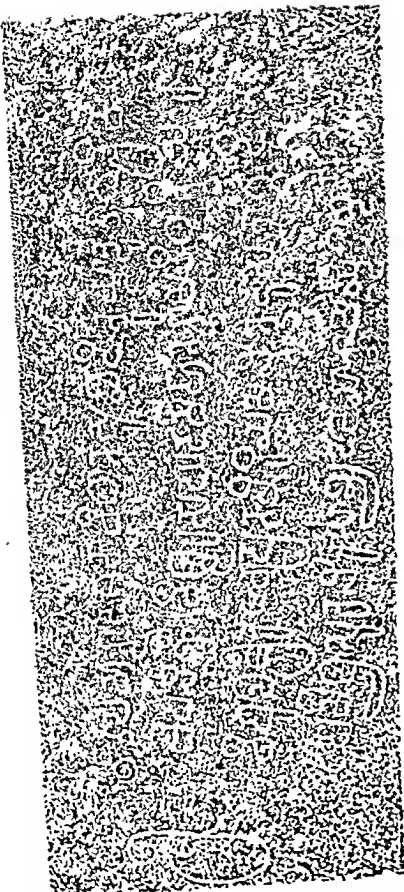
tatrāmbudhau sapta-mahārddhi-yuktās tat-santatau Nandiganē babbhūva ॥
śrī-Padumaṇandīty-anavadya-nāmā hy āchāryya-śabdóttara-Koṇḍakundaḥ ॥
dvitīyam āstā abhidhānam udyach-charitra-saṁjāta-su-chāraṇārddhiḥ ॥
abhūd Umāsvāti-muniśvarō'sāv āchāryya-śabdóttara-Griddhapiñchhaḥ ॥
tad-anvayō tat-sadriśō'sti nānyas tātkalikaśēśha-padārthha-vēdī ॥
śrī-Grirdhapiñchha-munipasya Bālākapiñchhaś
śishyō'janishṭha bhuvana-traya-vartti-kirttiḥ ॥
chāritra-chuñchur akhilāvanipāḷa-manḍi-
maḷā-sīḥ ॥ mukha-virājita-pāda-padmaḥ ॥
tach-chhishyō Guṇanandi-paṇḍita-yatiś chāritra-chakrēśvaraḥ ॥
tarkka-vyākaraṇādi-śāstra-nipuṇas sāhitya-vidyā-patīḥ ॥
mithya-vādi-madāndha-sindhura-ghaṭā-saṅghaṭṭa-kaṇṭhīravō
bhavyāmbhōja-divākarō vijayatān Kandarppa-darppāpalaḥ ॥
tach-chhishyās tri-śatā vivēka-nidhayaś śāstrārbdhi-parāṅgatās
tēshūtkriṣhṭatamā dvi-saptati-mitāḥ siddhānta-śāstrārththaka-
vyākhyānē paṭavō vichitra-charitās tēshu prasiddhō muniḥ ॥
nānānūna-naya-pramāṇa-nipuṇō Dēvēndra-saiddhāntikaḥ ॥
ajani mahipa-chūḍa-ratna-rārājītāṅghrī-
vvijita-Makaraketūddāṇḍa-dōrddāṇḍa-garbbhaḥ ॥
ku-naya-nikara-bhūdhraṅtika-dambhōḷi-dāṇḍaḥ ॥
sa jayatu vibudhēndrō Bhārati-bhāḷa-paṭṭaḥ ॥

(South face.)

tach-chhishyāḥ Kṣādhantānandi-munipāḥ saiddhānta-chakrēśvaraḥ ॥
pārāvāra-parita-dhāriṇi-kuḷa-vyāptōru-kirttiśvaraḥ ॥
pañchākshōmūda-kumbhī-kumbha-dāḷana-prōṇinukta-muktāphaḷa-
prāṇsu-prāñchita-kēsari budha-nutō Yāk-kāmini-vallabhaḥ ॥
avargge Ravichandra-siddhānta-vidar Sampūrṇachandra-siddhānta-muni-
pravaraḥ avar avargge śishya-pravaraḥ śrī-Dāmanandi-saṇ-muni-patigaḷa ॥
bōdhita-bhavyar asta-Madanar mūda-varjita-suddha-mānasar
Śrīdhara-dēvar embar avarg agra-tanūbhavar ādar ā-yaśās-
śrī-dharag āda śishyar avaroḥ negāḍdar mMalādāri-dēvaruṇ
Śrīdhara-dēvaruṇ nata-narēndra-tirṭha-taṭārchchita-kramar ॥
Maḷadhāri-dēvarindan belagidudu Jinēndra-śāsanam munnam nir-
mamaḷam āgī mattam tgaḷ belagidapudu Chandrakirtti-bhaṭṭarakarūṇ ॥

avara śishyar ॥

paramāptākhiḷa-śāstra-tatva-nīlayam siddhānta-chūḍāmaṇi-
sphuritāchāra-param vinēya-janātānandanam guṇāṇika-sun-



№ 98.



№ 122.

Myrica strimboldii S. Wats.

daran emb unnatiyiṃ samasta-bbuvana-prastutyan ādaṃ Divā-
karaṇandi-brati-nāthan ujaḷa-yaśō-vibhrajitāśa-taṭaṃ ||
vidita-vyākaraṇada tarkkada siddhāntada viśēśhadīṃ traividya-
spadar end i-dhare baṇṇipudu Divākaraṇandi-dēva-siddhāntigaram ||
vara-rāddhāntika-chakravartti durita-pradhvāpsi Kandarpa-si-
ndhura-siṃhaṃ vara-śīḷa-sad-guṇa-mahāmbhōrāśi paṅkṣja-pu-
shkara-dēvēbha-saśāṅka-sannibha-yaśa-śrī-rūpaṃ ōhō Divā-
karaṇandi-brati nirmmadāṃ nirupamaṃ bhūpēndra-brindārchchitaṃ ||

(West face.)

vara-bhavyānana-padmaṃ uḷḷalalajjānīka-nētrōtpalaṃ
koragal pāpa-tamas-tamaṃ parayaḷ ettaṃ Jaina-mārggānālām-
baram aty-ujjaḷaṃ āgal ēṇ beḷagitō bhū-bhāgamaṃ śrī-Divā-
karaṇandi-brati-vāk divākara-karākārambol urbbi-nutaṃ ||
yaḍ-vaktra-chandra-viḷasat-vacchanāṃṇitāmbhah-
pānēna tushyati viśēśa-chakōra-brindaḷ
Jainēndra-śāsana-sarōvara-rājahanuśō
jlyāḍ assau bhuvi Divākaraṇandi-dēvaḷ ||

avara śishyaru ||

Gaṇḍavimukta-dēva-Maḷadhāri-muntudrara pāda-padmanamaṃ
kaṇḍoḍ asādhyam ēṇ neneda bhavya-jauakk ama koṇḍa chaṇḍa-
daṇḍa-virōdhi-daṇḍa-nripa-daṇḍa-patat-prithu-vajra-daṇḍa-kō-
daṇḍa-karāḷa-Daṇḍadhāra-daṇḍa-bhayaṃ pera-piṇḍi pōgavē ||
baḷa-yutarām baḷalachuva Latānta-śaraṅg idirāgi tāgi saṇ-
chalise paḷaṇēhi tūḷḍ avanan ōḍisi mey-vagey āda dāsariṃ
kaḷeyade ninda karbbunada karggida sippina makke-vetta ka-
ttaḷam enisittu putt āḍardda meyya maḷaṃ Maḷadhāri-dēvaram ||
maṇḍeum ad omme laukikada vārtteyan āḍada ketta bāḷilaṃ
tereṇda bhānuv astamitam āgire pōgada meyyan ommeṇyūṃ
turisada kukkuṭāsanake sōlada gaṇḍa-vimukta-vṛttiyaṃ
maṇḍeyada ghōḷa-duśchara-tapaś-charitaṃ Maḷadhāri-dēvara ||

ā-charitra-chakravarttigala śishyaru ||

pañcēndriya-prathita-sāmaja-kumbha-pittha-
nirllōṭa-lampāṭa-mahōgra-samagra-siṃhaḷ ||
siddhānta-vārinidhi-pāṇṇa-niśādhināthō
bābhāti bhūri bhuvanō Subhachandra-dēvaḷ ||
śubhrābhābhā-sura-dvipāmara-sarit-tārapatis-prasphuṭa-
jyōtsnā-kunda-kāśāddha-kambu-kamaḷābhāśa-taraṅgōtkaraḷ
prakhyā-prajvaḷa-kīrttim anvaḥam imāṃ gāyanti dēvaṅgana
dik-kaṇḍaḷ Subhachandra-dēva bhavataś charitra-bhūṇ bhānini

Śubhachandra-munindra-yaśas-prabheyol sariy āgalārad int i-chandram¹
 prabhuteg ide kandi kundidan abhava-śīrōmanig ad ēke kandum kundum¹
 ettalu bijayaṅ-gayvadam attale dharmma-prabbāvam adhikōtsavadim
 bittaripud enale pōlvare mattinavaru śrī-Śubhēndu-saidhāntigaram¹
 Kantu-madāpahar ssakala-jiva-dayā-para-Jaina-mārgga-rā-
 ddhānta-payōdhigaḷ vishaya-vairigaḷ uddhata-karṁma-bhaṇjanar
 ssantata-blavya-padma-dinakrit-prabharam Śubhachandra-dēva-si-
 ddhānta-munindrarup pogaḷvud ambudhi-vēshṭita-bhūri-bhūtalap¹

(North face.)

khyāta-śrī-Maladhāri-dēva-yaminas śishyōttamē Svar-ggātē
 hā hā śrī-Śubhachandra-dēva-yatipē siddhānta-chūḍāmanau
 lōkānugrabakāriṇi kshiti-nutē Kandarppa-darppāntakē
 chāritrōjvaḷa-dīpikā pratihātā vātsalya-vallī gātā¹
 Śubhachandrō mahas-sāndrō'nvikritē kāla-Rāhuna¹
 sāndbakārap jagaj-jālam jāyatētyēti nādbhutam¹
 bānambhōdhi-nabhaś-śaśāṅka-tulitē jāte Śakābde tatō
 varshē Sōbhakrit-āhvayō vyupanatē māsē puna Śrāvaṇē
 pakshē krishṇa-vipaksha-varttini sitē varē daśamyam tithan
 Śvar yātas Śubhachandra-dēva-gaṇabhrīt siddhānta-vārānnidhiḷ¹

śrīmad avara guḍḍap¹ samadhigata-paūcha-mahā-śabda mahā-sāmantādhipati
 mahā-pracharḍa-dāṇḍanāyakaṁ vāiri-bhaya-dāyakaḷ gōtra-pavitraḷ budha-jana-
 mitraḷ svāmi-drōha-gōdhōma-gharaṭṭaḷ saṅgrāma-jattutṭaḷ Vishṇuvarddhana-Poy-
 sala-mahārāja-rājya-saṁuddharapa kaligaḷ-ābharapa śrī-Jaina-dharmmaṁpitāmbu-
 dhi-pravarddhana-sudhākara samyakta-ratnākaraḍy-anēka-nānāvaḷi-samāḷaukrita-
 rappa śrīman-mahā-pradhāna-dāṇḍanāyaka-Gaṅga-Rājap tamma gurugaḷ śrī-Mūḷa-
 saṅghada Dēsiyagaṇḍa Pustakagachchhāda Śubhachandra-siddhānta-dēvargge
 parōksha-vinayakke nisidhigeya nilisi mahā-pūjeyam mādi mahā-dānamam geydaru¹
 ā-mahānnbhavan attige¹ Śubhachandra-siddhānta-dēvara guḍḍi¹

vara-Jina-pūjeyam atty-ādaradindap Jakkapabbe mādisuvaḷu sach-
 charite guṇānvitey end i-dharapṭṭaḷa mechchhi pogaḷutirppudu nichcham¹
 doreyē Jakkapikabbeḷ i-bhuvanadoḷ chāritradoḷ śiḷadoḷ
 param-śrī-Jina-pūjeyol sakala-dānāścharyadoḷ satyadoḷ
 guru-pādāmbuja-bhaktiyol vinayadoḷ bhavyarkkaḷam kandaḷ ā-
 daradap mannisutirppa pempin edeyol matt anyā-kānta-janam¹.

śrīmat-Prabhāchandra-siddhānta-dēvara guḍḍa heggade Marddimayyam bare-
 dap¹ biruda-rōvāri-mukha-tilakaṁ Varddhamañchāri khaṇḍarisida māḍgaḷa-
 māḷā śrī śrī¹

śrīmat-parama-gaṇbhīra-syādvādāmōgha-lāuchīhananī
jyāt trailōkya-nāthasya śāsanam jina-śāsanam ॥
bhadrām astu jina-śāsanāya saṃpadyatāṃ prativīdhāna-hētavē
anya-vādi-mada-hastī-nmataka-sphāṭanāya ghaṭanē patītyasē ॥

janatādharan udaran anya-vanita-dāraṇ Vachas-sundari-
ghana-vṛitta-stana-hāraṇ naga-raja-dhīraṇ Māraṇ ēn endapai
janakam tām ene Mākanabhe vibudha-prakhyāta-dharmma-prayū-
kte nikāmatṭa-charitre tāy enal idēn Echaṇ mahā-dhanyanō ||

la ||
 vitrasta-malau budha-jana-mitrau dviija-kula-pavitran Echaup jagadoju
 patrau ripu-kula-kanda-khanitrau Kanqdiyua gotran amala-charitra |

paraina-Jineśvaram tanage deyvam aṅkkeyin olpu-vetta Muli-
ura dūrita-kṣayar kKanakānandi-muniśvarar uttamōttamar
ggurṅgaḷ udāṭṭa-vittan avadāṭṭa-yaṣaṇi Nṛipakāma-Voysalaṇ
poreda mahiṣan endōḍ ele baṇṇipar āṛ negaḷa Eḷṅgāṇikana ||

Manu-charitan Echarikana maneyol mun-jana-sandhamun budha-
janamun

Mann-charitaṁ ॥
 janamurp
 Jina-pūjane Jina-vandane Jina-mahimegaḥ āra kalamurp sōbhisugurp ॥
 ā-mahānubhāvan arddhāṅgi ent appaḥ endode ॥
 ā-mahānubhāvan arddhāṅgi ent appaḥ endode ॥

uttama-guṇa-tati vanita-vṛtṭiyan olaṅṅodud endu jagam ellaiṇ kayy-
ettuvinaṁ amala-guṇa-sampattiḡe pōchikabbeye nōntaṇṇi ||
tanuvayṇ Jina-pati-nutiyiṇṇ dhananayṇ muni-janada triptiyiṇ sa-phalaṇ
id inn

id inn
enag emb t-nanibugeyol mananiam jagadolage Pöchikabbeye uripalu ||
jana-vinnutan Eöhighaakana manas-sarö-hampi Gaüga-Räja-chamä-nä-
thana janani janani bhuvanakk ene negaldal Pöchikabbe gupad unnatiyim |
enisida Pöchämbike parijanannim budha-janannim ormmeg ormine manan

ta-
 unane tapidu parase punyam[an] anantainapi nerapi parapi jasanamja-
 gado[n]

va||
int enisid ā-Pōchāmbike Belgolāda tirttham mudalāg anēka-tirtthagalōlu
palāvum chaityālayaṅgaḷa māḍisi maba-dāna-geydu|| . 13

13

vṛi ||

adan inn ên embe nân ond amaḷḍa sukrītamaiṇ nōḍa rōmāñcham āda-
ppudu pēlv udyōgadindaṇi smariyipade naunō vitarāgāya gārha-
sthyada yōshid-bhāvad t-kāḷada parinātiyīṇ geldu sallēkhanā-sam-
padadindam dēvi Pōchāmbike Sura-paḍamanī lileiyiṇ sūregonḍaḷ ||

Saka-varsha 1043 neya Sārṇvari-saṇvatsarāḍ Āshāḍha-suddha 5 Sōma-vārada-
ndu sanyasanamam kaikoṇḍu ēka-pārśva-niyamadiṇ pañcha-padaman nohebarisut-
tam Dēvalōkakke sandaḷu || A-jagaj-jananiya putraṇi || samadhigata-pañcha-mahā-
śabḍa mahā-sāmāntādhipati mahā-prachanḍa-daṇḍanāyakam vairi-bhaya-dāyakam
gōtra-pavitram budha-jana-mitra śrī-Jaina-dharmamāṇṇitāmbudbi-pravarddhana-
sudhākaram | samyaktva-ratnākaran āharābhaya-bhaṣajya-śāstra-dāna-vinōḍa |
bhavya-jana-hṛidaya-pramōḍa | Viṣṇuvarddhana-bhūpāḷa-Hoysaḷa-mahārāja-rājy-
ābhishēka-pūrṇa-kumbha | dharmma-harniyōddharana-mūḷa-stambha | nuḍidante
ganḍa pagevaram beṅkoṇḍa | drōhā-gharatādy-anēka-nānavaḷ | samāḷaṇkṛitan appa
śrīman-mahā-pradhānam daṇḍanāyakam Gaṅga-Rājaiṇ tann ātmāmbike Pōchala-
dēviyarū Divakke salalu parōksha-vinayakk end t-nisidhigeyanī nilisi pratishthe-
geydu mahā-dāna-pūjārohchanābhishēkaṅgaḷaiṇ māḍida māṅgaḷa-mahā śrī śrī ||
śrī-Prabhāchandra-siddhānta-dēva-guḍḍam | pergaḍe-Chāvarājaiṇ haredam ||
rūvāri-Hoysaḷaohāriya magam Varddhamaṇāchāri biruḍa-rūvāri-mukha-tīḷakam
kaṇḍarisida ||

119.

On rock to the right of the entrance to Chāmuṇḍarāja-basti.

śrīmat-Lakṣhaṇa-dēvara pāda ||

120 (66).

At the same basti, on the śiṅhapīṭha of Nemiśvara-svāmi.

Gaṅga-sēnāpatēs sūnur Ēchanō bhāratī-chaṇaḷ
trailōkya-rañjanaiṇ Jaina-chaityālayam achikarat ||
budha-bandhus satāṇ bandhur Ēchanāḷ kamaḷa-chaṇaḷ
Boppaṇāpara-nāmāṇka-chaityālayam achikarat ||

121 (67).

At the same basti, on the pedestal of Pārśvanātha in the upper storey.

Jina-grīhamam Belgoḷaḍol janam cllam pogale mantri-Chāmuṇḍana ma-
ndanam olaviṇi māḍisidaṇi Jinadēvaṇ Ajitasēna-munipara guḍḍam ||

122.

At the same basti, on the basement on both sides of the entrance.

śrī-Chāmuṇḍa-Rājaiṇ māḍisidaṇi.

123.

On rock to the left of the porch of the same basti.

(Nāgari characters).

Sāntapāndi-dēvara pāda.

124.

At the same place, to the north of No. 123

(Nāgari characters).

śrīmatu Chandrakīrti-dēvara pāda

125 (15).

On a stone to the right of Eraḍṇakalṭṭe-basti.

śrīmat-parāma-gaṁkhiṭṭra-syādvādāmōgha-lāṅchhanaṁ
jyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||
bhadrām astu Jina-śāsanāya sampadyatām pratividhāna-hētavē
anya-vādi-mada-hasti-mastaka-sphātanāya ghaṭanē paṭṭiyasē ||

svasti samadhi-gata-pañcha-mahā-śabda mahā-maṇḍalēśvara Dvāravatī-pura-
varādhiśvaram Yādava-kuṇḍinbara-dyumanī samyaktva-chūḍāmanī Malaparaj-
gaṇḍādy-anēka-nānāvallī-samājāṅkṛitar appa śrīman-mahā-maṇḍalēśvaram Tri-
bhuvana-malla Talakādu-goṇḍa bhūja-bāḷa-Vira-Gaṅga Viśṇuvarddhana-Hoysala-
Dēvara vijaya-rājyam uttarōttarābhivṛiddhi-pravarddhamānam ā-chandrārkkha-
tāram saluttam ire tat-pāda-padmōpajīvi ||

vṛitta ||

janatādhāraṇ-udāraṇ anyā-vanitā-dūraṇ Vachas-sundari-
ghana-vṛitta-stana-hāraṇ ugra-raṇa-dhīraṇ Māraṇ ēn endapai
janakam tān ene Mākapabbe vibudha-prakhyāta-dharmma-prayu-
kte nikāmatṭa-charitre tāy enal idēn Ēcham mahā-dhanyasō ||

kanda ||

vitrasta-majam budha-jana-mitraṇ dvija-kuḷa-pavitraṇ Ēcham jagadolū
pātram ripu-kula-kanda-ghanātram Kaṇḍīnya-gōtraṇ amala-charitra ||
Manu-charitaṇ Ēchigāṅkana maneyolū muni-jana-samūhamum budha-
janamum

Jina-pūjane Jina-vaudane Jina-mahamegaḷ āva kalamum sōbhisugum ||
uttama-guṇa-tati vanitā-vṛittiyaṇ olaḱoṇḍu endu jagam ellam kaiyy-
ettuvinaṁ amala-guṇa-sampattige jagadolage Pōchikabbeye nōntaḷu ||

ant enisid Echi-Rajana Pôchikabbeya putran akhiḷa-tīrtthakara-pārama-
 dēva-parama-charitākarnnanōdirṇṇa-vipula-puḷaka-parikaḷita-vārabāṇanuv-asama-
 samara-rasa-rasika-ripu-nṛipa-kaḷāpāvalēpa-lōpa-lōlupa-kṛipāṇanuv āhārābhaya-
 bhaisajya-śāstra-dāna-vinōdanuṇi sakala-lōka-śōkāpanōdanuṇi ||

vṛitta ||

vajraya Vajrabhrītō haḷaṇ Haḷabhṛitaś chakraṇ tathā Chakṛiṇaś
 śaktiś Śaktidharasya Gaṇḍiva-dhanuṛ gGaṇḍivakōḍaṇḍinaḷ
 yas tadvat vitanōti Visṇu-nṛipatēś kāryyaṇ kathamaṇ mādrīśair
 gGaṅgō Gaṅga-taraṅga-raṅjita-yaśō-rāśis sa varṇō bhavēt ||

int enipa śṛīman-mahā-pradhānaṇ daṇḍanāyakaṇ drōha-gharaṇṭṭa Gaṅga-
 Rājaṇ , Chāḷukya-chakravartti-Tribhuvanamalla-Pernimāḍi-dēvana daḷaṇ pan-
 nirvvar sāmantar-vveraśu Kaṇṇegāla-biḍinalu biṭṭ ire ||

kanda ||

tege vāruvainaṇ hāruva bageyaṇ tanag iruḷa bavarav enuta savaṅgaṇ-
 buguva kaṭakigaran aliraṇ pugisidudu bhujāśi Gaṅga-daṇḍāḍbipana ||

vachana ||

embinam avaskanda-kēḷiyindain anibarun sāmantarumaṇ bbaṅgisi tadīya-
 vastu-vāhana-samūhanaṇ nija-svānige tandu koṭṭu nija-bhujāvasṣṭambhakke
 meohohi meohohidem bēḍiko|| ene ||

kanda ||

parama-prasādamāṇ paḍedu rājyaṇaṇ dhanavaṇ enumaṇ bēḍaḍ ana-
 svaram āge bēḍikoṇḍaṇi Paranaṇan idan Arhaḍ-arcbchanāṅcchita-chitta ||

antu bēḍikoṇḍu ||

vṛitta ||

pasarise kittanaṇ janani Pôchala-dēviyar artthivaṭṭu mā-
 ḍisida Jinālayakkam osed Atma-manōraṇe Lakṣhī-dēvi mā-
 ḍisida Jinālayakkam idu pūjane-yōjitam endu koṭṭu san-
 toṣaman ajasraṇi āṇpan eue Gaṅga-chamūpan id ēn ndattanō ||

akkara ||

ādiyaḡ irppuḍ Ārhata-samayaḡke Mūlasaṅghaṇ Koṇḍakundānvayaṇ
 bādu vēḍ adāṇi baḷayipud alliya Dēsigaganada Pustakaga cheḷhada
 bōdha-vibhavada Kukkuṭāsana-Maladhāri-dēvara śiṣhyar enipa-pempiṇḡ
 ādam esed irppa Śubhachandra-siddhānta-dēvara guḍḍaṇi Gaṅga-chamū-
 pati ||

Gaṅgavāḍiya basadigaḷ enit oḷav anitunam tān eyde posayisidaṇi |

Gaṅgavāḍiya Gonmaṭa-dēvargge sutt-Alayamaṇ eyde mādisidaṇi |

Gaṅgavāḍiya Tigulaṇaṇi bcūkoṇḍu Vira-Gaṅgaṅge nimireḷchi koṭṭa |

Gaṅga-Rājan ā-munnina Gaṅgara Rāyaṅgaṇ nūṛṇmaḍi dhanvaṇ altō |

(North face.)

jayatu durita-dūrah kṣhtra-kūpāra-hārāḥ
prathita-prithula-kirttiś śrī-Śobhendri-bratisāḥ
guṇa-maṇi-gaṇa-sindhuś śiṣṭa-lōkaika-bandhuḥ
vibadhā-madhupa-phullāḥ pulla-bhānādi-sallāḥ ॥

Śrī-vadhu candra-lēkhe sura-bhāruhaḍ udbhavadinṃ payōdhi-vē-
 ṣa-vadhu pempu-veṭṭavol anindite Nāgale cāraṇ-rūpa-lī-
 lāvati daṇḍanāyakiti Lakkale Dēmati Būchi-rājan emb
 t-vibhu putṭe pempu-vaḍe ājji-idaḥṇ piridappa kṭṭiya ṛ

ay-abbaya magan entappan endade¹ svasti samasta-bhuvana-bhavana-vikhyāta-
 khyāti-kānta-nikāna-kamantiya-mukha-kauṣa-parāga-parabhāga-subbagikṛitā-
 miya-vaktranuṃ¹ svaktya-kāya-kānti-parihasita-Kusumachāpa-gātranuṃ¹ āhārābha-
 ya-bhaishajya-śāstra-dāna-vinōdanuṃ¹ śakala-lōka-sōkāpanōdanuṃ¹ mikhija-gupa-
 gapābharāṇanuṃ¹ Jina-charāṇa-śaraṇanuṃ enisida Būchapanuṃ¹

vinayada sine satyada tavarni • ane sauchada janma-bhūmiy end
anavarataṃ pogaṇvṇḍa janap vīndhōtkara-kauava-prabō.
dhana-himarōchiyaṃ negarḍḍa Bīchiyaṃ udgba-parīrttha-saḍ-guṇā-
bhīnava-Dadhīchiyaṃ su-bhāṭa-bhīkara-vīkraṇa-Savyasāchiyaṃ "

ây-annam Saka-varsha 1037 neya Vijaya-samvatsarada Vaisakha-suddha 10
 Âditva-varadandu sarvva-saṅga-paritya- (*West face*) ga-pūrvvakam mudipadam #

tyāgaṇi sarvva-guṇādhikaṇi tad-anujāṇi śauryaṇi cha tad-bindhavaṇi
dhairyyaṇi garbba-guṇātīdāraṇa-rūpaṇi jñānaṇi manō'nyaṇi satāṇi
śeṣhāśeṣha-guṇaṇi guṇaika-saraṇaṇi śrī-Būchaṇo'tyāntaṇi
satyaṇi satya-guṇikarōti kṛntē kuṇ vā na chāturyya-bhāk ॥
yō viryē gaja-vairi-bhūyaṇi atulē dāna-kāmaṇi Būchaṇo
yas sākṣhāt sura-bhūja-bhūyaṇi avanau gambhīratāyā vidhau
yō ratnākara-bhūyaṇi unmatī-guṇē yō Mēna-bhūyaṇi gatas
sō'ntē sānta-ivanē manīśi-lashitāṇi Gīrvāṇa-bhūyaṇi gataḥ
Mārīkūra itī prasiddhataṇa ity ātārjita-śrī itī
prāpta-Svarggapatī-prabhūta-guṇa ity uchchair mmanīśhī cha
śrīmad-Gaṇga-chamūpatē priyatamaṇi Lakṣhmi-sadrīkṣhā śhī-
stambhaṇi śhāpayaṇi sma Būchaṇa-guṇa-prakhyātī-vridhī prati ॥

dhare laghuv aytu viśruta-vinēya-nikāyam anātham aytu Vāk-
taruṇiyum iṅgaḥ i-jagadoḥ ārggam anādarāṇiyey ādaḥ end
irade viśhādān ādān oḍavuttire bhavya-janānta[raṅga] doḷu
nirupānan eydidān negardda Būchiyaṇaṇ Divijendra-lōkamaṇ ||

śrī-Mūlasaṅghada Dēsigagaṇada Puṣṭakagachchhada Subhachandra-sid-
dhānta-dēvara guḍḍaṇ Būchaṇana nisidhigē ||

127 (47).

On the 2nd pillar in the same maṅṭapa.

(South face.)

bhadrāṇ bhūyā Jinēndrāṇaṇ śāsanāyāgha-nāśinē
ku-tṛtṭba-dhivānta-saṅghāta-prabhinna-ghana-bhānavē ||
śrīman-Nābhēya-nāthādy-amaḷa-Jina-varānika-saudhōru-vārdhhiḥ |
pradhvastāgha-pramēya-prachaya-vishaya-kaivalya-bōdhōru-vēdiḥ |
śasta-syātākāra- mudrā-śabaḷita-janātānanda-nādōru-ghōshaḥ
sthēyād ā-chandira-tāraṇ parama-sukha-mahā-viryya-vicīti-nikāyaḥ |
śrīman-munindrōttama-ratna-varggāḥ
śrī-Guṭamādyāḥ prabhaviśiṣṭavas tē
tat-rāmbudhau sapta-maharddhi-yuktās
tat-sautatau Nandigaṇē babhūva ||
śrī-Padmananditya-anavadya-nāmā
hy āchāryya-śabdōttara-Koṇḍakundaḥ |
dvitīyaṇ āsīd abhidhānaṇ ndyach-
charitra-saṅjāta-suchāraṇarddhiḥ ||
abhid Uṇāsvāti-munīśvarō'sāv
āchāryya-śabdōttara-Griddhapīṣṭhah
tad-anvayē tat-sadriśō'sti nānyaḥ
tātkāḷikāśēsha-padārthha-vēdi ||
śrī-Griddhapīṣṭhah-munipasya Bāḷakapīṣṭhah |
śishyō'janishṭha-bhuvana-traya-vartti-kṛtṭiḥ |
chāritra-chūṣṭhur ukhīḷavanipāḷa-manḷi-
māḷa-sīḷmukha-virājita-pāda-padmaḥ ||
tach-ehhiśhyō Guṇanandī-paṇḍita-yatis chāritra-chakrēśvaras
tarkka-vyākaraṇādi-śāstra-nipuṇas-sāhitya-vidyā-patīḥ
mithyāvādi-mudāndha-sindhura-ghaṭa-saṅghaṭṭa-kaṇṭhtravō
bhavyānubhōja-divākarō vijayatāṇ Kaudarppa-darppapahāḥ |
tach-ehhiśhyās tri-śatā vivēka-nidhayaś śāstrābhi-pāraṅgatās
tēśhōtkṛīṣṭatamaḥ dvī-saptati-mitās niddhānta-śāstrārthṭhaka-
vyākhyānē paṭavō vicīṭra-charitās tēśhū prasiddhō munīḥ

nānānūma-maya-pramūṇa-uipunō Dēvēndra-siddhāntikaḥ !
 ajani mahipa-chūḍā-ratna-rārajitāṅghrīr
 vvijita-Makarakēṭṭḍaṇḍa-dōr-dḍaṇḍa-garvyaḥ !
 ku-naya-uikara-bhūḍhirūṇika-dambhōḷi-dāṇḍas
 sa jayatu Vībudhēndrō Bhārati-bhūla-paṭṭaḥ ||
 tach-chhishyaḥ Kaḷadhanta-nandī-munipās siddhānta-chakrēśvaraḥ
 pārāvāra-parita-dhārīpi-kṇa-vyāptāra-kīrttiśvaraḥ
 pañchākshōmnada-kutobhi-kumbha-dajana-prōnmukta-muktāphala-
 prāṇsu-prāñchita-kēsari bndha-nutō vāk-kāminī-vallabhāḥ ||
 tat-putrakō Mahēndrādi-kīrttir mMadana-Saṅkaraḥ
 yasya Vāgdēvatā śaktā śrautīm māḷam ayāyujat ||
 tach-chhishyō Virāṇaudi kavi-gauaka-mahā-vādi-vāgmitva-nyktō
 yasya śrī-Nākasindhu-Tridaśapati-gajākāśa-saṅkāśa-kīrttiṇ
 gāyanty uchchaic dīgantē tridaśa-yuvatayaḥ priti-rāgānubandhāt
 sō'yaṇ jīyāt prānāda-prakara-mahidharībhiḥa-dambhōḷi-dāṇḍaḥ ||
 śrī-Gollāchāryya-nāma samajani munipaś siddha-ratna-trayātmā
 siddhātmaḍy-arttha-sārttha-prakaṣana-paṇ-siddhānta-śāstrābdhi-vicchi-
 saṅghāta-kṣhāṭitāhuḥ pramada-mada-kaḷāḷḍha-buddhi-prabhāvaḥ
 jīyād bhūpāḷa-maṇi-dymaṇi-vidalitāṅghryabja-lakṣmī-viḷasaḥ ||

perggaḍe Chāvarājani baredam māṅgaḷa ||

(West face.)

Virapandi-vībudhēndra-santataṇ
 nūtna-Chandila-narēndra-vaiṇsa-chū-
 dāmaṇiḥ prathita-Golla-dēśa-bhū-
 pāḷakali kim api kārapēna saḥ ||
 śrīmat-Traikāḷya-yōgi samajani mahikā kāya-lagnā tanutram
 yasyābhūd vīṣṭi-dhārī nīṣita-śara-gaṇā grīṣhma-mārttāṇḍa-bumbam
 chakram sad-vṛitta-chāpākāḷita-yati-varasyāgha-sātrūn vījētum
 Gollāchāryyasya śiṣhyas sa jayatu bhuvanē bhavyā-sat-kairavēnduh ||
 tapas-sāmartthyatō yasya chhātrō'bhūd brahma-rakṣasaḥ !
 yasya smarana-mātrēna muñchanti cha mahā-grahāḥ !
 prājyājyatām gatām lōkē karañjasya hi taitakam !
 tapas-sāmartthyatāḥ tasya tapaḥ kim varuṇitum kṣhamam ?
 Traikāḷya-yōgi-yatipāgra-vinēya-ratnas
 siddhānta-vārdhī-parivarddhana-pūrṇa-chandraḥ !
 dīg-nāga-kumbha-līkhitōjvaḷa-kīrtti-kāntō
 jīyād asāv Abhayānandi-munir jīgatyaṇ !
 yēnāśēsha-pariśahādi-ripavas samyag jītār prōddhātāḥ !
 yēnāptā dāśa-lakṣhaṇōttama-mahā-dharmamākhyā-kalpadrūmaḥ !

yénāsēsha-bhavōpatāpa-hanana svādhyātma-saṃvédanaṃ
 prāptam syād Abhayādi-nandi-munipāśa sō'yaṃ kṛitārtthō bhavi ||
 tach-chliśhyas sakalāgamārttha-nipunjō lōkajñatā-saṃyutas
 sach-chāritra-vichitra-chāra-charitas sanjanya-kandāūkuraḥ |
 mithyāvājya-vana-pratāpa-hanana-śrī-sōma-dēva-prabhur
 jīyāt sat-Sakalēndu-nāma-munipāḥ kāmāṣṭi-pāvakaḥ ||
 api cha Sakalachandro viśva-viśvambharēśa-
 pramta-pada-payōjaḥ kunda-hārēndu-rō-hiḥ |
 tridaśa-gaja-su-vaśra-vyōma-sindhu-prakāśa-
 pratima-viśada-kīrttir v Vāg-vadhū-karṇapūraḥ |
 śiśhyas tasya dṛiḍha-vratāś śama-nidhis sat-saṃyamāmbhōnidhiḥ |
 ālānāṃ vipulālayas samitihir yuktis tri-guṇi-śrītaḥ
 nānā-sad-guṇa-ratna-rōhana-giriḥ prōdyat-tapō-janma-bhūḥ
 prakhyātō bhūvi Mēghachandra-munipāśa traividya-chakrādhipaḥ ||
 traividya-yōgīśvara-Mēghachandra-svābhūt Prabhāchandra-munis su-
 śiśhyaḥ |
 śambhad-vratāmbhōnidhi-pūrya-chandro nirdhūta-danḍa-tritayō viśa-
 lyāḥ |
 Pushpāstrānūna-dānōtkāṣa-kāṣa-karāṇi chebbēda-dripyan-mrigēndraḥ |
 nānā-bhavyābja-shaḍḍa-pratati-vikasana-śrī-vidhānaika-bhānuḥ |
 saṃsārāmbhōdhi-madhyōttaraṇa-karaṇa-tan-yāna-ratna-trayēśaḥ |
 samyag-Jaināgamārtthānvita-vimāla-matīḥ śrī-Prabhāchandra-yōgī ||

(North face.)

śil-bhūpālaka-mauli-lālita-padas sa jñāna-Lakṣmī-patiś
 chāritrōtkara-vāhanaś śīta-yasāś-śubhrātapatrāñchitaḥ
 trailōkyādabhūta-Manmathāri-vijayas sad-dharmma-chakrādhipaḥ
 prithvi-saṃstava-tūryya-ghōṣha-minaśas traividya-chakrēśvaraḥ ||
 śābdāughasya śirōmanīḥ pravīṇasat-tarkkajñā-chūḍāmanīś
 saiddhāntēddha-śirōmanīḥ praśamavad-brātasya chūḍāmanīḥ
 prōdyat-saṃyamīnāṃ śirō-manīḥ udāñchad-bhavya-rakṣhāmanīḥ |
 jīyāt samnta-Mēghachandra-munipāśa traividya-chūḍāmanīḥ ||
 traividyoḥttama-Mēghachandra-yamināḥ patyur mmamāsi priyā
 Vāgdēvi śisāhāvahittha-hṛidayā tad-vaśya-karmmārtthini |
 kīrttir vvaridhi-dik-kuḷachāḷa-kuḷē svādātma-praśntum apy
 anvēṣhṇum māpi-mantra-tantra-nichayaṃ sā sambhramā bhrāmyati |
 tarkka-nyāya-su-vaśra-vēdir amalārhat-sūkti-tan-mauktikaḥ
 śabda-grantha-viśuddha-śaṅkha-kalitas syādvāda-sad-vidruvaḥ
 vyākhyānōrjita-ghōṣhaṇaḥ pravipula-prajñōdgha-vichī-chayō
 jīyāt viśruta-Mēghachandra-munipāśa traividya-ratnakaraḥ ||

śrī-Mūlasaṅgha-kṛita-Pustakagaṇeḥha-Dēsi-
 yōdyad-gaṇādhīpa-su-tārkkika-chakravartti
 saiddhāntikēśvara-sikhāmaṇi-Mēghachandras
 traividya-dēva iti sad-vibudhā stuvanti |
 siddhāntē Jina-Virasēna-saṁśīḥ śāsyābja-bhā-bhāskarāḥ |
 śhaṭ-tārkkēśhv Akāṇḍika-dēva-vibudhāḥ śakṣhād ayaṁ bhūtaḥ |
 sarvva-vyākaraṇē vipaśchid-adhipaḥ śrī-Pūjyapādas svayaṁ
 traividyōttama-Mēghachandra-munipō vādibha-pañchānamah ||
 Rudrāpīśasya kaṇṭhaṁ dhavaḥayati hinva-jyōtishō jātaṁ aṅkaṁ
 pītaṁ saṁvarṇa-śailaṁ śīśu-dīpa-tuṁṇa Rāhu-dēhaṁ nītāntaṁ
 Śrī-kāntā-vallabhāṅgaṁ Kamaḥabhava-vapur m-Mēghachandra-vratindra-
 traividyaśākṣhīśā-vaḥaya-nīlaya-sat-kīrtti-chandrātāpō'sau ||
 muni-nāthaṁ dāsa-dharmīna-dhāri dṛiḍha-śhaṭ-triṁśad-guṇaṁ dīvyā-bā-
 ṇa-nidhānaṁ uṇag ikṣmchāpau aṇi-jyā-sūtraṁ ōr onde pū-
 vīna bhāṇaḥaṇu ayde hīnaṁ adhikaṅg ākṣhēpamaṁ mārppud ā-
 va uṇyaṁ Darppaka Mēghachandra-muniyol māḥ mīna dōr-darppamaṁ ||

mridu-rēkhā-viśāsaṁ Chāvarāja bahubadal bareduda || biruda-rāvārī L-mukha-
 tilaka Gaṇḍāchārī kaṇḍarisida | Subhachandra-siddhānta-dēvara guḍḍa ||

(East face.)

śravaṇyaṁ śabda-vidyā-paripatī mahāntyaṁ mahā-tārka-vidyā-
 pravrapatvaṁ śāghāntyaṁ Jina-uigadita-saṁsiddha-siddhānta-vidyā-
 pravapa-prāgaḥbhiyaṁ end end npachita-pūḥakaṁ kīrttisat kīrttu vidvan-
 nīvaṇaṁ traividya-nāma-pravidītaṁ esedaṁ Mēghachandra-vratindra |
 kṣhaṇeg īgaḥ jāvaṇaṁ tividat atūḥa-tapaś-īrge lāvanyaṁ īgaḥ
 samasandirdhattu tannaṁ śrūta-vadhug adhika-praudhīy āyt īgaḥ end an-
 de mahā-vikhyāntiyaṁ tālḍidan amala-charitrōttamaṁ bhavya-chētō-
 ranagaṇaṁ traividya-vidyōdita-viśada-yaśaṁ Mēghachandra-vratindra |
 ide haṇṣi-brindam īgaḥ bagedapudu chakōri-chayaṁ chaṇchuvindam
 kadukal sārḍdappud īsaṁ jādēyol īrisal end irḍḍapṇaṁ sējjeg ēral
 padedappam Krishṇaṁ embant esedu bisa-lasat-kandaḥi-kanda-kāntaṁ
 pndidatt 1-Mēghachandra-vrati-tilaka-jagad-vartti-kīrtti-prakāśa ||
 pūjita-vidagḍha-vibudha-sa-
 māḥaṇaṁ traividya-Mēghachandra-vrati-rā-
 rāḥsidēṇa vinamita-muni-
 rāḥaṇaṁ Vṛishabha-gaṇa-bha-gana-tārā-rāḥaṇa ||

Saka-varshaṁ 1037 neya Manmatha-saṁvatsarada Mārggasira-suddha 14
 Brīhavarāṇaṁ Dīpa-lagnada pūrvvāṇḥad āru-gṇaḥigey appāgaḥaṇ śrī-Mūlasaṅghada
 Ins.

Dēsigaganada Pustakagachchhada śrī-Mēghachandra-traividya-dēvar ttam ava-
śāna-kāṭaman aridu paṭyānkaśanadoḷ irdān¹ ātma-bhāvaneyan bhāvisuttan Dēva-
lōkakke sandar ā-bhāvaney ent appad endode¹

ananta-bōdhātmanam ātma-tatvan
nidhāya chētasy apalāya bhayan
traividya-nāmā munī-Mēghachandro
Divan gatō bōdha-nidhir vviśiṣṭam¹

avar agra-śiṣhyar aśēṣa-pada-padārttha-tatva-vidar sakala-śāstra-pirāvāra-pāra-
garuṇi guru-kuṭa-samuddharanarūṇi appa śrī-Prabhāchandra-siddhānta-dēvar ttam-
ma gurugulge parōksha-vineyan karanūṇi āgi śrī-Kaṭṭappu-tīrtthadal tanma guḍ-
ḍan¹ samudhigata-pañcha-mahā-śabda mahā-sāmantādhipati mahā-prachanḍa-
danḍanāyaka¹ vairi-bhaya-dāyakam¹ gōtra-pavitram¹ budha-jana-mitra¹ svāmi-drōha-
gōdhūma-gharaṭṭa¹ saṅgrāma-jattalaṭṭa¹ Viṣṇuvarddhana-bhūpāla-Hoyśaḷa-mahā-
rāja-rājya-samuddharan¹ kaligaḷ-ābharan¹ śrī-Jaina-dharmamūrtiambudhi-pravar-
ddhana-sudhākara¹ samyakta-ratnākara¹ śrīman-īśahā-pradhānan¹ danḍanāyaka-Ga-
ṅga-Rājanam ātana manas-sarōvara-rājaharṣe¹ bhavya-jana-prasaṇse gōtra-nidhā-
ne¹ Rṅgini¹ samūne¹ Lakṣmīmati-danḍanāyakitīyūṇi ant avarindan atiśaya-mahā-
vibhātiyūṇi snbha-laguadoḷu pratishṭheya māḍisidar ā-munindrōttamar ī-nisidhi-
geyan avara tapal-prabhāvan ent appad endode¹

sa-inadōḍyan-Mīra-gandha-dviradana-baḷa-kaṇṭhīravan¹ krōdha-lōbha-
druṇa-mūḷa-chelḥēdanan¹ dorddhara-vishaya-śiḷā-bhēda-vajra-pratāpan¹
kananīyan¹ śrī-Jinēndrāgama-jalanidhi-pāran¹ Prabhāchandra-siddhān-
ta-munindrān¹ mōha-vidhavan¹ sāna-karan esedan dhāttriyoḷ yōgi-nāṭba¹

(Chāvarājan bareḍa¹)

mattina māt av ant irali jirna-Jinā-ṛaya-kōṭīyan kraman-
bettire munninantir anit-irggaḷolan¹ nere māḍisittan aty
uttama-pātra-dānad odavan¹ merēvntire Gaṅgavāḍi
tombattaru-sāsiran¹ Kopanam ādudu Gaṅga-ḍanḍanāthan¹ ||
sōbbeyan ēp kaikonḍudo
saubhāgyada kaṇiy enippa Lakṣmīmatiyind
ī-bhuvana-taḷadoḷ āhā-
rābhaya-bhaisajya-śāstra-dāna-vidhāna¹ ||

128. (48)

On the 3rd pillar in the same maṇḍapa.

śrīmat-parama-gambhīra-syādvāḍāmōgha-lāṇchchhanan¹
jyāt trailōkya-nāthasya śāsanān¹ Jina-śāsanān¹ ||

vri ||

jayatu durita-dūrah¹ kṣhīra-kūpara-hīrah¹

prathita-prithuḷa-kīrtti śrī-Śubbēndu-bratīśaḥ
gupa-mapi-gaṇa-sindhub śiṣṭa-lōkayka-bandhub
vihudha-madhupa-pulab phulla-bāpādi-sallab ||

avara guḍḍi ||

parama-padārttha-nirṇayanan ānta vidagdhabate durnnayaṅgaḷoḷ
parichayam endum illaḍ ati-mugdhabate taṇṇ iniyaṅge chittadoḷ
pirid-anurāgaṇaṇ paḍeva rūpu vinēya-janāntaraṅgadoḷ
nirupama-bhaktiyaṇ paḍeva pemp ivu Lakshmaleg endum anvitam ||
chaturateyoḷ livanyadoḷ
atīśayam ene negaḷda dēva-bhaktiyoḷ int i-
kshitiyoḷage Gaṅga-Rājana
sati Lakshmyambikeyoḷ itara-satīyar ādoreyē ||
saubhāgyadoḷ amardd āḍam
sōbhāspadam āḍa rūpin olpin prattya-
kshihhūta-Lakshmiyendapud
i-bhūtaḷam mitum eyde Lakshmiṇmatiyaṇ ||
sōbhayan ēṇ kaykoṇḍudo
saubhāgyada kaniy enippa Lakshmiṇmatiyaṇd
i-bhuvana-taḷadoḷ āḷa-
rābhaya-bhāṣajya-śāstra-dāna-vidhānan ||
vitarāṇa-guṇaṇ āḍe vanitā-
kṛtiyaṇ kavkoṇḍud enipa mahimeya Lakshmi-
matiy elavo dēvatādhi-
shṭhitey allāḍe kēvaḷam manushyāṅganeyē ||
ibha-gaṇane harṇa-lōchane
śubha-lakshane Gaṅga-Rājan arddhāṅgane tān
abhinava-Rugmiṇiy enaḷ i-
tṛi-bhuvanadoḷ pōlvar olaṇe Lakshmiṇmatiyaṇ ||

śrī-Mūlasaṅghada Dēsiyagaṇada Pustakagaḍchhada śrīmat-Śubhachandra
siddhānta-dēvara guḍḍi dandānāyakati Lakkavve Saka-varṣam 1044 neya Plava-
sarpvatsarada śṇda 11 Śukra-vāradandu sanyasanam-geydu samādhi verasi muḍipi
Dēvalōkakke sandaḷ || parōksha-vinēyakke nishidhgeyaṇ śrīmad-dandānāyaka-
Gaṅga-Rājani nilisi pratishthe-māḍi mahā-dāna-mahā-pujegalaṇ māḍidam māṅgaḷa
mahā śrī śrī ||

vri ||

jayatu durita-dūrah kṣudra-kūpāra-hārah
 prathita-prithuḷa-kirtti śrī-Subhēndra-hṛatīśah
 guṇa-maṇi-gaṇa-sindhuh śishṭa-lōkayka-bandhuh
 vibudha-madhupa-pullah phulla-baṇḍi-sallah ||
 Śrī-vadhu chandra-lēkhe sura-bhūrnhad nḍblavadiyu payōdhi-vē-
 ḷa-vadhu pempu-vettavol anindite Nāgale chāru-rūpa-lī-
 lāvati daṇḍanāyakiti Lakkale Dēmati Bāchi-rājan emb
 1-viblu puṭṭe pempu-vaded ārijisidaḷ pīridappa kirttiyay ||

va ||

āy-abbeya magal ent appal endade | svasti nistushatijita-vrijina-bhāga-bhagavad-
 Arhad-arhanṭya-chāru-charaṇāravinda-dvandvānanda-vandana-vēḷa-vijōkanṭyaksh-
 māyanuṇa-Lakshmi-vijāseynu apahasanyā-svīya-jivitēsa-jivitānta-jivana-vinōḍa-
 nārata-rata-rati-vijāseynu | kālēya-kāla-rūkṣasa-rakṣā-vikaḷa-sakaḷa-vāṇija-trāpati-
 prachanḍa-Chāmunḍati-krēṣṭha-rājasrēṣṭhi-uānasa-rājanuṇa-rājahapṣa-vanītā-
 kalpeyuy | parama-Jina-mata-paritrāṇu-karāṇa-kāraṇibhūta-Jina-śāsana-dēvatākārā-
 kalpeyuy | abhirāṇa-guṇa-gaṇa-vaśtkarāṇṭyatāmukarāṇṭya-Dharaṇṭsuteyuy | śrī-sāhi
 tyā-satyāpita-Kṣhīrōḍasuteyuy | sad-dharmānūrāga-matiyuy enisida Dēmiyakka
 paḍya ||

śrī-Chāmunḍa-manō-manōnātha-ratha-vyāpāraṇaika-kriyā |
 śrī-Chāmunḍa-mānas-sarōja-rajasā rāja-dvirephāṇaṇā
 śrī-Chāmunḍa-grīhāṇaṇōḍgata-mahā-śrī-kalpa-vallī svayay
 śrī-Chāmunḍa-ma(West face) naḷ-priyā vijayatām śrī-Dēnavaty-aṇṇaṇā ||
 āhāṇu tri-jagaj-janāya vibhayay blittāya divyaṇṭhadhāṇ
 vyādhi-vyāpad-upēta-dīna-mukhīnē śrōtrē cha śāstrāgamāṇ
 ēvaṇ Dēvanatis sādāiva dadati praprakṣhayē svāyushām
 Arhad-dēva-matiy vidhāya vidhūnā divyā vadhū prōḍabhū |
 āsit para-kṣhōbhakara-pratāpā-
 śēshāraṇṭpāla-kritādarasā
 Chāmunḍa-nāmnō vaṇijah priyā strī-
 mukhyā satī yā bhuvi Dēmatitī ||
 bhūlōka-chaityālaya-chaitya-pāḷā-
 vyāpara-kṛity-ādaratō' vatirṇuā
 Svarggāt sura-stritī vilōkyamānā
 puṇyēna lāvanya-ḡṇēna yātra ||
 āhāra-śāstrābhaya-bhēshajānāṇ
 dāyiyu alaṇi varṇna-chatusṭayāya
 paṇchāt samādhi-kriyayāyur-antē
 sva-sthānavat Svah pravivēsa yēchehail

sad-dharmma-sātrani Kali-kāla-rājani
 jivā vyavasthāpita-dharmma-vṛittiyā #
 tasyā jaya-stambha-nibhani śilāyā
 stambhani vyavasthāpavati sma Lakṣmih #

śrī-Mūlasaṅghaḍa Dēsigagayada Pustakagachehḍa Śubhachandra-sid-
 dhānta-dēvara guḍḍi Saka-varsha 1042 neva Vikāri-saupvatsarada Phāḡga-ba 11
 Bṛihavāradandu sanvāsana-vidhiyini Dēniyakka nuḍipidaḷu #

130 (63).

On the siphapiṭhu of Ādisēcarasvāmi in Eraḍukatte-basti.

Śubhachandra-munindrasya siddhāntē Siddhanandinah
 pada-padma-yugē Lakṣmih Lakṣmih iva virājatē #
 yā Sītā pati-dēvatā-vrata-vidhau kṣāntau kṣitir yā punar
 yā Vāchā vacchanē Jinārchana-vidhau yā Chēlini kēvalan
 kāryyē niti-vadhū rapē jaya-vadhū yā Gaṅga-sēnāpatēḷ
 sā Lakṣmih vvasatim guṇika-vasatir vyātitanan nūtanam #
 śrī-Mūlasaṅghaḍa Dēsigagayada Pustakānvaya #

131 (62).

On the pedestal of Śāntiścarasvāmi in Gandharvāṇa-basti.

Prabhāchandra-munindrasya pada-paṅkaja-śatpada
 Śāntalā Śānti-Jainendra-pratibimbam akārayat #

(On the siphapiṭha of the same image.)

uktau rakra-guṇani drīśōs tarāḷatā sad-vibhramam bhṛū-yugē
 kāṭhīggaṇi kaḍayōr nūtamba-phalakē dhatvē tinūtra-kraman
 dōshān ēva guṇkarōśhī subhagē saubhāgya-Lhāgyam tava
 vyaktaṇi Śāntalā-dēvi vaktum avanaḷ śakōṭi kō vā kavīḷ #
 rājatē nūja-siphīva pūrvē Vishṇu-mahibhṛitah
 vikhyatā Śāntalākhyā sā Jināgāram akārayat #

132 (56).

At the side of the same basti.

traividhyōttama-Mēghachandra-su-tapah-pyūṣha-vārūṣaḷ
 saupmṇnākshayē-vṛitta-nūmnaḷ-Lanūḷ ghushyad-budhānandanah
 traḷḷōkya-prasarad-yasās-śuchi-ruchir yyar prāsta-dōshāgamaḷ
 siddhāntāmbudhi-varddhanō vijayatē # pūrvah Prabhāchandraṇah #
 Śrīśōdarāmbujā-bhavād udito'ttir Atri-
 jātēndu-putra-Budha-putra-Purāravastah
 Āyus tataś cha Nahushō Nahushād Yayātih
 Ins.

tasnād Yadur Yadu-kulē bahavō babhūvuh ||
 khyātēshu tēshu nripatīḥ kathitah kadāchit
 kaśchid vanē muni-varē śvachalāḥ karāḥap
 śārdḍālakam prati ha poy Śala ity atō'bhōt
 tasyābhidhā muni-vachō'pi chānūra-lakshmaḥ ||
 tatō Dvāravati-nāthā Poysaḥ dvīpi-lāñchhanā
 jātās Śasapurē tēshu Vinayāditya-bhūpatīḥ ||
 sa śrī-vṛddhikaraṇ jagaj-jana-hitaṇ kṛtvā dharatī pāḥayan |
 śvēta-chhūtra-sahasrapatra-kamālē Lakshmiṇ chiraṇ vāsayan |
 dōrddandē ripu-khaṇḍanaika-chaturē vira-śriyaṇ nātayan |
 vikshēpākhiḷa-dikshn śikshita-ripus tējah-praśastōdayah ||
 śrīnād-Yādava-vanīśa-maṇḍana-maṇiḥ kshōṇīśa-rakshā-maṇir
 Lakshmi-hāra-maṇiḥ narēśvara-śirah-prōttmāṅga-sūmbhad-maṇiḥ
 jlyān nti-pathēksha-darppana-maṇiḥ lōkaika-chūḍānamaiś
 śrī-Vishṇur vvinayārchchitā gṇya-maṇis sanyaktva-chūḍānamaiḥ ||

kanda ||

ereda manujaṅge sura-bhū-
 miruhaṇ śaraṇ endavaṅge kulīśāgarāṇ
 para-vaniteg Anilatanayaṇ
 dhuradol poṇarddaṅge mṛityu Vinayāditya ||
 balidaḍe maledaḍe Malapara
 taleyoḷ bāḷ-iḍuvau uḍita-bhaya-asa-vasadūṇ
 baliyada maleyada Malepara
 taleyoḷ kaiy iḍuvan oḍane Vinayādityaṇ ||
 ā-Poysaḥ-bhūpaṅge ma-
 hīpāḥa-kumāra-nikara-chūḍāratnaṇ
 śrīpati nija-bhūja-vinaya-
 mahīpati janiyisidan aḍaṇ Eṇyaṅga-nripaṇ ||

vritta ||

anupama-kīrtti mūṇeneya Māruti nālkaṇey ngra-valmiy ayd
 eneya samudram āṇeneya pū-gaṇey ēlaney urbbarēshan eṇt-
 eneya kuḷādrīy ombhataney nḍgha-saṇēta-hasti pa-
 tteneya nidhāna-mūrttiy ene pōlvavar āṇ Eṇyaṅga-dēvana ||
 ari-puradol dhagaddhagil dandhagil embuḍ arāti-bhūmipā-
 ḷara śiradol garilgari garilgaril embuḍa vairi-bhūtaḷē-
 śara karuḷol chimikēlūmi chimēlūmil embuḍa kōpa-vanhi du-
 rddharataram endol alk-uradē kāḍavar āṇ Eṇyaṅga-dēvana ||
 kaṇ ||

ā-negaḷd Eṇga-nripālana

sinnu brihad-vairi-marddanam sakala-dhari-
tri-nathan artthi-janatā-
Bhāmsutam jishnu Vishnuvardhanam esadam ||
ndeyam-geyal odan odan ant
uditōditamāge sakala-rājyabhhyudayam
madavad-ariti-nripālaka-
pada-vidalanam anama Vishnuvardhana-bhūpam¹

vritta ||

kelaram kirtikki beram bidurddn kelaram atyagra-saūgrāmadoļu bāl-
dale-gonḍ akshēpadindam kelara talegalam metti mind ugra-kōpam
malev aty-udvrittarām tottalanūlīdn nija-prāja-simrājamām tōl-
valadūp nishkaytakam māhidam adhika-balam Vishnu Jishnu-pratāpam ||
durbhārāri-dbarādharendra-kulīsam śrī-Vishnu-bhūpālan ārdh
erbbatṭilu seded oḍi pōgi bhayadūnd ā-bandan ī-bandan end
nrbbipālara kange lōkam anitnū tad-rūpam āgirppinam
saribam Vishnunayam jagatt enip idēni pratyaksham āgirdndō ||

vachana ||

svasti samadbigata-pañcha-mahā-śabda mahā-mayalēśvaram Dvārāvatīpnra-
varādhīśvaram Yādava-kulāmbara-dynmanī sanyakta-chūḍāmanī Malaparol-gaṇḍā-
dy-anēka-nānāvālī-samājānkrītamū¹ mattam Chakragoṭṭa Talakāḍu Nilagiri
Kōngu Nāngali Kōlālam Tereyūru Koyatūru Kōngali Uchehaṅgi Taleyūru Pombn-
rehchav Andhāsra Chauka Baleyavattapa yend ivn modalāg Janēka-dnrgga-trayaū.
galan āsramadūp kondu chaṇḍa-pratāpadūp Gangāvāḍi-toubhattaru-sāsiramunan
undige-sādhyam mādi snkhadūp rājam-geyyuttam irddā śrīman-mahā-mayalēśva-
ram Tribhuvana-malla Talakāḍn-gonḍa bhūja-bala Vira-Gaṅga Vishnuvardhana-
Poysala-Dēvara vijaya-rājam uttarōttarābhivirdhī-pravarddhāmānam ā-c handrār-
kka-tāram-barām saluttam ire¹

kam ||

ā negardda Vishnu-nripāna ma-
nō-nayana-priye chālāla-nīlālaki cha-
ndrānane Kāmāna Ratiyalu
tān ege tope sari samāne Śāntala-dēvi¹

vri ||

aggada Mārasūngana manō-nayana-priye Māchikabbeyant
aggada kirtti-vett esevar agra-tanūbhavē Vishnuvardhanaṅ
aggada chitta-vallabhey enalk abhivarnipar āro Lakshmgant
aggalam appa māntanada Śāntala-dēviya puṇya-vriddhiyam ||
dharadoḷ Vishnu-nripālakaṅge vijaya-śrī vakshadoḷ śantatam
paramānandadin ōtu nilva vipula-śrī tējad uddāmyam

vara-dig-bhittiyam eydisal neyvu kirtti-śrīy muntt irupud 1-
dareyol Śāntala-dēviyaṁ neyeyo baṇṇipp-ātau ē-vaiṇṇipam ॥

kaṇṇ ॥

Śāntala-dēviya guṇamaṇi

Śāntala-dēviya samasta-dānōmatiyaṁ

Śāntala-dēviya śīlam a-

chintyaṁ bhuvanaika-dāna-chintāmaṇiyaṁ ॥

va ॥

svasty anavarata-parama-kalyāṇabhyaṇḍaya-śata-sahasra-phala-bhōga-bhāgiṇi
dvitīya-Lakṣmī-samāneyam ॥ sakala-kalāgamānūneyam ॥ abhinava-Rugmīṇī-dēvi-
yam ॥ pati-hita-Satyabhāveyam ॥ vivēkaika-Brihaspatiyam ॥ pratyutpanna-Vācha-
spatiyam ॥ muni-jana-vinēya-jana-vinīteyam ॥ patibratā-prabhāva-prasiddha-Śīte-
yam ॥ sakala-vandī-jana-chintāmaṇiyam ॥ samyakta-chūḍāmaṇiyam ॥ ndvritta-sava-
ti-gaṇḍhavārayeyam ॥ chatus-samaya-samuddhara-karaya-kārayeyam ॥ Manōja-
rāja-vijaya-patākēyam ॥ nija-kulābhyaḍaya-dīpakeyam ॥ gita-vādyā-nṛitya-sātradhā-
reyam ॥ Jina-samaya-samudita-prākāreyam ॥ āhārābhaya-bhāishajya-Śāstra-dāna-
vinōdeyam appa Viṣṇuvarddhana-Poysaḷa-Dēvara piriy-arasi paṭṭa-mahā-dēvi Śā-
ntala-dēvi Saka-varsha śāśira 40 ydeueya Śobhakṛitū-saṇṇivatsarūda Clinitra-suddha-
pāḍiva Brihaspati-vāradāndu śrī-Beḷgolada tṛtthadoḷ Savatigandhavāraṇa-Jinālaya-
maṇi māḍisi dēvatā-pūjega rishi-samudāyakk āhāra-dānakka Kalkaṇi-nāḍa Moṭṭena-
vileyaṁ tamma gurugaḷ śrī-Mōlasaṅghada Dēsiyagapada Pustakagaṇehelhadā
śrīman-Mēghachandra-traividya-dēvara śiṣhyar Prabhāchandra-siddhānta-dēvargge
pāda-prakṣāḷaṇam-māḍi sarbba-bādhā-parihāravāgi biṭṭa datti ॥

vri ॥

priyadind int idan eyde kāva puruṣhargg āyūṁ mahā-śrīyūṁ a-
kkey idan kāyade kāyva pāpige Kurukshētrōrbbiyoḷ Bāvara-
siyoḷ erkkōṭi-munindraraṇ kavileyaṁ vēdāḍhiyaraṁ kondad ond
ayasam sarggum id endu śāridapuv 1-śāḷāksharaṁ santatam ॥

śloka ॥

sva-dattāṁ para-dattāṁ vā yō harēti vasundharāṁ ॥

śhaṣṭīr vvarsha-sahaśrāṇi viśṭāyāṁ jāyatē kṛimih ॥

Elāsanakattava kereyāgi kaṭṭisi Savatigandhalasti-basandige saruṅige dēviyarū
Jinālayakke biṭṭaru ॥ śrīmat-piriy-arasi paṭṭa-mahā-dēvi Śāntala-dēviyarū tāvu mā-
ḍisida Savatigandhavāraṇada basandige śrīmat-Viṣṇuvarddhana-Poysaḷa-Dēvara beḍi-
konḍu Gaṅgasamudrada keḷagaṇa nadu-bayal ayvattu-koḷaga-garḍde tōṭavaṁ śrīmat-
Prabhāchandra-siddhānta-dēvara kālām karebehi dhārā-pūrvvakam māḍi biṭṭa datti
idan alidavaṁ Gaṅgeya tāḍiyoḷe hadineṭṭu-kōṭi-kavileyaṁ konda mahā-pātaka ॥
maṅgaḷa mahā śrī śrī ॥ (On the right side) śrīmat-Prabhāchandra-siddhānta-dēvara
śiṣhyarū Mahēndrakīrtti-dēvarū munūtra-hadimūru kaṇṇichina bolavigeya Śāntala-
dēviya basandige māḍisi koṭṭaru maṅgaḷa mahā ॥ śrī śrī ॥

133 (57).

On the pillar in front of the same basti.

(North face)

samsāra-vana-madhye'smin riṣṭiṣ tadgān jana-drumān
 ālōkyālōkya sad-vrittān ohlīmatti Yama-takshakāḥ ||
 śrī-riṣat-Kṛishṇa-Rājendrana magana magan satya-saucha-dvayāḥ-
 kāraṁ śrī-Gaṅga-Gāṅgēyana magala magan vira-Lakshmi-vilāsa-
 gāraṁ śrī-Rājachūdāmaniy aliyan id ēṁ pempo pēl end alampin
 bhūri-kṣmā-chakramuḥ bannise sale negaldan Ratṭa-Kandarppa-dēvaṁ ||
 para-bhūmiśvara-blukaraṁ kara-niśātōgrāsi-śatru-kshiti-
 śvara-vidhvamsa-param parākrama-guṇātōpaṁ vipakshāvaṁ-
 śvara-paksha-kshaya-kāraṇaṁ raṇa-jayōdyōgaṁ dvishan-mēdini-
 śvara-sambhāra-havirbhujam bhūja-balaṁ śrī-Rājamārttaṇḍana ||
 iriyalk anṁuvar iyal ārar arebar pūṇḍ ivar āraṇum ānt
 iriyalk anṁar ad āva gaṇḍa-guṇam āv-andāryyam end alkaḍ ānt
 iriv anṁuṁ pirid iṣa pemṁum esed opp iḷḍappuv ār bhaṇṇisal
 nerevar bblada chāgaḍ unṇatikeyaṁ śrī-Rājamārttaṇḍana ||
 kiḷḷada jasadke tāne guṇiyāda chalaṁ nered artthig artthamaṁ
 kuḷuva chalaṁ todaḷ-nuḷiyadirppa chalaṁ para-veṇṇol ōt oḷaṁ-
 baḷada chalaṁ śaraṅge vare kāva chalaṁ para-sainyamam perāṅg
 eḷe-guḷad aṭṭi kolva chalaṁ āḷda chalaṁ Chalaḍaṇḱakāraṇa ||
 iru perāḍ ēnan iṁ pogalut iḷḍapud iṣa negaḷte kalpa-bhū-
 miruhadin aggaḷaṁ nuḷi suraḱaḷadind aḱaḷaṁ parākramaṁ
 khara-kara-tējadūṁ bisidu chāgaḷa nanniya biraḍ andan i-
 doret ene baṇṇisal nerevar ār alavaṁ Chalaḍaṇḱakāraṇa ||
 ogasugam allad uḷḷudane pēḷḍapen endum atarkya-vikramaṁ
 turigapatig allad ille gaḷa sanda gabhṛate vīrddhig allad i-
 lle gaḷa jagat-prasiddhig eḷe mahōṇṇati-ve . . ga . . .
 in ellam oḷavān ariveṁ

(East face)

dusthite-lōka-kalpataruṁ eubudū vairi-narēndra-kumbhī-kum-
 bha-sthala-pātana-pravāna-kēsariy embudū kāmīnī-janō-
 ra-sthala-hāraṁ eimbudū mahā-kavi-chitta-sarōruhākari-
 vāsthita-haṁsaṁ eimbudū samasta-maḥi-janam Indra-Rājanam ||
 pusivude takku koṭṭ alip kolvude mantapam anyā-nārig i-
 tiṣuvude chittam tyadude binnapam ārumam eyde kūrttu baṇ-
 chisuvude kalta kalpiy ene matt avaraṁ pesar-gōṇḍad entu pō-
 tiṣuvudo pēḷim igadina rāja-tanūjaroḷ Indra-Rājanam ||
 nikhila-vinamam-narēśvara

mukhābja-nētrōtpalākālōla-kīl-
 mukha-nikaradin esevudu pada-
 nakha-kamajākara-vijāsam ahitara Javana¹
 mannisi pirid tvaṇi toda-
 ḷaṇi nuḍḍiyan toḍardu māṇaṇ aḷarindam id ēṇ
 unnati-vaḍedudo chāgaḍa
 nanniya bhrada negaḷte Chalaḍ-aggaliyā² ||
 śarad-aṇṇita-kiraṇa-ruchiyyiṇ
 charaḥchara-vyāptiyyiṇ jagaj-jana-mūtiyyiṇ
 karam eṣeḍ iḷḍapud ēṇ i-
 śvara-anūrttiye kirtti Kirttinārāyaṇaṇa ||
 nuḍḍivar bīraman oḍu-gaṇḍu seḍevar chāgakkē moyv-āmpar i-
 vaḍe pal-gachchuvār āṇe sōchigāḷem eṇḍ irppar ppāra-śrītyarōḷ
 gaḍaṇṇiṇ nannige biḷuvar nuḍi todaḷ dōsakkē pakkaḍeḍam
 baḍa-gaṇḍar Kali-kāḷaḍōḷ kaligāḷōḷ gaṇḍaṇ-baṇṇiṇ gayḍarē ||

(South face)

śrīge vijayakke viddege
 chāgakk adaṭiṅge jasake pemping initarkk
 āgaram id endu-kaṇḍukad
 āgamadoḷe negaḷguṇ āḷte bīraṇa bīra ||
 oḷagaṇi dakṣhiṇa-sukara-duṣhkaramaṇi poragaṇa sukara-duṣhkaṇa-bhēḍa-
 māṇi
 oḷage vāṇada viṣamaṇaṇ alliya viṣṇu... -duṣhkaramaṇi inn adara po-
 rag a-
 ggaḷikey eṇiṇ ati-viṣamaṇaṇ adar ati-viṣamaṇa-duṣhkaramaṇi cīmba duṣhkar-
 māṇi
 eḷeyōḷ orvvane chārisal ballaṇi nālku-prakarayaṇaṇnaṇ Indra-rajāṇi ||
 chārise nālku-prakaraṇa-
 chāraṇe mūṇṭṭa-mūvatēṇṇi enisadav ā-
 chāraṇegaḷaṇ āraṇaḍiṇ
 chārisugur kōti-teradin Eḷevabedeṇṇuṇi ||
 baḷasuv ēruva suḷiṇ āgaḷv intappa chāraṇa-dōṣhaṇ allade poṭṭava-
 ṭṭaḷege saṇṇa-āge girigeya kōḷ muṭṭi miḷaḷuṇi nēḷaluṇi aṇam iyaḍ int and-
 aḷaviyōḷ bare porag oḷag eḍaḍōḷaṇi baḷaḍōḷaṇi kaḍu-gaḍuṇiṇne barppa
 vaḷayan dappade chārisuv oḷeyam Raṭṭa-Kandarpaṇṇaṇt Avāṇi baḷiṇ
 mēḷasina niliridu girigeyan aḷeḍorgg eṇ-kōlōḷ oḷage poragaṇe mēḷev oḷp
 aḷavaḍe chāriṇa baḷalikey aḷar idu kēvaḷaṇe Kirttinārāyaṇaṇa ||
 girige mēḷasindaṇi kirid akka kāl oḷpu nāl-vaḷar aḷaviḷa kiridum akka
 turagaṇi betṭaḍiṇiṇ pirid akka vaḷayaṇuṇiṇ bhā-vaḷayaḍiṇiṇ attā piridum akka

giriḡe kōl vaḷi vaḷayam int initumam baḡevoṅḡe karam arid int ivaḡol
irade patt-eṇṇu-vaḷayam eḡarisaḡannam bhōḡa-mikkavan allan Indra-

Raḡam ?

kaḡupugaḷ uḡḡavaḷam gaḡa

beḡeṅḡugaḷa beḡe bhaṅḡigaḷa laḡigaḷ id eṃ

kaḡu-jaṇ ene baḡik ayvaram

aḡarḡḡaḡuḷ ene biḡḡam-eḡerum Eḡevabeḡeṅḡam ||

neḡaḡḡa maṅḡaḡa-maḡe tri-maṅḡaḡa yaṃaka-maṅḡaḡam arḡḡha-chaṇḡra-

maḡḡaḡam

baḡeḡoḡ aridappa sarvvaṭōbhḡaḡram uḡḡavaḷam chaḡkra-vyūḡam baḡameḡaḡ-

am

poḡaḡisaḡ takka peḡavu ḡuṣḡkaḡaḡ eḡeḡaṅḡaḡan aṣḡamaḡin eḡeḡoḡ

jaḡaḡoḡ Eḡevabeḡeṅḡan orvvaṇe balla nṭaḡaḡam maṅṭaraṇe '.

(West face)

uḡḡavaḷam eḡeḡar embuḡe

biḡḡam muṃn alli kaḡupinoḷ baḡu-vidḡaḡinḡ

uḡḡavaḷam eḡeḡu muḡiḡum

biḡḡam enaḡ baḡaḡa poḡaḡan Eḡevabeḡeṅḡam ||

eḡakaṃ allade poḡḡaḡaḡ eḡaḡi ḡorekoṇḡe koḷva teḡan allade

neḡeḡe baḡale takkaḡiḡalli biṣuḡalliḡe biṣaḡ aḡiḡeḡ illa

paḡiyaṇaḡiṭṭe muḡiḡalli kaḡupinoḷ muḡiḡaḡi ill illiya biṇṇaḡavan

neḡeḡe kaḡpaḡe biḡara biḡanaṃ ḡiḡeḡaḡ-ābḡaraṇaṇaṃ nōḡi kaḡḡa |

aṣṡvaṇṇuṃ kūḡuvaṇṇuṃ

biṣuvaṇṇuṃ ḡaḡaḡe neḡaḡḡa takkaḡiḡoḷ enṇṭi

aṣaḡeḡu kuṅkaḡeḡuṃ

biṣaṇḡeḡu biḡḡam eḡeḡum Eḡevabeḡeṅḡam ||

eḡaḡaḡ aḡiḡaḡe jiṇṭukaṃ maḡuḡḡuṃ baḡaḡ aṇaṃ aḡiḡaḡe taḡḡaṃ . iṇḡuṃ

teḡaṇaṃ aḡiḡaḡe bhaṅḡamaṇ iḡḡiḡuṃ muḡ-aḡeḡ allade kaṭṭaḡiḡuṃ

muḡiḡe poḡiṣiḡaṇ ureḡaṃ koṇḡu ḡhaḡeḡ eḡe taḡaḡ ḡaḡa yiḡaṇ eniṣaḡe

neḡeḡe kaḡu-jaṇaṇ eniṣaḡke baḡḡkume ḡeḡeḡaḡ-ābḡaraṇaṇaṃ kaḡḡaḡaṇ-
naṃ ||

kaḡḡaḡa kaḡḡaḡa tṃraḡaḡa

kaḡḡaḡa tiṇiḡuḡaḡoḷ alli baṅḡhiṣuṭ eḡeḡum

ḡeḡum ene neḡaḡḡa maḡḡaḡe

ḡeḡuṇe piḡeḡ alli Kiṛṭṭiṇaḡaṇaṇaṃ ?

vaṇaḡḡi-naḡḡō-niḡḡi-pramiṭa-saṅḡḡe Śaḡavaṇiḡāḡa-kaḡḡamaṇ

ueṇeḡiṣe Chitṃaḡḡaṇu paḡivaṛṭṭiṣe Chaitṃa-siṭeṭaḡaṣṡṭaṇi-

ḡiṇa-yuṭa-Bḡamaṇa-vaḡaḡoḷ aṇaḡuḡa-chiṭṭaḡe nōṇṭu taḡḡiḡaḡ:

jaṇa-nuṭan Indra-Raḡaṇ aḡḡiḡamaṇaḡaḡa-maḡā-viḡḡiṭṭiyaṇ ?

134 (58).

On a pillar to the west of Têrina-basti.*

(North face)

..... vora velpadigu d andade pogalis em-
 bene giya ... disina .. lado .. nu .. me .. gadena .. bba .. te sn .. podisu
 veltoy uri .. biqi nagisuguv emba .. vapeda .. kkeye Māvana-gandha-hastiy-
 am ||

adiraḍ idircheli nind ari n ene pāyisi tanna iniydamuṃ
 kudureya yemb ivuṃ berasi bilvadu mēy idire .. d eddu kaḷ-
 gudi-goḷe tāne

(East face)

sādhisi pōga n irade diba
 berita n taliya ḷdari .. laya ḷd ant ava stri
 pena kela vōlagadoḷ tāye unatā ya viṭṭan eve ..

alipi ya vḍal u-
 chchaliḍu niḷāḍlipam besasid ēr-bbesanam kusid iruṃne kēḷdu baḷ-
 v alipanau avyavasthitauau or-bbesak alkuva jōḷa-gaḷḷaram
 paḷiy eḍey illaḍ olp aleynt irppudu Māvana-gandha-hastiyam ||
 para-baḷav eyḍi kayḍuv eḍey-āḍuva tāṇadoḷ alli bīranam
 para-vadhuv aṭṭelātar eḍey-āḍuva tāṇadoḷ alli sauchanam
 parikisi sandar illa peḇar orbbaruv ennal id aṇuṃ saucham em-
 bar adar oḷa

(South face)

..... vāge di-
 tṭigara na .. vadam dorege varkkume Māvana-gandha-hastiyam ||
 eḍaneyā nāyakar kkudidu tāguṃe .. māḷya vakkad oḍḍu puṇ-
 baḍuvuvuv ḷḍu sandu savakaṭṭ alid allige nūṭki bīram u-
 chchaliṇinam āme taḷt iḇidu geḷdev arāṭiyan endu poḇchhari-
 nuḍiv aḷi-gaḍḍaram naguvud oṭṭaḷi Māvana-gandha-hastiyam
 aṇuṃmoḷe Rājachōḍa-
 māṇi mārggeḍe-mallau tye geḷv eḷepada bi-
 unana

(West face)

vana-gandha-hasti kavi-jana-
vinutam mone mutte gaṇḍan āhava-saṇḍa |
bare Chitrabhānu-saṇḍa-
tsaram adhikāśhāḍa-bahula-dasami-dinado |
guru-charaṇa-mūlādo | subha-
paripānādo Piṭṭan Indralōkakk ogadam ||

135.

On the first pillar to the left of the same basti.

(North face.)

svasti

śrīmat-parama-gambhīra-syādvādāmōgha-lāñchhanam
jyāt trailōkya-nātibasya śāsanaṃ Jina-śāsanaṃ ||

(Stops here.)

136.

At the same basti, on a broken stone built into the pial of the navaraṅga.

ta ti Kaḷbappinalli || Malada Kumāraṇandi-bhaṭārara sisbittiyar
Sāyibbe-kantiyara vappidiga |

(On the side of the same stone.)

viḷa sa sarvva

137.

On the upper portion of the north face of the car in front of the same basti.

bhadraṃ bhūyāj-Jinēndraṇām śāsanāyāgha-nāśinā
ku-tīrttha-dhṛvānta-saṅghāta-prabhinna-ghana-bhāṇavā ||

Saka-varshaṃ sāyiradiṃ

prakāṣam enal mūvat-ombhatum naḍeyutiralu

sukaram ene Hēmaḷambiyol

akṇaṅkada Jēshṭha-suddha-Guru-tēraṣiyolu ||

vri ||

dharaṇi-pūḷakanappa Poysaḷana rāja-śrēśṭhigaḷ tammut-ir-

bbar enal Poysaḷa-seṭṭiyum guṇa-gaṇāmbhōrāsiy emb ondu su-

ndara-gambhīrāda Nēmi-se[ṭṭi]yum iva śrī-Jaina-dharmmakke tēy-

garegaḷ tām ene sanda pemp asadaḷam parvittu bhū.bhāgaḍol ||

ka ||

amaḷa-yaṣar amaḷa-guṇa-gaṇar

a-maḷina-Jina-śāsana-pradīpakar ene pemp

amarāḍire Poysaḷa-seṭṭiyum

Ina.

amēya-guṇi Nēmi-setṭhiyūṇ sukhadin iralu ||
 avara jananiyar enalk i-
 bhuvanataḷam pogale Māchikabbeyum udyad-
 vividha-guṇi Śāntikabbeyum
 avarggaḷu Jina-jananiyannar urbitaḷadoḷ ||

(On the upper portion of the west face of the same car.)

Jina-grihamam manō-mudade māḍisi Mandaramam vinirumisird
 anupama-Bhānukirtti-muni-sē . . . divya-padābja-mūḷadoḷ i-
 manam osed irvvaruṇ parama-diksheyan oppire tāḷididar j jagaj-
 jana-tati kirttisalke Maru-dēviyu [m im] bine Śāntikabbeyuṇ ||
 śri-Mūlasaṅgadoḷ matt
 ā-mahimōnnatara enippa Dēsigagaṇadoḷu
 tāṇ irvvarum akriḷa-guṇō-
 ddāmeyar ene negarḍdar intu nōntaruṇi olaṛē ||
 Jina-patige pūjeyam sau-
 muni-patigaḷug anna-dānamam bhaktiyoḷ in-
 bine Poysaḷa-setṭhiyūṇ ol-
 pina kaṇṇi ene Nēmi-setṭhiyūṇ māḍisidar ||

138 (60).

On the first viragal near Bāhubali-basti.

śṛig āśrayar ene tōjakk
 āgarar ene negaḷda Gaṅgavajrana leṅka
 bBōgāyechan embar avaroḷ
 Bōgeya mārppaḍeg oraṇṭan aṇuṇa baṇṭa ||

Rakkasamapiya Kōṇeya-Gaṅgana kilegadoḷ tanna sāvaṇ nīchayasi kāḷega kiḍē
 Rakkasamapiya kālpi tanna balamūṇ mārbbalamūṇ tannane pogale i
 oḍane kālaga bayisida ghōlayilar ppara-piṅge mārbbalam
 biḍe kaḍi-kayda nūṅki kiḍe tanna balam pera-bāgadalli band
 aḷi-geḍad ande vajiyole pāyisi mūḷam ellamaṇ paḍal-
 vāḍisi pogalṭeyam paḍedu nāntudu Bōyigan ant ā-nichohaṭa ||
 adiri . . Jika vaddegana Kōṇeya-Gaṅgana mottam ellamaṇ
 beḍuvvinam teraḷchi palaruṇ tuḷilāḷaḷan ikki tanna bi-
 ruda . . lud ēḷgeyam para-bataṇ pogalāḷ baḍikam . . mūgi biḷ
 adaṭin aḷurkkeyam meredn sāvadu Bōyiganant ilāgradoḷ ||
 muṭṭa saralgaḷ ind idaka yim kiḍi-keydu beḍirol
 iṭṭa nisānta-hētugaḷin ādam ugarbbisi baṭṭu biḷavoḷ
 iṭṭane nondu biḷv eḍeye goḍn viṇṇa mā . . laṇ
 muṭṭalūṇ ittar illa gaḷa Bōyiganam Divijendra-kānteyā . .

139 (61).

On the second viragal at the same place.

Śrī-yuvatige nija-vijaya-
 śrī-yuvatiye savatīy enise rapa-mūrka-nṛpā-
 mṇāyadoḥ āyada mey-gali
 Bāyikan eimba negaḥteyap prakatīsidan !
 śrī-dayitana Bāyikana ma-
 nō-dayitege jabhadoḥ eseda Jābāyago tām
 ādar tanayar pēḷaḷ
 Mādavarap Dōyilamman embar pesariṇ
 avar oḍa-vuṭṭidoḥ arivina
 tavar ene dharmad adaguntiy ene negaḷdal bhū-
 bhuvanakke Sāvīyabbigam
 Avanijegani dorey enalke peṇḍirun oḷarē
 Dhōrana tanayap vibudhō-
 dārap dhareg eseda lōka-viḍyādharanant
 ā-ranapige patiy ene perar
 āruman ā-satiya pempinoḥ pōlipudē
 śrāvaka-dharmmadōḥ dorey enal perar ill eno sauda Rēvatī-
 śrāvaki tāne sajjanikeyoḥ Jauakātinaḥ tāne rūpinoḥ
 Dēvaki tāne pempinoḥ Arundhati tāne Jinēndra-bhakti-sa-
 bhārade Sāvīyabbe Jina-śāsana-dēvate tāne kāpīrē

Udayavidyādharan appa Sāvīyabendra

(On the top of the same stone.)

... riysisidadi mā mā da jana nḍe mūpa
 radi i pa mu yani na pa nuḍid agid andarāgi
 pasiyān ivag āu āden edalli munol kadi yali viḷd avarana janani Sāvīyabbe kaṇḍa
 ḍidarade keyyāra ji māḷagrada kaṇḍa linetun ade nuḍiy ide drāgi
 nuḍidu nuva gadaḷ Bagiyarullī sattaḷ vetta yabbe sāyalendu peṇḍatiye
 vottannaḷ ogaḷe palarup toḷagida rāyada chala masala baḷagi gandin i-ppaṇḍa-
 tiyin

140 (50).

On a pillar of the first maṇḍapa by the side of Gandharāya-basti.

(East face.)

bhadrup bhūyāj Jinēndrapūṇi śāsanāyāgha-nāśinē
 ku-tīrttha-dhivānta-saṅghāta-prabhinnā-ghana-bhūnavā

śrīman-Nābhēya-nāthādy-amaḷa-Jina-varāntika-saudhōru-vārddhiḥ |
 pradhvastāgha-pramēya-prachaya-vishaya-kaivalya-bōdhōru-vēdiḥ |
 śasta-syātākāra-mudrā-śabalita-janātānanda-nādōru-ghōṣhaḥ |
 sthēyād āchandra-tāraṃ parama-sukha-ṃabhā-vīrya-vichī-nikāyaḥ ||
 śrīman-munīndrōttama-ratna-varggāḥ
 śrī-Gautamādyāḥ prabhaviṣṇavas tē
 tat-rūmbudhau sapta-maharddhi-yuktās
 tat-santatau Nandiganē babhūva ||
 śrī-Padmanandīty anavādyā-nāmā
 hy āchāryya-śābdōttara-Koṇḍakundaḥ
 dvitīyam āsīd abhidhānam ūdyach-
 charitra-saṃjāta-su-chāraṇarddhiḥ ||
 abhūd Uṇāsavāti-munīśvarō'sāv
 āchāryya-śābdōttara-Griddhapiñchhaḥ |
 tad-anvayē tat-saḍṛiśō'sti nānyas
 tātkālikāsēsha-padārthha-vēdī ||
 śrī-Griddhapiñchha-munipasya Balākapiñchhaḥ |
 śiṣhyō'janishṭha bhuvana-traya-vartti-kīrttiḥ |
 chāritra-chañchur akhilāvanipāḷa-maṇi-
 māḷa-śīlīnukha-vīrājita-pāda-padmaḥ ||
 tach-chhishyō Gūṇanandī-paṇḍita-yatīś chāritra-chakrēśvaraḥ |
 tarka-vyākaraṇādi-śāstra-nipuṇas sāhitya-vidyāpatīḥ
 mīthya-vādi-madāndha-sindhura-ghaṭa-saṅghaṭṭa-kaṇṭhīravō .
 bhavyāmbhōja-divākaro vijayatām Kaudarppa-darppapāhaḥ ||
 tach-chhishyās tri-śatā vivēka-nidhayaś śāstrābdhi-pāraṅgatās
 tēśhūtkrishṭatamā dvi-saptatī-mitālī siddhānta-śāstrārthhaka-
 vyākhyānē paṭavō vichitra-charitās tēśhu prasiddhō munīḥ |
 nānānāna-naya-praṇāṇa-nipuṇō Dēvēndra-saiddhāntikāḥ ||
 aḷani mahīpa-chōḍā-ratna-rārājītāṅghrīr
 vvijita-Makarakētūddanḍa-dōr-ddanḍa-garvvaḥ |
 ku-naya-nikara-bhōdhrāntika-dambhōji-danḍaḥ |
 sa jayatu vibudhēndrō Bhārati-bhāḷa-paṭṭalī ||
 tach-chhishīyālī Kaḷadhautanandī-munipas saiddhānta-chakrēśvaraḥ |
 pāraṅvara-parita-dhāriṇi-kuḷa-vyāptōrṇ-kīrttiśvaraḥ |
 pañchākshōnnada-kumbhī-kumbha-daḷana-prōṇna [kta-mu] ktāphala-
 prapṇu-prāñchita-kēsari budha-nutō vāk-kāmīnt-vallabhaḥ ||
 tat-putrakō Mahēndrādi-kīrttir ī Madana-Śāntikarāḥ |
 yasya Vāgdēvatāśaktā śrautīm māḷam ayānyajāt ||

tach-ehhishyó Virāṇandī kavi-gaṇaka-mahā-vādi-vāgmitva-yuktó
 yasya śrī-Nāka-sindhu-Tridaśapati-gajākēśa-saṅkēśa-kīrttiḥ !
 gūyanty uchhair dḍig-antē tridaśa-yavatayaḥ priti-rāgānubandhāt !
 sō'yam jīyāt pramāda-prakara-mahidharābhīta-dambhōḷi-dandah ||
 śrī-Gollāchāryya-nāma samajani munipa [ś] śuddha-ratna-trayātmā
 Siddhātma-ārttha-sārttha-prakaśana-paṭu-siddhānta-śāstraābdhi-vichī-
 saṅghāta-kshōḷitāhaḥ pramāda-māda-kālāḍha-buddhi-prabhāvaḥ !
 jīyād bhūpāla-mauli-dyumanī-vidalitāṅghry-abja-lakshmi-vilāsaḥ ||
 Virāṇandī-vibudhēndra-sautatan nōtna-Chandila-narēndra-vapśa-chū-
 ḍānapih prathita-Golla-dēśa-bhūpālakah kim api kāraṇēna sah ||
 śrīmat-Traikālya-yōgi samajani mahikā kāya-lagnā tantram
 yasyābhūd vṛiddhi-dhārā nisāta-śara-gaṇā grishma-mārttaṇḍa-himban
 chakraṇ sad-vṛitta-chāpākāṣita-yati-varasyāgha-śatrūn vijētum
 Gollāchāryyasya śishyas sa jayatu bhuvanē bhavya-sat-kairavēnduh ||

Gaṇgaṇana likhita ||

(South face.)

tapas-sāmarththyatō yasya chhātrō'bhūd brahma-rākshasah !
 yasya suarāna-mātrēna muṣṇanti cha mahā-grabhāḥ ||
 prājyājyātūṃ gataṃ lōkē karañjasya hi tailakam !
 tapas-sāmarththyatas tasya tapaḥ kiṃ varṇuītum kshamaṃ ||
 Traikālya-yōgi-yatipāgra-viśēya-ratnas
 sidhānta-vārdhhi-parivarārdhana-pārṇa-chandraḥ !
 dig-nāga-kumbha-likhitōjvala-kīrtti-kāntō
 jīyād asāv Abhayanandi-munir jīgatyām ||
 yēnāśēsha-parishahādi-ripavas samyag jītāḥ prōddhatāḥ !
 yēnāptā dāśa-lakṣaṇōttama-mahā-dhārmakhyā-kalpa-drumāḥ !
 yēnāśēsha-bhāvōpatāpa-hananaṃ svadhyātma-sampṛedanam
 prāptam syād Abhayādi-nandi-munipas sō'yam kṛitārtthō bhuvi ||
 tach-ehhishyas sakalāgamārttha-nipuṇō lōkajñātā-samyutas
 sach-chāritra-vichitra-chārṇ-charitas saujanya-kandāṅkuraḥ !
 mithyātvābja-vana-pratāpa-hananaḥ śrī-Sōma-dēva-prahur
 jīyāt sat-Sakalēndu-nāma-munipah kāmācari-pāvakah ||
 api cha Sakala-chandrō viśva-viśvambharēśa-
 pranuta-pada-payōjah kunda-hārēndu-rōchis-
 tridaśa-gaja-su-vajra-vyōma-sindhu-prakāśa-
 pratima-viśada-kīrttir vVāg-vadhū-karṇapūrah ||
 śishyas tasya dṛiḍha-vrataś sama-nidhis sat-sanyamāmbhōmidhiḥ !
 śīlānām vipulālayas saṇitibhir yuyktis tri-gupti-śritah !
 nānā-sad-guṇa-ratna-rōhaya-giriḥ prōdyat-tapō-janma-bhōḥ !

prakhyātō bhūvi Mēghachandra-munipāś traividya-chakrādhipaḥ ||
 śrī-bhōpā[ka]-manjī-lālita-padaś samjñāna-Lakṣmī-patiś
 chārītrōtkara-vāhanaś śita-yaśaś-sulhrātapatrāñchitaḥ |
 trailōkyādbhūta-Manmathārī-vijaynś sad-dharmma-chakrādhipaḥ
 prithvi-saṁstava-tūryya-ghōṣhā-ninadaś traividya-chakrēśvaraḥ ||
 śābdaughasya śirōmaṇiḥ pravīṇasat-tarkkañña-choḍḍāmaṇiḥ
 saiddhāntēśhu śirōmaṇiḥ praśamavad-brātasya choḍḍāmaṇiḥ |
 prōdyat-saṁyamaṇiḥ śirōmaṇiḥ udāñchad-bhavya-rakṣhā-maṇiḥ |
 jlyāt sannūta-Mēghachandra-munipāś traividya-choḍḍāmaṇiḥ ||
 traividyōttama-Mēghachandra-yamīnaḥ patyur nūnamāsi priyā
 Vāgdēvi disambhavitthā-hrīdayā tad-vaśya-larṇmūrtthini
 kīrttir vvarīdhi-dik-kuḷāchala-kuḷa-svādātma[. .] prashṭum apy
 anvēṣṭum maṇi-mūtra-tantra-nichayaṁ sū sambhīramā bhrāmyati ||
 tarkka-nyāya-su-vajra-vēdir amālārhat-sūkti-tan-mauktikaḥ |
 śabda-grantha-viśuddha-śāṅkha-kāṇṭhaśyādāda-sad-vīdrūnaḥ ||
 vyākhyānōrjjita-ghōṣhayaḥ pra-vipulā-prajñōdgha-vicīḥ-chayō
 jlyād viśruta-Mēghachandra-munipāś traividya-ratnākaraḥ ||
 śrī-Mūlasaṅgha-kṛita-Pustakagacchīha-Dēśi-
 yōdyad-guṇādhipa-sutārkkika-chakravartī
 saiddhāntikēśvara-śikṣāmaṇi-Mēghachandras |
 traividya-dēva iti sad-vibudhā stuvanti ||
 siddhāntē Jina-Virasēna-saḍṛiṣaḥ śāśyābja-bhā-bhāṣkaraḥ
 śhaṭ-tarkkēśhv Akalāṅka-dēva-vibudhas sākṣhād ayaṁ bhūtaḥ |
 sarvva-vyākaraṇē vipaśchīd-adhipaḥ śrī-Pūjyapādaś svayam
 traividyōttama-Mēghachandra-munipō vādībha-pañchānaḥ ||
 likhita-manōhara para-nārī-sahōdaranappa Gaṅgaṇana likhita ||
 (West face.)

Rudrāntēśasya-kaṇṭham dhavaḷayati hima-jyōti[śhō] jātam aṅkam
 pitaṁ sauvarṇna-sailaṁ śiśu-dinapa-tanaṁ Rāhu-dēham nitāntam
 Śrī-kāntā-vallabhāṅgaṁ Kamalabhava-vapur m-Mēghachandra-bratindra-
 traividyaśākhiḥ [śā]-valaya-nīlaya-sat-kīrtti-chandrātapō'sau ||
 māvatt-āraṁ guṇadiṁ
 Bhāvajanam kṛtī peṭṭav-eḷedar vṛishadiṁ
 bhāvipade Mēghachandra-
 traividyar ad ento śānta-rasanaṁ taḷedar ||
 muni-nātham dāśa-dharmmadhārī dṛiḍha-śhaṭ-triṇśad-guṇam divya-bā-
 ṇa-nidhānam ninag ikṣhu chāpam alint jyā-sātram ēr onde pū-
 vina bāṇaṅga[ḥ] [u] m ayde hīnan adhikaṅg ākṣhēpamaṁ mālpud ā-
 a nayan Darppaka Mēghachandra-muniyol māṇ nīnna dōr-dḍarppamaṁ ||

śravaṇīyaṃ śabda-vidyā-paripatī māhanīyaṃ mahā-tarkka-vidyā-
 pravaṇatvaṃ ślāghantiyaṃ Jina-nigadita-saṃsuddha-siddhānta-vidyā-
 pravaya-prāṅgalbhyaṃ end end upachita-puṭakam kīrttisal kīrttu vidvan-
 nīvaḥaṃ traividya-nāma-pravidītan esedaṃ Mēghachandra-bratīndraṃ ॥
 kṣhameg īgaḷ jāuvanaṃ tividnd atula-tapaś-śrīge lāvaṇyaṃ īgaḷ
 sama-sand irddattu tanniṃ śruta-vadhug adhika-praudhīy āyt īgaḷ end and-
 c mahā-vikhyātīyaṃ tālādan amala-charitrōttamaṃ bhavya-chētō-
 ranapaṃ traividya-vidyōdita-vīsada-yaśaṃ Mēghachandra-bratīndraṃ ॥
 ide haṃst-brīndam īṭṭal hagedapudū chakōrti-chayaṃ chañchuvīndam
 kadukaḷ sārāḍappud īśaṃ jeḍeyolḡ irisal end irddapaṃ sejjeg ēṇal
 padedappaṃ Kṛṣṇaṃ emhaṇt esedu bisa-lasat-kandaḷ-kanda-kāntaṃ
 pudīdatt 1-Mēghachandra-bratī-tīlaka-jagad-vartti-kīrtti-prakāśaṃ ॥
 pōjita-vidagḍha-ribudha-sa-
 mājaṃ traividya-Mēghachandra-bratī rā-
 rājisidaṃ vinamita-muni-
 rājaṃ Vṛṣabhagaṇa-bha-gaṇa-tārā-rājaṃ ॥
 stabdhātmaran Atanu-śara-
 kṣhubdharan ē-vogaḷve pogale Jina-śāsana-du-
 gḍhābḍhi-sudhāpṣuṇan akhīḷa-ka-
 kud-dhavaḷīma-kīrtti-Mēghachandra-bratīyaṃ ॥

tat-sadharmanā ॥

śrī-Bāḷachandra-muni-rāja-pavitra-putraḷ
 prōdripta-vādi-jana-māna-latā-lavitraḷ ॥
 jīyād ayaṃ jīta-Manōja-bhūja-pratāpaḷ
 syād vāda-sūkti-śubhagaḷ Śubhakīrtti-dēvaḷ ॥
 kiṃ vāpasmrīti-vismṛitaḷ kiṃ pbaṇi-grastaḷ kiṃ ugra-graha-
 vyagrō'smin sravad-aśru-gadgada-vachō-mānānanam dṛīṣyatē
 taj jānē Śubhakīrtti-dēva-vidushā vidveshi-bhāshā-visha-
 jvāḷā-jāṅgulikēna jīhmita-matir vrāḍi varākas svayaṃ ॥
 ghana-darppōnnaddha-Banddha-kṣhitidhara-paviḷ 1 bandan 1 bandan 1 ban-
 dane san-nayyāyikōdyat-timira-tarāpiḷ 1 bandan 1 bandan 1 ban-
 dane san-māmāpsakōdyat-kari-karipuḷ yī bandan 1 bandan 1 ban-
 dane pō pō vādi pōg end ulīvaḍu Śubhakīrttidhā-kīrtti-praghōshaṃ ॥
 vitathōktiḷ alt Ajaṃ Paṣu-
 pati Sārāgiḷ enippa mūvaruḷ Śubhakīrtti-
 vrati-sannidhiyol nānō-
 chita-charitare todarīḍaḷ itan-vādigaḷ aḷave ॥
 siṅgada saramaṃ kēḷda ma-
 taṅgaḷadant aḷuki baḷukaḷ allade sabheyoḷ

poṅgi Śubhaktīrtti-munipaṇḍit
 ēn gaḷa nuḍiyalke vādigaḷg eṇṭ-eḷḍeyē ||
 pō sālvaḍu vādi vṛithā-
 yāsaṃ vibudhōpahāsaṃ annamanōpa-
 nyāsaṃ ninn i-tōthō
 vāsaṃ sandapude vādi-vajrāṅkuṣaṇḍ ||

Gaṅgaṇnana likhita || Sevaṇṇ-ballara-dēva rūvāri-Rāmōjana maga Dāsōja kaṇḍ-
 arisida ||

(North face.)

traividya-yōgīśvara-Mēghachandra-
 syābhūt Prabhāchandra-munis su-śiṣyaḥ
 śumbhad-vratāmbhōnidhi-pūrṇa-chandrō
 nirdhṛta-daṇḍa-tritayō viśalyaḥ ||
 traividyōttama-Mēghachandra-su-tapaḥ-ptyāśha-vārāśijaḥ
 sampūrṇākshaya-vṛitta-nirmala-tanuḥ pushyaḍ-budhānandanah
 trailōkya-prasaraḍ-yaśaḥ-suohi-ruohiḥ yar prārthita-pōśbāgamah
 siddhāntāmbudbi-varddhanō vijayatē'pūrvva-Prabhāchandramā ||
 samsārāmbhōdhi-madhyōttaraṇa-karaṇa-yāna-ratna-trayēśaḥ |
 samyag-Jaināgamārthānrita-viṇaḥ-matīḥ śrī-Prabhāchandra-yōgi ||
 sakaḷa-jana-vinātaṃ chāru-bōdha-Tripētram
 sukara-kavi-nivāsaṃ Bhārati-nṛitya-raṅgaṃ
 prakāṣita-nija-kīrttiṃ divya-kāntā-Manōjam
 sakaḷa-guṇa-gaṇēndraṃ śrī-Prabhāchandra-dēvaṃ ||

tat-saḍharṇamar ||

gaṇadhararaṃ śrutadoḷ chā-
 raṇa-rishayaraṇa amaḷa-charitadoḷ yōgi-janā-
 graṇig eṇey ennade mikkarana
 eṇey enibude Viraṇandi-saiddhāntikaroḷ ||
 Hari-Hara-Hiraṇyagarbbharaṇa
 uravaṇiyim gelda Kāmānaṃ dīpta-tapō-
 bharadind uripidar ene bi-
 ttarisadar ār vViraṇandi-saiddhāntikaraṃ ||
 yan-mūrttiḥ j jagatām janasya nayanē karppūra-pūrayatē
 yat-kīrttiḥ kakubhām śriyaḥ kacha-bharē malla-latāntāyatō
 jējyād bluvi Viraṇandi-munipō rāddhānta-chakrādhipaḥ ||
 vaidagḍha-śrī-vadhūti-pati-ratna-guṇāṇkṛitir mMēghachandra-
 traividyaśyātmanajātō Madana-mahibhṛitō bhēdane vajra-pātah
 saiddhānta-vyūha-chāḍāmaṇir anupala-chintāmaṇir bbb-janānām
 jō'bhūt saujanya-rundra-śriyam avati mahō Viraṇandi-munīndraḥ ||

śrī-Prabhāchandra-siddhānta-dēvara guḍḍi Viṣṇuvarddhana-bhujabaḷa-Vira-
aṅga- Biṭṭi-Dēvana hiriya-arasi paṭṭa-mahā-dēvi

Śāntala-dēviya sad-guṇa-
vantege saubhāgya-bhāgyavatige Vachāś-śrī-
kāntēyum Achyuta [. . . .]
kānteyum eṇey allad ulida satiyar doreyē ॥

Śāntala-dēviya tāyi
dānam an anūnamam kaḷ
kēnārtthi yeṇḍu koṭṭu Jinanam manadoḷ
dhyānisuta [u] muḍipidaḷ inn
ēn embudo Māchikabbey ond nnnatiyam ॥

Saka-varshaṃ 1068 neya Krōdhana-saṃvatsarad Āsvayja-suddha-daśami Bri-
ba-vāradandu Dhanu-lagnada pūrvvāhnad āru-ghaḷigeyapp āgaḷ śrī-Mūlasaṅghada
Koṇḍakundānvayada Dēśigagayada Pustakagachchhada śrī-Mēghachandra-traivi-
dya-dēvara hiriya-śishyar appa śrī-Prabhāchandra-siddhānta-dēvaru Svarggastar-
ādaru ॥

141 (51).

At the same place, on the first pillar in the second maṇḍapa.

śrīmat-parama-gambhīra-syūdvādāmōgha-lāñchhanam
jyāt trailōkya-nāthasya śāsanam Jina-śāsanam ॥
sakala-jana-vinūtam chāru-bōdha-Trinētram ॥
sukara-kavi-nivāsam Bhūratī-nṛitya-raṅgam ॥
prakaṣṭa-nija-kīrttir ddivya-kāntā-Manōjam
sakala-guṇa-gaṇēndram śrī-Prabhāchandra-dēva ॥

avara guḍḍan cutappan eudācē ॥ svasti samasta-bhuvana-jana-vandyanāna-
bhagavad-Arhat-sarabhi-gandhī-gandhōdaka-kaṇa-vyakta-muktāvati-kṛitōttama-
hamsa ॥ sujana-manah-kamalini-rājahamsa ॥ mahā-prachanda-daṇḍanāyaka ॥ śatru-
bhaya-dāyaka ॥ pati-hita-prakāraṇ ॥ ēkāṅga-vīra ॥ saṅgrāma-Rāma ॥ sāhasa-Bhīma ॥
muni-jana-vinēya-jana-budha-jana-manas-sarōvara-rājahamsan ॥ anūna-dānābhina-
va-Śrēyaṃsa ॥ Jina-matānuprēkshā-vichakshana ॥ kṛita-dharmuna-rakshana ॥ dayā-
rasa-bharita-bhṛīṅgāra ॥ Jina-vachana-chandrikā-chakōrammu appa śrīmatu-Baladē-
va-daṇḍanāyakan ene negarda ॥

palamu mununa puṇyad ond odavinim bhōgyakke pakk ūḍodam
chaladim tējadin olpinu gmadin ād andāryadim dhairyadim
lalanā-chitta-harōpachāra-vidhuyim gāmbhīryadim sauryadim
Baladēvaṅge samānam appar oḷarē matt anyā-daṇḍādhipam ॥
Baladēva-daṇḍanāyakan

alaṅghya-bhuja-bāḷa-parākramaṃ Manu-charitaṃ
 jalaṇidhi-vēshṭita-dhātri-
 taḷadoḷu saman āro mantri-chūḍāmaṇiyolu ||
 ā-mahānubhāvan arddhāṅga-Lakshmiy entappaḷ endāḍe ||
 sati-rūpaṃ altu nōrppaḍe
 kshitiyol saubhāgyavatiyan unnata-matiyaṃ
 pati-hiteyaṃ guṇavatiyaṃ
 satataṃ kīrttipudu Bāchikabbeyaṃ bhuvana-janaṃ ||
 avargge su-putrar ppuṭṭidar
 avanitaḷaṃ pogale Rāma-Lakshmiḍhararant
 ayaṛ irvvar gguṇa-guṇaḍiṇ
 ravi-tējar nNāga-dēvanuṃ Siṅgaṇanuṃ ||

(West face.)

avaroḷage ||

dorey āṛ i-bhuvanaṅgaḷolu diṭake kēlu samyaktvadoḷu satyadoḷu
 parama-śṛi-Jina-pūjeyolu vinayadoḷu saujanyaḍolu pempinoḷu
 paramōtsāhade māṛppa dānad eḍeyolu saucha-bratāchāradoḷu
 nirutaṃ nōrppaḍe Nāgaḍēvane valaṃ dhanyaṃ peṇar dḍbanyarō ||
 ant enipa Nāgaḍēvana
 kānte manō-ramaṇa-sakaḷa-guṇa-guṇe dharapī-
 kāntegav adhikaṃ nōrppaḍe
 Kontiya dorey enisi Nāgiyakkam negaḍaḷu ||
 ant avar irvvara tanayaṃ
 santatam akhijōrvviyoḷage jasar eṣevinegaṃ
 chintita-vastuvan tyalu
 chintāmaṇi Kāmadhenuv enipaṃ Ballaṃ ||
 ent entu nōrppaḍaṃ guṇa-
 vantaṃ kali suchi dayāparaṃ satyavidam
 bhrānt ēn enutaṃ budhar a-
 śrāntaṃ kīrttipudu dhātriyoḷu Ballaṇanaṃ ||
 ātan anujāto bhuvana-
 khyātiya neṇe tāḷḍi dāna-guṇaḍ unnatiyṇ ||
 Sitā-dēvigav adhikaṃ
 bhūtaḷadoḷag Ēchiyakkan enc mechchadar āru ||

vaṛ

ā-jagaj-jananiy oḍa-vuṭṭidaṃ ||
 bhāvisi pañcha-padaṅgaḷan
 ōvade paṛiḍ ikki mōḷa-pāsada toḍaraṃ

dēva-guru-sannidhānadal

ā-vibhu Baladēvan amara-gatiyaṃ paḍedaṃ ||

Saka-varshaṃ 1041 neya Siddhārttha-saṃvatsarada Mārggaśira-suddha-pāḍiva
Sōma-vāradandu Mōringereya tīrtthadalu sanyasana-vidhiyīm muḍipida || ātana
janani Nāgiyakkanu! Ēchiyakkanu parōksha-vinayakke Kabbappa-nāḍo! ommālige-
ya haḷalu-paṭṭasāleya māḍisi tamma guruga! Prabhāchandra-siddhānta-dēvara
kālaṃ karechi dhārā-pūrvvakam māḍi koṭṭaru Āreyakereyumaṃ ā-kereya mūḍaṇa-
deseyalu khaṇḍuga beddale ||

142 (52).

At the same place, on the second pillar.

(East face.)

śrīnat-parama-gambhīra-syādvādānūgha-lāñcbbhana ||

jīyāt trailōkyā-nātbasya śāsanam Jina-śāsanam ||

svasty anavarata-prabaḷa-ripu-baḷa-visba-samarāvani-mahā-mahāri-sambāra-ka-
raṇa-kāraṇa prachauḍa-daṇḍanāyaka-anukha-darppaṇa karṇajapa-kubbrit-kulīṣa
Jina-dharmma-harimūya-ināṇikyā-kāśa maḷaya-ja-miḷita-kāsmīra-kāḷāgaru-dhūpa-
dhūma-dbyāmaḷikṛita-Jinārchchanāgāra! nirvvikāra! Madana-manō-harākāra! Jina-
gandhōdaka-pavitrikṛitōttamāṅga! vīra-Lakṣmī-bhujāṅga! āhārābhaya-bhaisha-
jya-śāstra-dāna-vinōda! Jina-dharmma-kathā-katbana-pramōdanuṃ appa śrīmatu-
Baladēva-daṇḍanāyakan ene negaḍam ||

sthīranē hāpp Anarādriyindav adhikam gambhīranē bāppu sā-
garadind aggaḷam entu dāniye surōrvvijakke māraṇḍaḷam
Surarājaṅga eṇe yendu kīrttipudu kay-kōṇḍ akkarim sautataṃ ||
dharey ellaṃ Baladēv-amātyanaṃ iḷā-lōkaika-vikhyātanaṃ ||

Baladēva-daṇḍanāyakan
alaṅghya-bhūja-baḷa-parākramaṃ Manu-charitaṃ
jalauḍhi-vēṣṭita-dhātī-
taḷadoḷu saṃan āro mantri-chōḍāmaṇiyōḷu ||
palaruṃ munnina puṇyad ond odaviniṃ bhāgyakke pakk ādōdam
chaladiṃ tejaḍin olpinim guṇadin ād audāryyadiṃ dhairyyadiṃ
lalana-chittaharōpachāra-vidhiyīm gāmbhīryyadiṃ sauryyadiṃ
Baladēvaṅge saṃānam appar olaṇē matt anyā-daṇḍādhiparu ||

ā-Baladēvaṅgaṃ nṛiga-
śābēkshaṇey enipa Bāchikabbegav akhūḷo-
rvvī-bandhu puṭṭidaṃ guṇa-
lōbaruṃ adaṭ-aleva Siṅginayyan udāraṃ ||
Jina-dharmma-māra-tigmarōchi su-charitraṃ bhavya-vaiṣṭōttamaṃ si-
ṣṭī-nidhān up mantri-chōḍāmaṇi budha-vinutaṃ gōtra-vap-sāmbatārakkam

vanitā-chitta-priyāṃ nirmūḷaṃ aṇupamaṃ aty-uttamaṃ kūre kārppaṃ
vinayāmbhōrāsi vidyā-nidhi-guṇa-nīlayaṃ dhātṛiyoḥ Śiṅginayyaṃ ॥

(West face).

Jina-pada-bhaktāṃ ishṭa-jana-vatsalāṃ āśrita-kalpabhūruhaṃ
muni-charaṇāmbhūjāta-yuga-bhṛīṅgaṃ udāraṃ aṇṇa-dāni ma-
ttina purusharḡge pōlipud ad āṛ dorey embinegaṃ negarddaṃ t-
manuja-nidhānaṃ endu pogaḷguṃ dhare perḡgaḡe-Siṅginayyana ॥
ene negaḷda Siṅginayyana
vanite Maṇōrathana Lakṣmīy enipaḷu rūpiṃ
jana-vinnte Siriya-dēviyaṃ
aṇṇayadiṃ pogaḷvud akhiḷa-bhūtaḷav eḷḷaṃ ॥

va ॥

ā-mahānubhāvaṃ avasāna-kāḷadoḷu ॥

paraṃa-śṛi-Jina-pāda-paṇkaruḷamaṃ sad-bhaktiyiṃ tāḷdi nir-
bbharadiṃ pañcha-padaṇḡaḷaṃ neneyutaṃ durumōha-sandōhamam
tvāritam khaṇḡdisutaṃ samūdhī-vidhiyṃ bhavyābjini-bhāskaraṃ
nirutaṃ perḡgaḡe-Siṅginayyaṃ aṇārēndrāvāsamaṃ poḡḡidam ॥

svasti samadhiḡata-pañcha-mahā-kalyāṇaṣṭa-mahā-prātihāryya-chaṭus-triṃ-
śad-atīśaya-virājanāna-bhagavad-Arhat-paramēśvara-parama-bhaṭṭāraka-mukha-
kaṇaḷa-vinirḡgata-sad-asadādi-vastu-svarūpa-nirūpaṇa-pravaṇa-rāddhāntādi-sa-
kaḷa-kāstra-pārāvāraḡa paraṃa-tapaś-charaṇa-nirataruṃ appa śṛīmaṇ-maḡḡaḷā-
chāryya-Prabhāchandra-siddhānta-dēvara guḡḡḡi Nāḡiyakkanaṃ Siriyaṇvayyaṃ
Saka varsha 1041 neya Siddhārttha-saṃvatsaraḡa Kārttika-suddha-dvādasa Sōma-
vāradandu mahā-pūjeyam māḡi nīśidhiyam nirisidaḷ ॥

143 (53).

At the same place, on the third pillar.

(East face.)

śṛīmat-parama-gaṃbhīra-syādvādāmōgha-lāṇchhanam ॥
jiyāt trailōkya-nāthasya śāsanam Jina-śāsanam ॥
śṛīmad-Yāḡava-vaṃśa-maḡḡana-maṇiḷ kṣhōpiśa-rakṣhā-maṇiṇ
Lakṣmī-hāra-maṇiḷ narēśvara-śīraḷ-prōttuṅga-ṣumbbad-maṇiḷś
jiyān niti-pathēkṣha-darppaṇa-maṇiḷ lōkaika-chūḡḡamaṇiś
śṛi-Vishṇuṃ vvinayārchchitō guṇa-maṇiḷ samyakta-chūḡḡamaṇiḷ ॥
ereḡa maṇujaṅḡe sura-bhū-
miruham śaraṇ endavaṅḡe kuḷisāḡaraṃ
para-vaniteḡ Anīḷatanayam
dhuradoḷu poṇarḡḡaṅḡe mṛittu Vinēyāḡḡityam ॥
enetānuṃ kere dēḡuḷaṅḡaḷ enitānuṃ Jaina-gēhaṅḡaḷ ant

enetun nárkkalan úrggalam prajegalam santósadim mádidam
 Vinayáditya-nripála-Poysalane sandirdé ā-Balindraṅge mēl
 ene pempam pogalvaṇṇan āvano mahā-gambhīraṇaṇi dhīraṇam ||
 itṭigeg end agaḷda kuḷigaḷ kerey ādavu kalluge-goṇḍa per-
 vvetṭu dharatālakke sariyāḍavu sṇṇada bhaṇḍi handa per-
 vvaṭṭeye paḷḷam āduv ene māḍisidam Jinarāja-gēhamam
 neṭṭane Poysalēsan ene baṇṇipar ār mmaḷe-rāja-rājanam ||

kaṇ ||

ā-Poysala-bhūpaṅge mahipāḷa-kumāra-nikara-chūḍāratnaṇi
 śrī-pati nija-bhūja-vijaya-mahipati janiyisidan adaṭan Eṇyaṅga-nripaṇ ||

vri ||

Vinayáditya-nripālan ātmajan ilā-lōkaika-kalpadrunaṇi
 Manu-mārggam jagadēka-vīraṇ Eṇyaṅgōrvvīśvaraṇi mikkā ā-
 tana putraṇi ripu-bhūmi-pālaka-mada-ssammarddanam Viśṇu-
 rddhana-bhūpaṇi negaḷdam dharā-vaḷeyadol śrī-rāja-kaṇṭhīraṇam ||

kaṇ ||

ā-negaḷd Eṇyaṅga-nripāḷana sūnu brihad-vairi-maḍṇanaṇi sakaḷa-dhari-
 tri-nāthan artthi-janatā-Bhāṇṇsntam Viśṇu-bhūpaṇi udayam-geydam ||
 ari-narapa-sirāspḷaḷana-karan uddhata-vairi-maṇḍalēśvara-mada-saṇ-
 haraṇaṇi niḷānvayaika-bharaṇaṇi śrī-Biṭṭi-Dēvaṇi tvara-dēva ||

āsvasti samadhigata-paṇcha-mahā-śāhda mahā-maṇḍalēśvaraṇi | Dvāravati-
 pura-varādhīśvara | Yādava-kuḷāmbara-dyumaṇi | saṇyakta-chūḍamaṇi | Malapa-
 rol-gaṇḍa | chalake balu-gaṇḍan | āḷim munn iṇiva | sauryamaṇi meṇeva | Talakā-
 du-gaṇḍa | gaṇḍa-prachanḍa | Paṭṭi-Perumāḷa-nija-rājyābhayayaka-rakshaṇa-
 dakṣhaka | avinaya-narapālaka-jana-sikṣhaka | Chakraḡoṭṭa-vana-dāvāṇalan |
 abita-maṇḍalika-kāḷāṇala | Toṇḍa-maṇḍalika-maṇḍala-prachanḍa-daurvāṇala |
 prajāḷa-ripu-baḷa-saṇḥaraṇa-kāraṇa | vidviṣṭa-maṇḍalika-mada-nivāraṇa-kāraṇa |
 Nolaṇbhavāḍi-gaṇḍa | pratipakṣha-narapāḷa-lakṣmīyaṇi irkkuḷi-gaṇḍa | tappe tappuva |
 jaya-śrī-kāṇṭeyaṇi appuva | kūrē kūrpṇa | sauryamaṇi tōrpṇa | vīrāṇaḷiṅgita-dak-
 ṣhīṇa-dōrddanḍa | nuḍidante gaṇḍa | Adiyamana hīḍaya-sūḷa | brāṇaṇaḷiṅgita-
 lōḷa | nḍbatārāti-kaṇṇa-vana-kuṇṇara | saraṇagata-vajra-paṇṇara | sabaja-kīrtti-
 dhavaḷa | saṅgrāma-vijaya-dhavaḷa | Chēṅgireya maṇḍo-bhaṅga | vīra-prasaṅga | Nara-
 siṅga-varaṇma-nirmmaḷanaṇi | Kaḷapāḷa-kāḷāṇalam | Hānuṅgalu-gaṇḍa | Chatur-
 mṇukha-gaṇḍa | chatura-Chaturmukhaṇi | āhava-Saṇmukha | Sarasvati-kaṇṇa-
 vataṇṇan | unnata-Viṣṇu-vaṇṇa | ripu-hīḍaya-sella | bhīṭaraṇi kolla | dāna-
 vinōḍa | chāmpakāmōḍa | chatus-samaya-samuddharaṇa | gaṇḍa-ābharāṇa | vīvēka-
 Nārāyaṇa | vīra-pārāyaṇa | sālīṭya-vidyādīhara | samara-dhuraudhara | Poysalān-
 vāya-bhāṇu | kavi-jana-kāmadhēnu | Kaliyuga-Pārṭṭha | dēṣṭarḡge dhūrtta | saṅ-
 rāna-Rāma | sāhāsa-Bhīma | haya-Vatsarāja | kāntā-Manōja | matta-gaja-Bhaga-

Ins.

21

vri ♪

dhuradoln Vishnu-nripālakaṅge vijaya-śrī vaksbadoḷn santatam
 paramānandadin ōtu nilva vipula-śrī-tējad uddāniyam
 vara-dig-bhittiyan eydisal nereva kirtti-śrīy ennt irppnd i-
 dhareyoḷu Śāntala-dēviyam nereye bannipp annan ē-vannipap ♪
 Kalikāla-Vishnu-vaksha-sthaḷadoḷu Kalikāla-Lakshmi nelasidaḷ ene Śān-
 tala-dēviya saubhāgyaman ela gaḷa bannisuven emban ē-vannisuva ♪
 Śāntala-dēvige sad-guṇa-mantege saubhāgya-bhāgyavatige Vachasri-
 kanteyum Agajeyum Achyuta-kanteyum eney allad ulida satiyar ddoreyē ♪

akkara ♪

gurugaḷu Prabhāchandra-siddhānta-dēvare petta tāyi guṇa-nidbi Māchi-
 kabbe

piriya-perggeḍe Māraśiṅgayyan tande māvanum perggeḍe Siṅgimayyan ♪
 arasam Vishnuvarddbana-nripaṇi vallabham Jinanātham tanag endum
 isbṭa-deyvam ♪

arasi Śāntala-dēviya mabimeyam bannisalṇ bakknue bhūtaḷadoḷu ♪

Saka-varsham 1050 mūṇenya Virōdhikrit-samvatsarada Chaitra-śuddha-paṇ-
 chaṁt-Sōmavāradandu Sivagaṅgeya tirthadalu mudipi Svar-ggater ādaḷu ♪

vri ♪

1-Kaṭi-kāḷadoḷ Manu Brihaspati vandi-janāśrayam jaga-
 vyāpita-kāmadbēnūv abhimāni maba-prabhu paṇḍitaśrayam
 lōka-jana-stutam guṇa-gaṇābharanam jagad-ēka-dāniy a-
 vyākula-mantriya endu pogalguṇ dhare perggeḍe Māraśiṅgana ♪
 doreyē perggeḍe Māraśiṅga-vibhuvīṅ 1-kāḷadoḷu [. . . .]
 puruṣārththaṅgaḷoḷ aty-udārateyoḷam dbarmmānurāgaṅgaḷoḷu
 Hara-pādāmbuja-bhaktiyoḷu niyamadoḷn śiḷaṅgaḷoḷu tān enalu
 suralōkakke manō-mudam-berasu pōdam bhūtaḷam kirttisalu ♪

ka ♪

anupama-Sāntala-dēviyum anunayadim tande Māraśiṅgayanum in-
 bine janani Māchikabbeyum inibarum oḍan-odane mudipi Svar-ggatar
 Adaru

lēkhaka Bōkimayya ♪

(West face)

arasi sura-gatiyan eydidaḷ iralāg enag endu bandu Beḷugoḷadalu dur-
 ddhara-sanyāsanadī[nda]m parinate tāyi Māchikabbe tānum toredaḷu ♪

vri ♪

are maḡuḷḍipda kaṇṇaḷarggaḷ ōduva paṇcha-padam Jinēndranay
 swariyisuv ōje bandhu-janamam biḍip unnati sanyasakke van-

d iral osed ondu-tiṅgaḷ upavāsadoḷ imbine Māchikabbe tāṃ
sura-gatig eydidaḷu sakaḷa-bhavyara sannidhiyoḷu samādhiyaṃ ḥ

ka, ḥ

ā-Mārasīṅgamayyana kāmīni Jīna-charaṇa-bhakte guṇa-saṃyute u-
ddāma-patibrate end t-bhūmi-janaṃ poḷaḷe Māchikabbeye negaḷdaḷu ḥ
Jīna-pada-bhakte bandhu-jana-pūjitey āsrita-kāmadhēnu Kā-
mana satigaṃ mahā-sati guṇāgrāṇi dāna-vinōde santataṃ
muni-jana-pāda-paṅkaruḥa-bhakte jana-stute Mārasīṅgama-
yyana sati Māchikabbey eue kirttisugṇiṃ dhare meechchi nichchalunḥ
Jīna-nāthaṇi tanag āptan āge Baladēvaṃ tande pett abbe sad-
vanitāgrēsare Māchikabbey eno taṇmaṃ Siṅgaṇam sanda mān-
tanadind aggada Māchikabbe sura-lōkakk ōdaḷ end endu mē-
diniy ellam poḷaḷuttam irppud eno baṇṇipp aṇṇan ē-vāṇṇipaṇi ḥ

ka ḥ

peṇḍir ssanyāsanam-gonḍavarolaḡ initam ballar ār embinaṃ kai-
koṇḍ āgaḷu ghōra-vira-brata-paripateyaṃ meechchi santōśadindaṃ
paṇḍityaṃ ebittadoḷu tāḷtīre Jīna-ebaraṇaṃ bhōjaṇam bhāvisuttaṃ
koṇḍaḷu dhātri tannaṃ sura-gati-vaḍedaḷu ḥḷeyiṃ Māchikabbe ḥ
dānāman anānamam kaḥ kēnārthi yendu koṭṭu Jīnaṃ manadoḷu
dhyānisutaṃ muḍipidaḷ inn ēn embudo Māchikabbey ond unnatiyaṃ ḥ

intu tamma gurugaḷu Prabhāchandra-siddhānta-dēvaṃ ḥ Varddhamaṇa-dēva-
raṃ ḥ Ravibandra-dēvaṃ ḥ samasta-bhavya-janaṅgaḷa sannidhiyoḷu saṃyasanamaṃ
kai-koṇḍ avara pēḷva samādhiyaṃ kēlutta muḍipidaḷu ḥ

paṇḍita-maraṇadin t-bhū-maṇḍaladoḷu Māchikabbeyantevol ār kkai-
koṇḍ intu negaḷdaḷ arigaḷa khaṇḍitanaṃ ghōra-vira-sanyāsanama ḥ
avara vāṃśāvatāraṇ ent endade ḥ

ka ḥ

Jīna-dharmuna-nirmmaḷam bhavya-nidhānaṃ guṇa-gaṇāśrayaṃ Maṇu-
charitaṃ

muni-charaṇa-kamaḷa-bhṛīṅgaṃ jana-vinṇtaṃ Nāgavarma-danḍadhīsaṃ ḥ

vri ḥ

anupama-Nāgavarmanā kulaṅgaṇe pempina Chandikabbe saj-
jana-nute māni dāni guṇi mikka patibrate siladiṇde Mō-
dinisṭegaṃ migiḷu poḷaḷal ān ariyem guṇad aṅkākartiyaṃ
Jīna-pada-bhakteyaṃ bhuvana-saṃstuteyaṃ jagad-eka-dāniyaṃ ḥ
avaragge su-putraṃ ludha-jana-nivahakk ārtt iḷa kāmādhēnuv enuttaṃ
bhuvana-janaṃ poḷaḷalu mikk avan ndayaṃ-geydan uttamaṃ Baladēvaṃ ḥ

vri ḥ

sakaḷa-kaḷāśrayaṃ guṇa-gaṇābharapaṃ prabhu paṇḍitāśrayaṃ
su-kavi-jana-stutam Jīna-paḍābja-bhṛīṅgaṃ anūna-dāni lau-

kika-paramārttṥam eṁb eṛaḍṇaman neṛe ballan eṁutte daṇḍanā-
yaka-Baladēvaṇaṁ poḡaḷvud ambudhi-vēṣṭita-bbūtri-bhūtaḷaṁ ||
muni-nivabakke bhavya-nikarakke Jinēśvara-pūjegaḷge miḱḱ
anupama-dāna-dharmmaḍ odaviṅge niraṇtaram onḍe mārggaḍiṇ
maneyol! anākuḷaṇ maḍuvey andada pāṅgiṇol! uṇḷud endaq iṇ
manuḷa-nidhānaṇaṁ poḡaḷvan ē-vogaḷvan Baladēv-amārttyana ||
sthiraṇē Mēru-girindradinde miḡilē gambhiraṇē hāppu sā-
garadind aggaḷam entu dāniye surōrvvijakke mēlu bhōgiyē
Surarājaṇ eṇey endu kirttipudu kay-koṇḍ aḱḱariṇ santataṇ
dhareyol! śrī-Baladēv-amārttyanaṇ iḷa-lōkaika-viḱhyātana ||

ka ||

Baladēva-daṇḍanāyakan
alaṅghya-bhūja-bāḷa-parākramaṇ Manu-charitaṇ
jalanidhi-vēṣṭita-dhātri-
taḷadoḷu saman āro mantri-chūḍamaṇiyolu ||

śrīmat-Chārukirtti-dēvara guḍḍa lēkhaka-Bōkinayya barada hiruda-rūvari-
mukha-tiḷaka Gaṅgāchāriya tamma Kāṇvāchāri kaṇḍarisida

(North face.)

svasty anavarata-prabāḷa-ripu-bāḷa-vishama-samarāvani-mahā-mahāri-saṇi-
hāra-karaṇa-kāraṇa prachanḍa-daṇḍanāyaka-mukha-darppana! kathaka-māgadha-
puṇya-pāṭhaka-kavi-gamaḱi-vādi-vāgmī-janatā-dāridra-santarppana! Jina-saṇaya-
mahā-gaḡana-śobhākara-divākara! sakala-muni-jana-niraṇtara-dāna-guṇāśraya-
Śrēyāṁsa! Sarasvatī-karṇāvatāṁsa! gōtra-pavitra! parāṅgaṇa-putra! bandhu-
jana-manō-raṇḱjana! ḍurita-prabhāṇjana! krōḍha-lōbhāṇṇita-bbaya-māna-mada-vidū-
ra Gutta-Chārudatta-Jinātāvāhana-samāna-parōpakārōḍara! pāpa-vidūra! Jina-
dharmma-nirmmaḷa! bhavya-jana-vatsaḷa! Jina-gandhōḍaka-pavitrīkṛitōttamāṅgaṇ!
anupama-guṇa-gaṇōttanḡa! muni-chaṭana-sarasirṇha-bhṛiṅga! paṇḍita-maṇḍaḷi-
puṇḍarīka-vana-prasaṇḡa! Jina-dharmma-kathā-kathana-pramōḍanam! āhārābhaya-
bhāiṣajya-sāstra-dāna-vinōḍanam appa śrīmat-Baladēva-daṇḍanāyakan eṇe neḡaḷḍa ||

ā-Baladēvaṇaṇ mṛiga-
sābēksbaṇey anipa Bāchikabbeḡav aḱḱilō-
rvvi-bandhṇ puṭṭidaṇ guṇi
lōbaran adaṭ-aleva Siṅḡimayyan udāraṇ ||

vri ||

Jina-pati-bhaktan iṣṭa-jana-vatsaḷan āśrita-kaḷpabhūrubāṇ
muni-charaṇāmbujāta-yuga-bhṛiṅgaṇ udāraṇ anūna-dāni ma-
ttina puruṣaḡge pōlisuvaḍ āṛ dōrey eṁbineḡaṇ neḡaḷḍan t-
mannja-nidhānaṇ endu poḡaḷgum dhare peggaḍē-Siṅḡimayyana ||
Jina-dharmmaṇbara-tiḡmarōchi su-charitraṇ bhavya-vamṣōttanaṇ si-

shṭa-nidhānam mantri-chintāmaṇi bndha-vinutaṇ gōtra-vapśāmbārār-
kkaṇ

vanitā-chitta-priyaṇ nirmālaṇ anupamaṇ atyuttamaṇ kûre kûrppaṇ
vinayāmbhōrāsi vidyā-nidhi guṇa-niḷayaṇ dhātriyoḷ Siṅgimayyaṇ ||

ka ||

Śrīyādēvi guṇāgrāṇiy

i-yugaḍoḷu dāna-dharmma-chintāmaṇi bhū-

dēviya Konti-dēviya

dorey anna Siṅgimayyana vadhnva ||

svasty anavarata-parama-kalyāṇābhhyndāya-sata-sahaśra-phāḷa-bhōga-bhāgiu
dvitīya-Lakshmi-samāneyuṇ | sakāḷa-kāḷagamānūneyuṇ | vivēkayka-Brihaspati-
yuṇ | muni-jana-vinēya-jana-vinīteyuṇ | patilratā-prabhāva-prasiddha-Sīteyuṇ |
sainyaktā-chūḍāmaṇiyuṇ udvṛitta-savati-gandhavāraṇeyuṇ | āhārābhaya-bhais-
hajya-śāstra-dānā-vinōdeyuṇ appa śrīmad-Vishṇuvarddhana-Poysaḷa-Dēvara pūty-
arasi paṭṭa-mahādēvi Śāntala-dēviyar śrī-Beḷgoḷa-tīrtthadoḷ Savatigandhavāraṇa-
Jinālayamaṇ māḍisiy idakke dēvatā-pūjegaṇ rishi-samudāyakk āhāra-dānakkaṇ
jīrṇnōddhārakkkaṇ Kalkaṇi-nāḍa Moṭṭenavīleyumaṇ Gaṅgasamudrada naḍu-
bayalal ayyattu-kōḷaga garddeya tōṭṭamumaṇ nālvattu-gadyāṇa ponnaṇ ikki
kaṭṭisi charugiṅge Viḷasaṇakaṭṭamumaṇ śrīmad-Vishṇuvarddhana-Poysaḷa-
Dēvaraṇ hēḍikoṇḍu Saka-varsha sāyirada nālvatt-aydeneya Sōbhakrit-samvatsa-
rada Chaitra-suddha-pāḍiva Bṛihaspati-varadandu tamma gurugaḷu śrī-Mōla-
saṅghada Dēsiyagaṇada Postakagōchchilada śrīnana-Mēghachandra-traivīdya-
dēvara śishiyarappa Prabhāchandra-siddhanta-dēvargge pāda-prakshāḷanaṇ māḍi
sarbbā-bādha-paribāravāgi biṭṭa datti ||

vr̥tta ||

priyadind int idan cyde kāva purushargg āyuṇ mahā-śrīyumaṇ a-
kkey idan kāyadē kāya paṇige Kurukshētrōrbhiyoḷu Bāgarā-
siyoḷ ekkōḷi-munindraraṇ kavīleyaṇ vēdāḍhiyaraṇ konduḍ ond
ayaṣaṇ sārgguṇ id endu sārīdapuv t-sāiḷaksharaṇ santataṇ ||

ślōka ||

sva-dattāṇ para-dattāṇ vā yō harēti vasundharā
shashṭir-varsha-sahaśrāṇi viśṭhāyāṇi jāyatē krimiḷ ||

144.

On a broken stone beside the same maṇṇapa.

nannaṣ siddhēbhīyah t sāsanaṇ Jina-sāsana

(At the side).

..... bha-chandra

145 (36).

On the way to Iruzebrahmadēva temple outside the enclosure.

śrī-Eṛeyagav ekavattāda lo . . .

146.

At the same place, below No. 145.

Nēmaṇana pāda ||

147.

At the same place, to the north of No. 146.

śrī-Sivaggayya

148.

At the same place, to the north of No. 147.

śrī-Kaḷayyan

149 (37).

At the same place.

śrīmatu-Garuḍa-Kēsirāja sthiraṁ jyātu

150.

On the right jamb of the doorway of the same temple

(The upper portion is broken.)

n eseval kunda gubu . . tṭisi paṭṭamaṁ guḷiya . . sigey iḷe sale Gaṅga-rāja
 . . . nēmade mantri Narasiṅga . . taṅg aḷiyam viśeṣhadiṇ ||

Ereḡaṅga-mahāmātyaṁ

. . redam nata-Gaṅga-mahige saphala-mateyiṁ

Guḷipāḷan ātan aḷiya[ṇ]

neṛe neḡaḷda[ṇ] Nāgavarmanman avanitaḷadoḷ ||

ātana putran abdhī-vṛita-dhātṛiyoḷ itane Rāma-dēva . . n

itane Vatsarājan iḷeg itane tāṁ Bhagadattan āgi vi.

khyāta-yasaṁ taguḷda ku . . maṁ toredun neṛe nōntum entu

(The rest is broken.)

151.

On the left jamb of the doorway of the same temple.

. ppiḍiduḷu . . mārado . . rōḍhadi tṭaga chō .

la āke jegadi vimā . . māḍisida . .

152.

On rock in front of the same temple.

Chaga-bhakshana-chakravartti Goggiya sāvan aty a . . ra

153.

At the same place.

(Nāgari characters).

Chandrakirtti

154.

At the same place, below No. 153.

śrīmatu-Rāchamalla-Dēvara jaṅgina sēnabōva Subakarayya bandisida

155 (70).

On a broken stone near the same temple.

. dā . . nvayāda Hana . . . ya baliya śrī-Guṇachandra-siddhānta-dē-
var agra-śiṣhyaru śrī-Nayakirtti-siddhānta-chakravarttigala śiṣhyaru śrī-Dāvaṇḍi-
traividya-dēvaruṃ Bhānukirtti-siddhānta-dēvaruṃ śrī-Adhyātmi-Bāḷachandra-dē-
varu ॥

paramāgama-vāridhi

. . . . ṇaṃ rāddhānta-chakri Nayakirtti-yami-

svara-siṣhyā a la-chit-

pariṇātan Adhyātmi-Bā ndra-muntndraṇ ॥

Bāḷacham

156.

On a pillar to the south-west, outside Kaṭchina-dōṇe.

. muḍipidar āvara guḍḍi Sāyibbe nisidaḷ Pollabbe-
kantiyargge ge ॥

157.

On rock to the north of the same dōṇe.

śrīmatu-Gaṇḍavi-siddhānta-dēvara guḍḍaṇ Śrīdhara-vōja

158 (59).

On a broken stone which had been near the entrance to the same dome.*

(First face).

..... vyāvṛitta-vichchittayō
 . . kra . . Kali-kalunashaty' anudinam śrī-Bāḷachandram munim
 paśyāma śruta-ratna-rōhapa-dharanī dhanyās tu nānyē vayan ||
 prachura-kaṣānvitar akuṭīlar
 a-chañchaḷar sudda-paksha-vṛittar ddōshā-
 pachaya-prakāśar ene Bā-
 ḷachandra-dēva-prabhāvam ēn achchariyē ||
 śrī-Bāḷachandra

(Second face).

..... bhadrām appa triḷō
 vara-vihita-pūrttam nitya-kīrtti . . chitya
 samuchita-charitō ya
 ra-dhṛita . . dhu-vinū yitvāham
 bhujā-bimbā-chita-mapi . . . kara tvam chirād
 imu
 sāna
 gatibhis sa kshatriya-ruddha-śrī-kavi nadha śrī-
 vaham

(Third face.)

..... Rānō babhā
 chitra-tanūbbritāni a yatē tarā . . ||
 sakala vāndya-pādāravindam
 sa mā-mūrttim sarva-satvā
 . . baka-durita-rāśim bhavya-da
 nu vijita-Makaraketu rtti-vratindram ||
 bhānō suvika chakrā rō tat-pad-bhava

159 (68).

At the same dome, on a pillar leaning against the eastern wall.

(North face.)

śrīmat-parama-gumbhira-syādvādāmōgha-lūchhanam
 jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam !

* This stone is not now forthcoming.

svasti samasta-guṇa-sampannāṁ appa śrīmat-Tribhuvanamalla chalad-aṅka-
rāva Hoysala-seṭṭiyaru Ayyāvaleya yuṇḍigeya Dammi-seṭṭiya magam Malli-seṭṭige
Chaladaṅkarāva-Hoysala-seṭṭiy endu pesaru-kōṭṭar intu Saka-varṣa 1059 Saumya-
sarpvatsarada Māgha-māsada śukla-pakshada saṅkrāntanāṇḍandu tann 'avasānamau
aridu tanna bandhugaḷam biḍisi sama-chittadoḷu' muḍipi 'svarggasthan āḍaṇi ||

(West face.)

ātana sati entappaḷ endade || Turavammarasaga Suggavega su-putri svasti śrī-
Jina-gandhōḍaka-pavitrikritōttamāṅgeyurum āhārābhaya-bhaisajya-śāstra-dāna-
vinōḍeyar appa Chaṭṭikabbe tanna puruṣa Chaladaṅkarāva-Hoysala-seṭṭigaṇ
vanagaṇ tanna maga Būbaṇaṅga parōksha-vineyamāgi māḍisida nisidhige ||

160.

On a broken pillar built into the northern wall of the same doṇe.

śrīmat-parama-gambhira-syādvādāmōgha-lāñchhanam |
jyāt tralōkya-nāthasya śāsanaṇ Jina-śāsanaṇ ||
jagat-tritaya-nāthāya namō janma-pramāthinē
naya-praṇāṇa-vāg-rasmi-dhvasta-dhvāntāya Śāntayē ||
parama-śrī-Jina-dharmma-nirmala-yaśaṇ bhavyābjinī-bhāskaranaṇ |
guru-pādāmbuja-vṛttan udgha-charitaṇ viprō . . maṇ Mēru-bhū-
dhara-dhairyyaṇ guṇa-ratna-vārddhi-vīḷasat-samyaktva-ratnākaraṇ
paramōtsāhade rā mb iḷā-bhāgadoḷu ||
ā-pu māṇa-guṇagaḷe

161. . .

At the same doṇe, around the middle portion of a pillar standing on the rock.

śrī-Dhanakīrtti-dēvara mānastambhada kambha

162.

At the same place.

mānabha ānanda-sarpvachohladalli kṛttisida doṇeyu'

163.

At the bottom of the same pillar.

tannu ayyāṅge parōksha-vinaya-nisidhi Śrīdharāṅge parōksha-vinaya
tannu avege parōksha-vinaya-nisidhi

164.

*At the same doye, on broken stones lying beside the northern wall.
(First stone).*

..... dāṭi ka go ggaṭaṇ Gaṇga ..
nisidigeṇa nīṇṇiṇṇaṇ

(Second stone).

..... dda gamade galiya sagi

165 (74).

*On rock to the north of the same doye and to the south of the outer
wall of Chikka-betta.*

svasti śrī Parābhava-saṃvatsarada Mārggasira-bahula ashtami Sukra-vāra
danda Malayāla-Adhyādi-nāyaka hiriya-bettādi chikka-bettak echeba

166 (71).

*On rock in Bhadrabāhu cave.**

(Nāgari characters).

śrī-Bhadrabāhu-svāmiya pādamaṇṇa Jinachandra prapamatāṇi

167 (72).

On rock near the same cave

Śālivāhana-śakābdāḥ 1731 neya Sukla-nāma-saṃ[va]tsarada Bhādrapada-ba 4
Budha-vāradāḥ Kundakundānya Deśiganada śrī-Obāra śiṣhyarāda Ajitakīrtti-
dēvaru avara śiṣhyaru Śāntakīrtti-dēvara śiṣhyarāda Ajitakīrtti-dēvaru māśopavāsa-
vaṇṇa sampūrṇa-mādi t-gaviyalli dēva-gaṭa ādaru

168.

On rock to the south-east of the same cave.

śrīmatu-Lakṣmīśēna-bhaṭṭāraka-dēvara śiṣhyaru Mallisēna-dēvara nisidhi

169.

On the summit of Chikka-betta, below the foot-print.

śrī-Bhadrabāhubhali-svāmiya pāda

170 (73).

Inscription near the foot-prints, when ascending Chikka-betta.

svasti śrī Śvara-saṃvatsarada Malayāla Kodayu-Saṅkarana ill irddu echeba-
gaddeya haḍuvāṇa huṇiseya māru-guṇḍige

* This inscription is not now forthcoming.

171.

At the same place, below No. 170.

(Tamil characters.)

Kódai-Saṅkarānu Malaya-sāragal iṅgu niuṟuṁ kaḷanikku mēṟku ninṟa pulikku
niṟai

172.

On rock to the north-west of tōrana-gamba, near the Jina figures.

Sāma dēvaru

173.

On Chāmundaṟāya rock, below the images.

śrī-Kaṇakanandi-dēvaru Pasi-dēvaru Mali-dēvaru

174.

On rock to the left of the flight of steps leading to Chikka-betta.

śrī-Nakhara-Jinālayada kere

ಶ್ರೀಮದ್ವಿಠಲೇಶ್ವರಾಯ

№ 175.

ಶ್ರೀಮದ್ವಿಠಲೇಶ್ವರಾಯ

№ 176.

ಶ್ರೀಮದ್ವಿಠಲೇಶ್ವರಾಯ

№ 177.

ಶ್ರೀಮದ್ವಿಠಲೇಶ್ವರಾಯ

№ 179.

ಶ್ರೀಮದ್ವಿಠಲೇಶ್ವರಾಯ

№ 180.

THE BIGGER HILL OR DODDABETTA.

175 (76).

At the feet of Gômaṭeśvara, on the right.

śrī-Chāmunda-Rājap māḍisidap

176 (76).

Below the above.

(In Grantha and Vaṭṭeḷuttu.)

śrī-Chāmunda-Rājan śeyvittān

177 (76).

Below the above.

śrī-Gaṅga-Rāja suttālayavaṇi māḍisidap

178 (80).

On the same side, on the ant-hill.

śrīman-mahā-maṇḍaḷeśvara pratāpa-Hoysaḷa-Nārasimha-Dēvara kaiyalu mahā-pradhāna hiriya-bhaṇḍāri Huḷḷamayya Gommaṭa-dēvara Pāriśva-dēvara chatur-vvimpāṭi-tīrtthakara aṣṭa-vidhārcchanegaṇa rishiyar āhāra-dānakkaṇa Savanēgaṇa biḍisi koṭṭa datti ||

179 (75).

At the same place, to the left of the feet.

(In Nāgari characters.)

śrī-Chāvunda-Rājēṇ karaviyalēṇ

180 (75).

Below the above.

(In Nāgari characters.)

śrī-Gaṅga-Rājē suttālē karaviyalē

181.

At the same place, near the left foot, below No. 180.

śrī-Biṭi-Dēvana putra pratāpa-Nārasimha-Dēvana kayyalu mahā-pradhāna hiriya-bhaṇḍāri Huḷḷamayya Gômaṭa-dēvara pā var avarū dāna-kkaṇa Savanēgaṇa biḍisi koṭṭar

182 (78).

On the same side, on the ant-hill.

śri-Nayakīrtti-siddhānta-chakravarttigāḷa guḍḍa śri-Basavi-seṭṭiyaru suttāla-yada bhittiya māḍisi chavvisa-tīrtthakaraṃ māḍisidaru mattaṃ śri-Basavi-seṭṭiyara su-putraru Nambidēva-seṭṭi Bōki-seṭṭi Jinni-seṭṭi Bāhubali-seṭṭi tanna ayya māḍisida tīrtthakara mundaṇa jalāndaravaṃ māḍisidaru ||

183 (79).

At the same place, below No. 182.

śri-Lalita-sarōvara

184 (77).

At the same place, on the padma-piṭha.

svasti samasta-daitya-divijādhipa-kinnara-pannagānaman-
mastaka-ratna-nirggata-gabhasti-śatāvṛita-pāda
prāsta-samasta-mastaka-tamaḷ-paṭaḷaṃ Jina-dharmma-śāsanam
vistaram āga nilke dhare-vārudhi-sūryya-śāśāṅkar ullinaṃ ||

185 (104).

*On the pedestal of Kūshmaṇḍini in the first shrine of the enclosure to the right
of Gōmaṭṭēvara.*

śri-Nayakīrtti-siddhānta-chakravarttigāḷa śishyaru śri-Bālachandra-dēvara guḍḍa
Kēti-seṭṭiya maga Bammi-seṭṭi māḍisida yaksha-dēvate ||

186 (81).

In the same enclosure, on a stone leaning against the wall.

śrīmat-parama-gambhīra-syādvādāmōgha-lāñchhanam |

jyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||

svasti samasta-bhuvanāśrayam śri-prithvī-vallabha-mahā-rājādhirāja paramēś-
varaṃ Dvārāvati-pura-varādhīśvaraṃ Yādava-kulūmbara-dyumanī sarvvajña-chōḍā-
maṇi Magara-rājya-nirmuṇḍanam Chōla-rājya-pratishṭhāchāryyam śrīmat-pratā-
pa-chakravartti Hoysaḷa-śri-vīra-Nārasimha-Dēv-arasaru prithvī-rājyam-geyyut-
tiralu tat-pāda-padma-paṭiviyam śrīman-Nayakīrtti-siddhānta-chakravarttigāḷa śish-
yaru śrīnad-Adhyātma-Bālachandra-dēvara guḍḍam svasti samasta-guṇa-sampan-
nam Jina-gandhōdaka-pavitrikṛitōttamāṅganam sad-dharmma-kathā-prasaṅga-
nam chatuṣ-vidha-dāna-vinōdanam appa Paduma-seṭṭiya maga Gommaṭa-seṭṭi
Khara-samvatsarada Pushya-sūddha uttarāyana-saṅkrānti pādī-diva Briha-vāra-
danda śri-Gommaṭa-dēvara ohavvisa-tīrtthakara aṣṭa-vidhārchanege akshaya-
bhaṇḍārav-āgi koṭṭa gadyāṇa 12 ||

187.

In the same enclosure, on the pedestal of Vṛishabha.

śrī-Mūlasaṅgha Dēsiyagaṇa Pustakagachchha Koṇḍakundānvaya Nayakīrtti-siddhānta-chakravarttigāḷa guḍḍa Basavi-setṭi maḍisidaṃ ॥

188.

In the same enclosure, on the pedestal of Vāsupūjya.

śrī-Mūlasaṅgha Dēsiyagaṇa Pustakagachchha Koṇḍakundānvaya Nayakīrtti-siddhānta-chakravarttigāḷa guḍḍa Basavi-setṭi maḍisidaṃ ॥

189.

In the same enclosure behind Gōmaṭēśvara, on the pedestal of Śambhava.

śrī-Mūlasaṅgha Dēsiyagaṇa Pustakagachchha Koṇḍakundānvaya śrī-Naya-kīrtti-siddhānta-chakravarttigāḷa guḍḍa Balleya-[da] ṇḍana [ya] karp maḍisidaṃ ॥

190.

In the same enclosure. on the pedestal of the image to the right of Kunthu.

śrī-Mūlasaṅgha Dēsiyagaṇa Pustakagachchha Koṇḍakundānvaya śrī-Naya-kīrtti-siddhānta-chakravarttigāḷa guḍḍa Balleya-daṇḍanāyakap maḍisidaṃ ॥

191.

In the same enclosure, inscription in ink on the beam in front of Pushpadanta.

Durmmukhi-saṃvatsarada Pushya-māsada sūddha-Bidige Maṅḡla-vāra Kopa-ṇapurada ya-setṭi Gummaṭa-setṭi ḍanada ṛ-ādaru

192.

In the same enclosure, inscription in ink on the beam in front of Śrēyāṃsa.

(Nāgari characters.)

śrī Saṃvat 1546 varsha Jēṣṭha-sudi 3 Ravi-vāsari Gōmaṭasvāmīkī jātrā kīyō
Gōmaṭa-bahupālāi Prajausavālāi Kadika-baṃsa bramachārī pura-sthānē purī brātru-
putra-sama

193.

In the same enclosure, on the pedestal of Abhinandana.

śrī-Nayakīrtti-siddhānta-chakravarttigāḷa śiṣhyaru śrī-Bāḷachandra-dēvara
guḍḍa Anki-setṭi Abhinandana-dēvaraṃ maḍisidaṃ

194.

In the same enclosure, on the pedestal of Śānti.

śrī-Mūlasaṅgha Dēsiyagaṇa Pustakagachchha Koṇḍakundānvayāda śrī-Naya-
kīrtti-siddhānta-chakravarttigāḷa guḍḍa Kammatāda Rāmi-seṭṭhi māḍisida

195.

In the same enclosure, to the left of Gōmaṭṭēsvāra, on the pedestal of Ajita.

śrī-Nayakīrtti-siddhānta-chakravarttigāḷa śishyaru śrī-Bāḷachandra-dēvara
guḍḍa suṅkāda Bhānudēva-heggaḍe māḍisida Ajita-bhaṭṭārakaru

196.

In the same enclosure, on the pedestal of Sumati.

śrī-Nayakīrtti-siddhānta-chakravarttigāḷa guḍḍa Bidiyama-seṭṭhi māḍisida
Sumati-bhaṭṭārakaru ||

197.

In the same enclosure, on the pedestal of Vardhamāna.

śrī-Mūlasaṅgha Dēsiyagaṇa Pustakagachchha Koṇḍakundānvaya Nayakīrtti-
siddhānta-chakravarttigāḷa guḍḍa Basavi-seṭṭhi chaturvīṃsati-tīrtthakarara māḍi-
sidam ||

198.

In the same enclosure, on the pedestal of Malli.

śrī-Nayakīrtti-siddhānta-chakravarttigāḷa śishyaru śrī-Bāḷachandra-dēvara
guḍḍa Kaḷaleya Mahadēva-seṭṭhi Malli-bhaṭṭārakaram māḍisida

199.

*In the same enclosure, on a pillar considered as the foot-stool of the Gaṇadharas.
(East face.)*

Śaka-varsha 1202 neya Pramādhī-saṃvatsarāda Kārtika-suddha 10 Sōma-
vāradandu śrīmanu-mahā-pasāyata Tirumappa dhikāri Sambhu-dēvaṇṇa-
navara lu Mallanṇanavaru śrī-Gommatā māṅgaḷa-mahā śrī śrī

200.

On the same pillar, south face.

Sarvadhāri-saṃvacharāda Chaitra-suddha-Pāḍya Brihavāradandu śrī-Gommatā-
dēvara nityabhishēkakke Bīṭeyanahaliya Menasina-Sōyi-seṭṭiya inaga Mādi-seṭṭi
koṭṭa . . dyāṇṇaṃ 1 paṇa 2 hālu māna !

201.

In the last shrine of the same enclosure. on the Chandraprabha image.

(Nāgari characters.)

Saṃvat 1635 . . Pīnatloha-sa¹ Pha-sudiya Sēnavīramataji śrī-Jagatakarataji
pada Bhaṭṭōdarāji prarasatīvadava . . . u . . maghōpade śrī-Rāyasōraghaji

202.

In the same shrine, on the smaller image.

(Nāgari characters.)

Saṃvata 1548 Parābhava-saṃ Jē-sudda 3 Mūlasaṅgha agushaje śrī-Jagad ta
. . . , jhākapaḍa . . . laṃ taḍamat . . medārājad satarāb

203

*In the upper storey of the same enclosure, inscription in ink on a beam of the
last ankara near the left hand of Gōmaṭēśvara.*

(Nāgari characters.)

Saṃvat 1548 varushē Chaitra-vadi 14 da ne bhaṭāraka śrī-Ābhayachandrakasya
śishya Brahma-dharmma-ruchi Brahmaguṇasāgarā-paṇi || ki kṛ yātrā saphala

204.

On a stone in the open yard in front of Gōmaṭēśvara.

Gērasopeya Apa-nāyakara maga Līṅgaṇṇanu sāsṭāṅgav eragidanu

205.

At the same place.

(Nāgari characters.)

āṇāchi rakama ṭhaū tumachi [ra]kama ghaū
(āṇāchi rakama ṭhēū tumachi [ra]kama ghēū)

206.

At the same place.

(Mahājani characters.)

śrī ||

śrī-Gaṇasāa nama Śāo Harakha-chanda-dasaji Śavata 1800 Mīgasara-vidī

13 garāū

(śrī-Gaṇasāya namaḥ Śāo Harakha-chanda-dāsaji Saṃvat 1800 Magasara-
vadi 13 guraṇ)

207.

*At the same place.**(Mahājani characters.)*

śrī śrī-Gaṇasāa namaḥ Śāo Kapūra-chanda Mēti-chanda Śatidi-rā Sāvata 1800
 Magasārā-vadi 13 Garāū
 (śrī-Gaṇēsāya namaḥ Śāo Kapūra-chanda Mōti-chanda Śatidi-rā Samvat
 1800 Magasara-vadi 13 Gurau)

208.

*On the step leading to the Ashṭadikpālaka-maṭṭapa from the same yard.**(Mahājani characters.)*

Savata 1842 Maha-sada 5 Ata-dasa Agara-vala Dala-vala Panapathaya va
 Saṭa Bhagavana-dasa jataraka aya
 (Samvat 1842 Māha-sudi 5 Ata-dāsa Agara-vālā Dill-vālā Panapathiyā vō
 Sēṭha Bhagavāna-dāsa jātarākō āyē)

209.

*In the passage leading out from the same yard.**(Mahājani characters.)*

Samata 1800 Pōsa-bada 14 Maṅga rāya Bālakisanaḥ tēsuvakō Shandēla-
 vāla Budha-lāla Gaṅga-rāmaja karaṇō bhōga
 (Samvat 1800 Pōsa-bada 14 Maṅga [la-vāra Santōsha]-rāya Bālakisanaḥ
 tēsuvakō Shandēla-vāla Budha-lāla Gaṅga-rāmaji karaṇō bhōga)

210.

*At the same place.**(Mahājani characters.)*

Savata 1800 mata Asaḍa-sada 10 Sanachara-vara Satasha-rayaja Bala-kasa-
 naja Aja-dataja Chana-rayā va Dana-dayala a baṭa Aja-dataja ika jatara
 Isathana Paṭhaka Agara-vala Saravaga Panapatha-ka Gayala-gata a-
 yatha
 (Samvat 1800 miti Āsṭadha-suda 10 Śanichara-vāra Santōsha-rāyaji Bala-
 kisanaji Aji-dataji Chaina-rāya va Dina-dayālā ai bēṭa Aji-dataji ēka jātarā
 Isthāna Pēṭhakā Agara-vālā Sarāvagi Pānpatha-kā Gōyala-gōti āyēthē)

211.

*At the same place.**(Mahājani characters.)*

Savata 1800 Pasa-vada 6 Magala-vara Vanavara-lala Dana-dayalaka baṭa
 (Samvat 1800 Pōsa-vada 6 Maṅgala-vāra Vanavāri-lāla Dina-dayālākā bēṭā)

212.

*At the same place.**(Mahājani characters.)*

Savata 1812 Basasha-sada 11 vara Magala Bala-rama Rama-kasanaka baṭa
 A[garava]la Sara[vaga Ka]sa-rya Ga[kala]gaḍhaya [sarpvat 1800]
 Vasasha i ra
 (Sarpvat 1812 Vaiśākha-sada 11 vāra Maṅgala Bālū-rāma Rāma-kisanakā
 bēṭā Agaravālā Sarāvagī Kēsō-rya Gōkala-ghaḍhiyā Vaiśākha-

213.

*At the same place.**(Mahājani characters.)*

Savata 1843 mata Maha-vada 3 Lasba[ma]pa-rayaka baṭa Taṭra-mala
 Naraṭhana-vala Natamala Gana-rama Dhana paṭ
 .. ḍaja parapa varaka Sabanavala
 (Sarpvat 1843 miti Mōha-vadi 3 Lashanapa-riyaka bēṭa Tira-mala Nara-
 ṭhanavālā Nata-mala Gaint-rāma Dhana ḍaji Sa-
 hanavālā)

214.

*At the same place.**(Mahājani characters.)*

Savata 1812 mata Vasasha-vada 8 vara Sana Saṭha Raja-rama Rama-kara-
 sana Magata-rayaka baṭa Gayala-gata .. ra Sara-pala Sabha-natha
 baṭa nayaka baṭa
 (Sarpvat 1812 miti Vaiśākha-vadi 8 vāra Śani Sēṭha Rājā-rāma Rāma-
 karsana Maṅgata-riyaka bēṭa Gōyala-gōṭi .. ra .. Sirai-pāla Śambhu-
 nātha bēṭa naya kā bēṭā)

215.

*At the same place.**(Mahājani characters.)*

..... sada Magala-vāra Naya Narāyanaja Vahāḍa
 rathatha i jahataya rama Dana-mala Ka-
 sada bamadaya kasada Jainada-rayaja vana .
 ga .. ralama
 { sudā Maṅgala-vāra Naya Nārāyanaji Vāhāḍa
 rathatha i jahataya rama Dāna-mala
 Kēsō-dā bamadaya kasada Jainanda-riyaji)

216.

*At the same place.**(Mahājani characters.)*

Kasava-rāyakā bēṭā Savata 1812 Vasasha sada 11 vara Magala-vara Sana-
ra-malaka baṭa Maja-rama Gaganaya Maḍana-gaḍa Panapathaya Agara-
vala

(Kasava-rāyakā bēṭā Saṃvat 1812 Vaisākha-sudi 11 vara Maṅgala-vara
Samira-malaka bēṭā Mōji-rāma Gaṅganiya Māṇḍana-gaḍha Pāṇipathiyā
Agara-vālā)

217.

*At the same place.**(Mahājani characters.)*

Samata 1800 Jaṭa-sada 3 karabadhaka-Saṭa imāṇapana thānaya yamaḍha
..... ra ra .. lasaraya .. rayaja Isa-ramaja Lasanaya
Halasa-rama Balaka-dasa Saravaga Agara-vala Panapatha Garaga-gata
Banaya Sananaya

(Saṃvat 1800 Jēṭha-sudi 3 karabadhakā-Sēṭha imāṇapana thānaya
yamaḍha ra : ra .. lasurāya .. rāyaji Isa-
rāmaji Lasāniyā Hulāsa-rāya Balaka-dasa Sarāvagi Agaravāla Pāṇi-
patha Garaga-gōṭi Bāniyā Sanāniyā)

218.

*At the same place.**(Mahājani characters.)*

Uda-saga Vagavala ratata rajapa pa vala
(Udai-siṃha Vagaḍa vālā vālā)

219.

*At the same place.**(Mahājani characters.)*

Savata 1812 Vasasha-sada 8 Navala-rāya Sakara-dāsaka baṭa aṇṭha
(Saṃvat 1812 Vaisākha-sudi 8 Navala-rāya Saṅkara-dāsakā bēṭā aṇṭhā)

220.

*At the same place.**(Mahājani characters.)*

Savata 1812 mata Vasasha-sada 8 Samacharakā dana Satasha-rayah Maga-
na-ramaka baṭa Jaikaranaka pata Saravaga
(Saṃvat 1812 mīti Vaisākha-sudi 185 Samicharakā dina Santōsha-rāya Magan-
rāmaka bēṭā Jai-karanakā pōṭā Sarāvagi)

221.

Around the central ceiling of the Ashtadikpālaka-maṇḍapa.

(North.) aras-Ādityaṅgar Āchāmbhikagar olavinim puṭṭidar pPampa-rājara
Haridēvaṃ mantri-yūthāgrāni guni Bala(East.)dēvaṃṇan enā int ivar mū-
varuṃ urvvi-khyāta-Karṇāṭika-kuḷa-tiḷakar mMāchi-rājāṅge māvan-
dir arāty-ucchehaṇḍa-śaktar (South.) jJina-pati-pada-bhaktar mmahādhāra-
yuktar^{||}

sakaḷa-sachiva-nāthaḷ sādhitārāti-yūthaḷ¹
parihṛita-para-dārō (West) Bhārati-kaṇṭha-hāraḷ¹
vidita-viśada-kirttir vviśrutōdāra-mūrttis
sa jayatu Baladēvaḷ śrī-Jinēndraṅghri-sēvaḷ[†]

222.

On the first pillar to the right of the same maṇḍapa. (South face.)

Kāḷayukta-saṃvatsarada Māgha-ba 12 lū Gunni-seṭṭi maga seṭṭi
darśanaḷ ādaraṃ[†] Kāḷayukta-saṃvatsarada Māgha-ba 12 . . Puṭṭaṇṇa maga Chika-
ṇṇanaḷ darśanaḷ ādaraṃ[†]

223 (98).

On the south-west pillar of the same maṇḍapa.

(East face).

śrī 1 svasti śrī vijayābhyaḍaya-Śalivāhana-Śakha-varuṣa 1748 ne sanda vart-
tamānakke saluva Vyaya-nāma-saṃvatsarada Phālguna-ba 5 Bhānu-vāradallu Kā-
syapa-gotrē Ahaniya-sūtrē Vṛishabha-pravarē Prathamāṇṇyōga-śakbāyāṃ śrī-Chā-
vunḍa-Rāja-vamśasthar āda Bilikere-Anantarājai-arasinaḷvara prapautra Tōṭad-Deva-
rājai-arasinaḷvara pautra Satyamaṅgalada Chaluḷvai-arasinaḷvara putra śrīman-Mahi-
sūra-pura-varādhīśa-śrī-Krishṇa-Rāja-vaḍēyaravara samunḷhadalli bhārigāṭu kan-
dāchāra savāra-kachēri (North face) yilakhe bhakshi Dēvarājai-arasinaḷvaru śrī-
Gōmaṭēśvara-svāmiyavara mastakābhishēka-pūjōtsavaḷ divasa svarggasthar ād-
akke śrī-maṭḥadiuda varshaṇṇiprati-varshadallu śrī-Gōmaṭēśvara-svāmiyavarige
pada-pūjē muntāda sēvārthiḷa naḍeyuva hāge yivara putrar āda Puṭṭa-Dēvarājai-
arasinaḷvaru 100 varaha hākiruva puduvaṭṭina sēvege bhadrāṇṇi hīḍyād varādhātāṇṇi
Jina-śāsanāṇṇi^{||} śrī^{||}

224.

On another pillar, at the same place.

(West face).

śrīmat-parama-gaṃbhīra-syādvadāmōgha-lāḷichhanaṇṇi
jīyāt trailōkya-nāthasya śāsanāṇṇi Jina-śāsanāṇṇi¹

Sakha-varsha sâvirada 1459 taneya Viḷambi-saṃvatsarada Māgha-śuddha 5 yalu Gêrasoppeya Chavuḍi-saṭiru Agani-Bommayyana maga Kambhayyanu tanna kshêtra aḍahâg iralâgi Chavuḍi-saṭiru aḍanu hiḍisi koṭṭudakke vondu-taṇḍakke âhâra-dâna Tyâgâda Bramhana mundana hûvina tōṭa vondu paḍi akki akshate-puñja ishtaṇu âchandrârkkâ-sthâyiyaḡiznâvu naḍasi bahenu maṅgala-ma śri śri śri śri śri ||

225 (100).

On the south face of the same pillar.

tat-saṃvatsaradalu Gêrasoppeya Chavuḍi-seṭṭirige Doḍadêvappagaḷa maga Chikaṇanu koṭṭa dharmma-sâdhana uamaga anumatya baralâgi nîvu navage pariharisi koṭṭudakke 1 taṇḍakke âhâra-dânavanu â-chandrârkkâ-sthâyiyaḡi naḍasi bahevu maṅgaḷa-mahâ śri śri śri śri śri ||

226 (101).

Below the above.

tat-saṃvatsaradalu Gêrasoppeya Chavuḍi-seṭṭirige kavigaḷa maga Bommayyanu koṭa dharmma-sâdhana nannadhi anupatya baralâgi nîvu navage pariharisi koṭṭudakke varsha 1 kke âra-tiṅgaḷu paryyanta 1 taṇḍakke âhâra-dânavanu â-chandrârkkâ-sthâyiyaḡi naḍasi bahevu maṅgaḷa-mahâ śri śri śri śri ||

227 (102).

On the east face of the same pillar.

i uodal a tat-saṃvatsaradalu Gêrasoppeya Chavuḍi-saṭṭirige hûvina Chennayyanu koṭa dharmma-sâdhanada sambandha nanna kshêtravu aḍa hâkiralâgi nîvu â-kshêtravunu biḍisi ko ||

228 (103).

At the same place, on the east face of the third pillar.

Sakha-varnsa 1432 daneya Śukla-saṃvatsarada Vaiśākḥ -ba 10 hû maṇḍaḷa-śvara Kulôttuṅga-Chaṅgaḷva-Mahadêva-mahâpâlana pradhâna-sirômaṇi Kêśava-nâtha-vara-putra kula-pavitranî Jina-dharmma-sahâya-pratipâlakar ulha Bomayyan-mantri-sahôdarar aha samyaktva-chôḷâmaṇi Chenna-Bommarasana Nâujarâya-paṭṭanada ârâvaka-bhavya-janaṅgaḷa gôṣṭi-sahâya śri-Gummaṭa-svâmiya baḷḷivâḷava jirnnôddhârava mâḍisidaru śri ||

229.

At the same place, on the west face of the second pillar in the second row.

. ka-saṃvatsara Śrâvâṇa-śu 5

 si pâlâ â-grâmadalli na kiya.

nā . . ya . . grāmakke salu dalu kaṭṭu . . .
 dārambha-nirārambha-sakala-suvarṇnāḍāya-sakala-davasādāya ā garu ā-
 grāma ga 11 . . varahagaḷanu

230.

On the south face of the same pillar.

Kru phāla . . .
 anubha . . . ko ya simege Bekkaḍa . .
 kaṇḍu ya vūli . . . ā-grāmakke . . . vanu nivē tettukoṇḍu
 ā-grāmadalina namaḡa saluva pattigeyanu paṇṭra-pārampare ā-chandriṛkka-sthā-
 yiyāgi anubhavisikoṇḍu baruvaḍu yi kraya-sādhana yi-maryyādi
 kraya-sādhana ryyā
 . . Nāga-gavūḍana da sthāntka
 sakshigaḷu na haḷiya
 l Bālamalle-dēvaru Najje-gavūḍa hindaḷa da Kot-
 tana-gavūḍa Basaṭṭara-gavūḍa haḷiya tiṇṇṭṭavana muiy muryyā

231.

On the south face of the first pillar to the left of the same maṇṭapa.

Paṇḍita-dēvaru maḍittu mahābhishēkadolage hālu-mosaroge 2 pājarige 1 bhāgi
 ke'asigaḷige kalukutiḡarige bhāgi 2 bhaṇḍikāraṅge 1 tappidavara kai sasti charu .
 hariyāna 1

232.

On the south face of the 2nd pillar, at the same place.

śrīmatu-Vyaya-saṇivatsarada Māga-suddha 13 neya Trayōḍasiyān Kariya-
 Kāntapa-seṭṭiyāra makkaḷu Kariya-Birumaṇa-seṭṭiyāra tamma Kariya-Gummaṭa-
 saṭṭiyāru biḍitiyinda saṅgava kuḍikoṇḍu Beḷugūḷadaḷu Gummaṭa-nāthana pādada-
 munde Ratnatrayada nōmpiya udyāpaneya māḍi saṅgha-pāḷeya māḍi kirtti-punya-
 vānu upārjisikoṇḍaru śrī

233.

On the east face of the same pillar.

śrīmatu-Kariya-Bomunaḡage Gummaṭa-nāthanaḡ gati kaṇṇ

234 (85).

On a stone to the left of the doorway of the Gōmaṭśavara temple.

śrī-Gommaṭa-Jīnanapa nara-
 nāḡūnara-Ditija-khaḍhara-pati-pūjitanapa l
 yōgāgni-hata-Smaranapa

yōgi-dhyéyanan amēyanan stutiyisuveṇ ॥
 kramadiṇ mey voṇard āraḍa kramade mātaṁ biṭṭu taṇṇ iṭṭa cha-
 kram aduṇṇi niḥprabham āge siggan olaḥoḍ ātmāgrajaṅ olpu gey-
 du mahi-rājjayanā ittu pōgi tapadiṇ karṇmāri-vidhvaṇsiy ā-
 da mahātinaṁ Puru-sūnu-Bāhubalivol matt āro mānōnnatar ॥
 dhṛita-jaya-bālu-Bāhubali-kēvaḷi-rūpa-samāna-paūcha-viṇ-
 śati-samupēta-paūcha-śata-ohāpa-samunnati-yuktam appa tat-
 pratikritiyaṇ mānō-nudade māḍisidaṇ Bharataṁ jītakhiḷa-
 kshitiṇpati-chakri Paudanapurāntikadoḷ Purudēva-nandanāṇ ॥
 ohira-kālaṇ sale taj-Jināntika-dharitri-dēsadoḷ lōka-bhi-
 karaṇṇ kukkuṭasarppa-saṅkulāṇ asaṅkhyāṇ puṭṭe dal Kukkuṭe-
 śvara-nāman tad-aghāriḡ ādudu baḷikkāṇ prākṛitargg āyt agō-
 oharam ant ā-mahi mantra-tantra-niyatar kkaṇbar ggaḍ innuṇ palar ॥
 kēḷalk appudu dēva-duṇḍubhi-ravaṇ māt ēno divyārcchana-
 jāḷaṇ kāḷalun appud ā-Jinana pādōḍyan-nakha-prasphural-
 lila-darppapaṇaṇ nīrkshisidavar kkaṇbar nījātita-ja-
 nmāḷaṇb-ākṛitiyāṇ mahātisāyam ā-dēvaṅ iḷā-viśrutāṇ ॥
 janadiṇ taj-Jina-viśrutātisāyamaṇ tāṇ kēḷdu nōḷp aḷti chē-
 taneyoḷ puṭṭire pōgal udyamise dāraṇ durggaṇ tat-purā-
 vaniy end āryya-janaṇ prabōḍhisidoḷ ant ādandu tad-dēva-kal-
 paṇeyiṇ māḍipen endu māḍisidan int i-dēvaṇaṇ Gōmaṭaṇ ॥
 śrutamup darsana-suddhiyup vibhavamup sad-vṛttitamup dānamup
 dhṛitiyup tannoḷe sanda Gaṅga-kūḷa-chandraṇ Rāchanaḷḷaṇ jagan-
 nutan ā-bhūṇipan advitiya-vibhavaṇ Chāmupā-Rāyaṇ Manu-
 pratimaṇ Gommaṭaṇ alte māḍisidan int i-dēvaṇaṇ yatnadiṇ ॥
 ati-tuṅgākṛitiy ādoḷ āgad adaḷoḷ saundaryyam aunnatyamup
 nuta-saundaryyamup āge matt atisāyaṇ tān āgad aunnatyamup
 nuta-saundaryyamup ārjītātisāyamup tannalli mind irddu ēṇ
 kshiti-sampñjyamo Gommaṭeśvara-Jina-śrī-rūpaṇ ātuoḷpanaṇ ॥
 pratividdhaṇ bareyaḷ Mayāṇ nēreḡe nōḷal Nākalōkādhipaṇ
 stuti-geyyal Phapināyakaṇ nēreḡan end and anyar ār āppur iṇi
 pratividdhaṇ bareyaḷ saṇantaṇ tave nōḷal baṇṇisal nissana-
 kṛitiyāṇ dakṣhiṇa-Kukkuṭeśa-tanuvaṇ sāsācharyya-saundaryyamup ॥
 māreduṇ pāḡadu mēḷe pakshi-nivahaṇ kaksha-dvayōddēsadoḷ
 mīruguṭṭuṇ poṇapoṇmuguṇ surabhi-Kāsmīrāṇa-chehḷāyaṇ i-
 tegad ācharyyamā i-tri-lōkada janaṇ tān eyde kaṇḍ irddu ār
 nneḡavar nuṇṭṭane Gommaṭeśvara-Jina-śrī-mūrttiyaṇ kṛttisal ॥
 nēḷa-gaṭṭ ā-Nāgalōkaṇ taḷaṇ avani dīśa-bhitti bhitti-brajaṇ svas-
 taḷa-bhāgaṇ muelchayaṇ mēgaṇa surara vimānōṭkaraṇ kōṭa-jāḷuṇ

vilasat-tāraṅgham autar-vvitata-maṇi-vitānam samant āge nityam
 nilayam śrī-Gommatēśaṅ enisidudu Jinōktāvalōkam triḷōkam ||
 anupama-rūpaṇē Sūraṇ udagrane nirjita-Chakri matt udā-
 rane nere geldum ittan akhilōrvviyan aty-abhimāniyē tapas-
 sthanum eraḍ-aṅghriy itt cleyoḷ irddapud emban anūna-bōdhanō
 vinihata-karimma-bandhan ene Bāhubālīśan id ēn udāttanō ||
 abhinūana-sthira-bhūvanam nannage māḷk aty-udgha-mānōmūnatan
 śubha-saṁbhāgyaman Aṅgajay bhuja-bāḷavashṭambhamam chakrava-
 rtti-bhuja-darppa-viḷōpi Bāhubālī trishṇā-ebhēdāmanam mukta-rā-
 jya-bharay muktiyan āpta-nirvvṛiti-padam śrī-Gommatēśam Jinam ||
 sphurad-udyat-sita-kāntiyim parisarat-saurabhyadindam diśō-
 tkaramam mudrisutun namēru-sumanō-varsham splatay Gommatē-
 śvara-dōvōttama-chāru-divya-śīradoḷ dēvarkkaḷind ādudam
 dharey ellam nere kaṇḍud ā-mahimey ā-dēvaṅ ad āśeharyyamē ||
 enag āyt ikśhisai āgad āyt enage kaṇḍak embavōḷ āyte pēl
 vanitā-bāḷaka-vṛiddha-gōpa-tatīyum kaṇḍ alkaṇḍin ārvvinam
 dinav end āvagan udgha-divya-kusumāsāram mahi-lōka-lō-
 chana-santōshadam aytu Gommatā-Jinādhiśōttamāṅgāgradoḷ ||
 miḷuguva tāraṅka-prakarain i-paramēśvara-pāda-sēveg end
 erapude bhaktiyindam ene ninnmaḷianam ghana-pushpa-vṛiṣṭi band
 eragidud abhradiṇ dhareg adabhratarābbanta-barsha-kōṭi kaṇ-
 dered ire sanda Belgūḷada Gommatā-nāthana pāda-padmadoḷ ||
 Bharatanan ādi-chakradharanam bhuja-yuddhade gelda kalandōḷ
 durita-mahāriyam tavisi kēvaḷa-bōdhaman āḷda kalandēḷ
 sura-tati-munne māḷidudu pū-maḷey i-derey akkun embinaṇ
 suridudu pushpa-vṛiṣṭi vibhu-Bāhubālīśana mēle illeyim ||
 keminnag id ēke māḷa palav-andada nandida bindigarkkaḷam
 nṇṇ maruḷāḷi dēvar ivar end avaram mati-geṭṭu ninnan ē-
 k annuḷa toḷalehidappo bhava-kānanadoḷ paramātma-rūpanam
 Gommatā-dēvanam neneyā nṇṇuve jāti-jarādi-dahkhamam ||
 sammadav āḷal āḷa koleyum pusiyyum kaḷavum parāṅganā-
 sammatīyum parigrahada kāṅksheyum emb ivarindam ādoḷ en-
 dum manujāṅ iratreya paratreya kōḷ enutun mahōchechadoḷ
 Gommatā-dēvan irddu sale sāruvavōḷ esodirddan ikśhisai ||
 eminuman i-vasantanuman induvumam nane-villum ambumanam
 keminnag anātha-yūthamane mādi bisuṭṭu tapakke pūḍu nind
 im miḷil appud ēṇṇ paḍevud end ati-mugdhayar alpa nādamam
 Gommatā-dēva ninna kiviḷ eydave ninnavol āro niḷkṛipar ||

emman id éke nīm bisutēy end eleyum latikāṅgiyarkkaḷum
 tamm aḷalinde bandu bigiy-appidar embinam aṅgadalli pu-
 ttum murid otti taḷta latikāliyum oppe tapō-niyōgaḍol
 Gommaṭa-dēvan irdd irav Ahindra-Surēndra-munindra-vanditam ||
 tammane pōdar enn anujar ellarum eyde tapakke nīnum int
 amma tapakke vōdoḍ enag i-siriy oppadu bēd enuttum a-
 nṇam inanam iḷdum annu migeyum bage-gollāde dīkshe-goṇḍe nīm
 Gōmmaṭa-dēva ninna taṛisand-aḷar āryya-janakke gommaṭam ||
 nimm aḍiy enna dhātriyōḷag irddapuv emb idu vēḍa dhātri tāṇ
 nimmadum ennadum bagevoḍ all adu bēṛ adu ḍṛishṭi-bōdha-vi-
 rryam mahitātma-dharmmam Abhavōktiyoḷ emba nijāgrajōktiyeim
 Gommaṭa-dēva nīm manada māna-kashāyaman eyde tūḷidai ||
 tamma tapasvigalge ku-tapa-sthiti vēḷd abaḷāṅga-saṅgataṇ
 tamma śarīram āge negaḷv anyataraṭtar aśasta-vrittakaṇ
 kamunariy-ōjan andame valam sva-parākshaya-saukhyā-hētuvam
 Gommaṭa-dēva nīm tapaman ānt upadēśakan ādud oppadē ||
 nīm manamam nijātmanoḷ akampitam āg iḍe mōhaniya-mu-
 khyam maṇid ḍḍi bṭṭe ghana-ghāti-balam bala-ḍṛik-prabōdha-sau-
 khyam mahimānvitam negaḷe varttisi mattam aghāti-ghātadim
 Gommaṭa-dēva mukti-padamam paḍedai nimpāya-saukhyamam ||
 kammidav appa kāḍa posa-pōgaḷin archchisi pāda-padmamam
 sammadadinde nōḍi bhavad-ākṛitiam balagoṇḍu balla-pāṇ-
 giṇ manam oldo kirttipavar ēṇ kṛita-kṛityaro Śakran-andadim
 Gommaṭa-dēva ninnan arid archchisntirppavar ēṇ kṛitārtharō ||
 Kusumāstram kāma-sāmrajyada māhinneyan ānt irddōḍam munne tannoḷ
 vasudhā-sāmrajya-yuktam Bharata-kara-vimuktam rathāṅgastram ugrām-
 śu-saman tann udgha-dōrdḍandaman eḷasidōḍam biṭṭ avam mukti-sāmra-
 jya-sukhārtham dīksheyam Bahubālī tāḷedan emmannar ēn endo māṅbar ||
 manadim nuḍiyim tanuvind
 enasum inuv nerapid aghaman alaṛipen emb i-
 manadindam osedu Gommaṭa-
 Jinam stutiyisidan intu Sujanōttamam ||
 su-janar bhavyaro tanag avar
 ajasram uttamam appa puruḷim Boppam
 Sujanōttamam enippam
 su-janargg uttamam emba puruḷind enisam ||
 1-Jina-nuti-śāsanamam
 śrī-Jina-śāsana-vidam vinirmmisidam vi-
 dyā-jita-vrijinam su-kavi-sa-
 māja-nutam viśada-kṛtti Sujanōttamam ||

Kariki-seṭṭi Chikka-Mādi pa 2 Kariya Bammi-seṭṭi Māri-seṭṭi pa 1 Malli-seṭṭi Ayibi-seṭṭi Kālī-seṭṭi pa 2 maṇigāra-Māchi-seṭṭi Seṭṭiyāna pa 1 Terāṇiya Chaunde-ya heggeḍa-Basavaṇṇa Chandeya Rāmeya Hulleya Jakkāna pa 2 Māla-gaunde Seṭṭiyāna Māchaya Māreya Chikāna Goḷeya pa 1 Mādi-gaunde Gaunde-ya Mācheya Bammeya Honneya Jakka-gaunde pa 1.

237 (88).

Below the above.

Nāla-saṃvatsarada uttarāyāna-saṅkrāntiyālu śrīman-mahā-pasāyitaṃ Vijaya-nṇanavar aḷiya Chikka-Madukaṇṇa śrī-Gommaṭa-dēvara nityārchanage 20 bāsiga hūviṅge śrīman-mahā-maṇḍaḷāchāryyaru Chandraprabha-dēvara kaiyalu māru-goṇḍu Gaṅgasamudradalu gadde sa 1 beddalu kaṃ 200 nūraṇuṃ koṇḍu koṭṭa-datti maṅgaḷa-mahā śrī

238 (89).

Below the above.

Kālayukti-saṃvatsarada Kārttika su 1 Ā śrī-Gommaṭa-dēvara yaroḷchanage huvina paḍige śrīman-mahā-maṇḍaḷāchāryyaru hiriya-Nayakīrtti-dēvara śiṣhyaru Chandraprabha-dēvara kayalu Yagaliyada Kabi-seṭṭiya Sōmeyanu gadde Paḍavala-gereya gadde ko 10 Gaṅgasamudradalli komma tagali ko 10 Ārbbadalu guḷeya koya mēge gadyāna ondu bauna bedalu akaluna stmeḷ

239.

On the base of the left pillar in front of the same doorway.

(Mahājani characters.)

Savata 1800 Kata sada 6 Savata 1800 Paha-sa 2 Pata-Dava Panapatha Dana-chada Paravala ka bapa
(Saṃvat 1800 Kāti suda 6 Saṃvat 1800 Pōha-su[d] 2 Pata-Dēva Pāṇipatha Dana-chanda Puravāle ka bapa)

240 (90).

On a stone to the right of the same doorway.

śrīmat-parama-gambhīra-syādvādāmōgha-lāñchhanam ḷ
jyāt trailōkya-nāthasya śāsanam Jina-śāsanam ḷ
bhādrāṃ astu Jina-śāsanāya saṃpadyatāṃ pratividhāna-hētarē ḷ
anya-vādi-māda-hasti-mastaka-sphāḷanāya ghaṭanē paṭiyasē ḷ nāmō'stu ḷ
jagat-tritaya-nāthāya namō jannu-prapñāthinē ḷ
naya-pramāṇa-vāg-raśmi-dhivasta-dhivāntāya Śāntayē ḷ
namō Jināya ḷ

svasti samadhigata-pañcha-mahā-sāhda mahā-maṇḍalēśvaram¹ Dvāravatī-pura-
varādhīśvaram¹ Yādava-kuṣāmbhara-dyumani¹ samyaktva-chūḍāmaṇi¹ Malaparo-
gaṇḍādy-anēka-nāma-vaḥ¹ samālaṅkṛitar appa śrīman-mahā-maṇḍalēśvaram¹ Tri-
bhuvana-malla Talakāḍu-goṇḍa bhujabala-Vīra-Gaṅga-Vishṇuvarddhana-Hoysa-
la-Dēvara vijaya-rājyam uttarōttarāhhivridhī-pravarddhamaṇam ā-chandrārka-
tāram saluttam ire tat-pāda-padmōpajīvi ||

vṛitta ||

janatādhāraṇ udāraṇ anyā-vanītā-dūraṇ Vachas-sundari-
ghana-vṛitta-stana-hāraṇ ugra-raṇa-dhīraṇ Māraṇ ēn-endapai
janakam tām ene Mākaṇabhe vibudha-prakhyāta-dharmma-prayu-
kta-nikāmaṭṭa-charitre tām enal id ēn Ēcham mahā-dhanyanō ||

kanda ||

vitasta-maṇaṇ budha-jana-
mitraṇ dvija-kuṣa-pavitraṇ Ēcham jagadōl
pātraṇ ripu-kuṣa-kanda-kha-
nitraṇ Kauṇḍinya-gōtraṇ amaṇa-charitraṇ¹
Manu-charitaṇ Ēchigāṅkana
maneyōl muni-jana-samūhamuṇ budha-janamuṇ
Jina-pājane Jina-vaudane
Jina-mahimegaḥ āva-kālamuṇ śōhhisugum¹
uttama-guṇa-tati vanītā-
vṛittiyāṇ oḷakoṇḍud endu jagam ellam kayy-
ettuvinaṇ amaṇa-guṇa-sam-
pattige jagadolage Pōchikabhēye nōntaḥ ||

vachana || ant enisida Ēchi-Rājana Pōchikabbēya putraṇ akhila-tīrtthakara-parama-
dēva-parama-charitākaraṇnanōḍitṛṇa-vipuṣa-puṣaka-parikalāta-vārabāṇanuṇ asama-
samāra-rasa-rasika-ripu-nṛipa-kālāpāvalēpa-lōlupa-kṛipāṇanuṇ āhārābhaya-bhaisha-
jya-śāstra-dāna-vinōdanuṇ sakaṇa-lōka-śōkāṇanōdanuṇ ||

vṛitta ||

vajraṇ Vajrabhṛitō baṇaṇ Heḷabhṛitās chakraṇ tathā Chakṛiṇaś
śaktiś Śaktidharasya Gaṇḍiva-dhanur gGaṇḍiva-kōḍaṇḍinaḥ¹
yas tadvad vitanōti Vishṇu-nripatēḥ kāryyam katham mādṛisair
gGaṅgō Gāṅga-taraṅga-raṇjita-yaśō-rāsis sa varṇnyō bhavēt ||

vachana || ant enipa śrīman-mahā-pradhānam daṇḍanāyakam drōha-gharaṭṭa Gaṅga-
Rāja Chōḷana sāmantaṇ Adiyamaṇ ghaṭṭadiṇ mēḷāda Gaṅgavāḍi-nāḍa gāḍiya Tala-
kāḍa bṛḍinōl paḍiy ippant irḍḍu Chōḷam kōṭṭa nāḍaṇ kōḍade kādi koḷḷim ene vijigṭ-
shu-vṛittiyindan etti baṇam eraḍuṇ sārchehidalli ||

Ins.

vṛitta ||

ittapa bhūmi-bhagadoḷ adhanyar ad ēke bhavat-pratāpa-sam-
pattiya varṇanā-vidhige Gaṅga-chamūpa jigishu-vṛittiyind
ettida ninna kayya niśitāsiya tau-mone benna bāran e-
ttuttire pōgi Kañchi gurīy appinam oḍida Dāman eydanē ||
kadanadoḷ andu ninna taravāriya bārige meyyan oḍḍalā-
rade naḷid innuv ant adane jānisi jānisi Gaṅga tanna nam-
bida sudatī-kadambad erde pauvane vōgire pulle-vechchu-ve-
chchidapan aharnniṣam Tigula-Dāman aranya-śaranya-vṛittiyim ||
enitānum bavaraṅgaḷoḷ palataram beṅkoṇḍa gaṇḍindam oṽ-
enisuttam Talakādoḷ innevaram irḍḍiḷ gaḷ karam Gaṅga-Rā
jana khaḷgāhatig alki yuddha-vidhiyoḷ benn-ittu nāy unṇad o-
dinal unḍ irddapan attā Śaiva-śamivōḷ sāmanta-Dāmōdaram ||

vachana || embinam onḍ meyyoḷ avayavadim eydi mūdalisī dhṛiti-giḍisi beṅkoṇḍu-
mattam Narasiṅga-varmmaṇ modalāge ghaṭṭadiṇ mēlāda Chōḷana sāmantar ella-
ram beṅkoṇḍu nāḍ-āḍud ellaman ēka-chchhatrad nṇḍige-sādhyam māḍi kuḍe
kritaḷḷam Vishnu-nṛipati mechchi mechchidem beḍikoḷḷim ene ||

kanda ||

avanipan enag ittapan end
avar-ivaravōḷ ulīda vastuvam beḍade bhū-
bhuvanam baṇṇise Gōvin-
davaḍiyam beḍidam Jinārchebana-lubdhām ||
gomuṇṭam ene muni-samudā-
yam manadoḷ mechchi mechchi biechchāḷisuttam
Gommuṭa-dēvara pūḷeg a-
dam mudadiṇ biṭṭan alte dhṛōḍattam ||

akkara ||

adiyāḷ irppuḍ Ārḥata-samayakke Mīlasaṅgham Koṇḍakundānvayam
bādu vēḍ adaiṇ baḷeyipṇuḍ alliya Dēsīgaganāda Pustakagachchhāda
bōdha-vibhavadā Kukkuṭāsana-Maladhāri-dēvara śiṣhyar enipa pemping
ādam esed irppa Śubhachandra-siddhānta-dēvara guḍḍam Gaṅga-chamū-
pati ||

Gaṅgavāḍiya basadigaḷ enit oḷav anitumam tāu eyde posayisidam
Gaṅgavāḍiya Gommuṭa-dēvarge sutt-ālayaman eyde māḍisidam
Gaṅgavāḍiya Tigularam beṅkoṇḍu Vira-Gaṅgaṅge nimirechchi koṭṭam ||
Gaṅga-Rājan ā-munnina Gaṅgara Itāyāṅam nūrmmaḍi dhanyan altē ||
ārōpayatu tatvaiva sarvōḷpi guṇam uttamam ||
śṛīmaḷ-Jaina-vachōḷbdhi-varddhana-vidhus sāhitya-vidyā-nidhis

sarppad-Darpaka-hasti-mastaka-luṭhat-prōtkanṭha-kanṭhīravah
 sa śrīman Guṇachandra-dēva-tanayas saujanya-janyāvanis
 sthēyat śrī-Nayakīrtti-dēva-munipas siddhānta-chakrēśvaraḥ ||
 kṛita-dig-jaitrav idam barutte Narasiṃha-kṣhōṇipam kaṇḍu san-
 matiyim Gommaṭa-Pārśvanātha-Jinarāṃ matt t-chaturvimpāsati-
 pratimā-gēhaman int ivarkke vinutam prōtsahadim biṭṭan a-
 prati-mallam Savanēra-Bekka-Kaggereyumam kalpāntaram salvinaṃ ||
 Narasiṃha-Himādri-tad-uddhrita-kaḷāṣa-hradaka-Huḷḷa-kara-jihvikeya
 nata-dhārā-Gaṅgāmbuni Nayakīrtti-muniśa-pāda-sarasi-madhyē ||
 lalanā-Mlege munnav entu Kusumāstram puṭṭidom Viṣṇugam
 lalita-Śrī-vadhuvīṅgav ante Narasiṃha-kṣhōṇipālāṅgav Ē-
 cbala-dēvi-vadhugam parārtha-charitam punyādbikam puṭṭidom
 balavad-vairi-kulāntakam jaya-bhujam Ballāḷa-bhūpālakam ||
 chira-kālam ripugal asādhyaṃ enisidd Uchchaṅgiyam mutti
 durddhara-tējō-nidhi dhōḷi-gōṭeyane koṇḍ ā-Kāma-dēvāvan-
 śvaranāṃ sand Oḍeya-kṣhittēśvaranāṃ ā-bhaṇḍāramam strīyaram
 turaga-brātāmumam samantū piḍidam Ballāḷa-bhūpālakam ||

svasti śrīman-Nayakīrtti-siddhānta-chakravarttigāḷa guddam śrīman-mahā-
 pradhānam sarvādīkāri hiriya-bhaṇḍari Huḷḷayyaṅgaḷu śrīmat-prātāpa-chakra-
 varti Vira-Ballāḷa-Dēvara kayyalu Gommaṭa-dēvara Pārśva-dēvara chaturvimpāsati-
 tīrttbakarara aṣṭa-vidbārchchanegam rishiyar āhāra-dānakkaṃ bēḍikoṇḍu Savanē-
 ra-Bekka-Kaggereya biṭṭa datti ||

paramāgama-vāridhi-bima-
 kirāṇam rāddhānta-chakri Nayakīrtti-yamī-
 śvara-śisbyan amāḷa-nija-chit-
 pariṇatan Adhyātmi-Bālachandra-munindram ||
 Kantu-kulānta-kīla-Yaman ūrijita-śāsanamam niśīdhikā-
 santatiyam tatāka-sarasi-kulamam Nayakīrtti-dēva-sai-
 ddhāntikarōḷ parōkṣha-vinayaṅgaḷan t-teradinda mālpār ar
 int ire nōntar ār enisidam Nayakīrttin ilā-vibhāgado ||

241 (91).

Below the above.

svasti samasta-guṇa-sampannar appa śrī-Beḷuguḷa-tīrtthada samasta-māṇikya-
 nakharaṅgaḷu śrī-Gommaṭa-dēvara Pārśva-dēvarige varsba-nibandhiyāgi būvina
 paḍige jāti-havāḷakke tolege tā t karidakke visa t yida ā-chandrārka-tāram-barām
 -salisuvaru maṅgala-mahā śrī śrī ||

242 (92).

In continuation of the above.

svasti śrī Beḷuguḷa-tīrtthada Gumi-seṭṭiya Dasaiya Bikaiveya Kētayya Koṇana

Mari-seṭṭiya maga Lakhaṇṇa Lōkeya-sahaṇiya maḡaḷu Sōmauve Melamelada samasta-nakharanḡaḷu Gommaṭa-dēvara huvina paḍage Gaṅgasamudrada hinde gade sa 1 ā-Gommaṭapurada bhūmiyoḷage ondu-honna beddale guḷaya-keyya samudā-yanḡaḷa kayyalu māru-goṇḍu mā(ma)lēḡaraḡe ā-chandrārka-tāraṃ-barāṃ saluvantāgi haradu koṭṭa śāsana ||

243 (93).

On the left side of the same stone.

svasti śrī Bhāva-saṃvatsarada Bhādrapada Śukra-vāradandu śrī-Gommaṭa-dēvarigevu tirtthakarigevu huvina paḍige Channi-seṭṭiya maga Chandrakṛtti-bhaṭṭāraka-dēvara guḍḍa Kallayyanu akshaya-bhaṇḍāravāgi koṭṭa ga 1 pa 2½ yi-mariyā-deyalu kundade 6 bāsiga-huvvan ikkuvaru maḡaḷa-mahā śrī-śrī ||

244 (94).

Below the above.

svasti śrī Bhāva-saṃvatsarada Puṣya-suddha 5 Bri śrī-Gommaṭa-dēvara nityāhṣēkake śrī-Prabbāchandra-bhaṭṭāraka-dēvara guḍḍa Bārakanūra Mēdhavi-seṭṭige parōksha-vineyakke akshaya-bhaṇḍārakke koṭṭa gadyāna nāḷku ya-honniṅge amṛita-paḍige ā-chandrārka nitya-paḍi 3 ya māna hāla naḍasuvadu yidharmmava māṇika-nakaraṅgaḷuṃ ēlayiḡaḷuṃ āraivaru 1 maḡaḷa-mahā śrī-śrī ||

245 (95).

Below the above.

Halasūra Sōyi-seṭṭiya maga Kēti-seṭṭiyaru Gommaṭa-dēvarige nitya-paḍi māru-māna hālanu abhisēkakke koṭṭa ga 3 kka honna baḍige hāla naḍayisuvuru māṇika-nakhara naḍeyisuvuru ā-chandrārkkav uḷḷanaka maḡaḷa-mahā śrī ||

246 (96).

On the right side of the same stone.

śrīmat-parama-gaṇbhīra-syādvadānūḡha-lāṇclīhanam
jīyāt trāilōkya-nāthasya śāsanaṃ Jina-śāsanaṃ ||

śrīmat-pratāpa-chakravartti Hoysaḷa-śrī-Vīra-Narasimha-Dēv-arasaru śrīmad-rājadhāni-Dōrasamudradalu sukha-saṅkathā-vinōdadiṇi rājyaṇi-geyvuttam ire Śakavaruṣha 1196 neya Śrīmukha-saṃvatsarada Śrāvāṇa-ṣu 15 Ādivāradalu śrīman-mahā-maṇḍaḷāchāryyaru Nayakṛtti-dēvara śiṣhyaru Chaudraprabha-dēvara kayyalu Honnachagereya Mādayyana maga Sambhu-dēvanu Saṅgi-seṭṭiyara maga Bommaṇṇa Aggappa-seṭṭiyara maḡaḷu Dōraya Chavudayyanavaru śrī-Gommaṭa-dēvara amṛita-paḍige Mattiyakereya naṭṭa kallaśimā-maryyādey-ōḷagada gadde suttalāyada chatur-viṇṣati-tirtthakara amṛita-paḍige koṭṭa modal-ēriya gadde salage vōndu-salita sarva-bādhā-parihāravāgi dhārā-pūrvvakap mādikōṇḍu ā-chandrārka-tāraṃ-barāṃ salvantāgi koṭṭa datti 1 maḡaḷa-mahā śrī-śrī-śrī ||

247 (97).

Below the above.

svasti śrī Bhāva-saṃvatsarada Bhādrapada-suddha 5 Ādivāradalu śrī-Gomaṭa-dēvara nityābhishēkakke amṛita-paḍige śrī-Prabhāchandra-bhāṭṭāraka-dēvara guḍḍa Gērasapeya Gōvinda-seṭṭiya maga Ādiyanna akshaya-bhaṇḍāravāgi irisida gadyāṇa nālku tiṅgaḷiṅge hoṅge hāga badi a-baḍiyali nityābhishēkakke vahhala hāla naḍasuvaru 1-honniṅge māṇikya-nakara eḷame oḍeyaru 1 a-ebandārkkā-tāraṃ-barāṃ salvantāgi naḍasuvaru maṅgaḷa-mahā śrī śrī śrī

248.

On the base of the right pillar in front of the same doorway.

(Mahājani characters).

Saba 1800 mata Paha sada 8 Magala-vara Kaṭa-rai va Garadhara-lala Vajamalaka baṭa va Magata-ṛaya Kaṭa-ṛayaka baṭa Baṇamala Gamata samaka jata kara
(Saṃvat 1800 miti Pōha suda 8 Maṅgala-vāra Kaṭa-ṛaya va Giridhara-lāla Vijaimalakā bēṭa va Maṅgata-ṛaya Kaṭa-ṛayakā bēṭa Beṇumala Gō-maṭa-sāmiki jātrā karī)

249 (83).

On the west face of a pillar in the western maṅṭapa of the temple enclosure.

śrīmat-parama-gambhīra-syādvādāmōgha-lāḷchhanam 1
jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam 2

svasti śrī vijayābhyudaya-Śalivāhana-śaka-varsha 1621 ne salava Śōhhakṛitu-saṃvatsarada Kārtika-ha 13 Guru-vāradallu śrīman-mahā-rājādhirāja rāja-paramēśvara Karmnāṭaka-rājyābhishavāṇa-paritṛipta-paramāhlāda-parama-maṅgalibhūta śhaḍ-darśana-saṃrakṣhaṇa-vichakṣhaṇōpāya vidvad-garishṭha dushṭa-dupta-jana-mada-vibhañjana Mahiśūra-dharādbināthar appa Doḍa-Kṛishṇa-Rāja-Vaḍeyar-aḷyanavarū 3 mattam 4

vṛitta 5

janatādhāraṇa udāra-satya-sadayam sat-kīrti-kāntā-jayam
vinayam dharmma-sad-āśrayam sukha-chayam tējaḥ-pratāpodayam
jana-nātham vara-Kṛishṇa-bhūvara lasat-prakhyāta-chandrōdayam
ghana-puṇyānvita-kṣatriyāṇma paḍedaṃ sad-dharmṇa-sampattiyam 6

kandā 7

śrīmad-Belguḷad achaladi
sōmārkkara jariva dēva-Gōmaṭa-Jinapana
śrī-mukhav avalōkisaḷ oḍan
āmōdavu puṭṭi haruṣha-hhājanan nsurdaṃ 8

In.

vachana ||

pârthhiva-kula-pavitranaṁ Kṛishṇa-Râja-puṅgavanuṁ Beluḡuḷada Jina-dhar-
m-makke biṭantha grāmādhigrāma-bhūmigaḷ || Ârhanahalliyuṁ | Hosahalliyuṁ |
Jinanāthapuram | Vastiya-grāmamuṁ | Rāchanahalliyuṁ Uttanahalliyuṁ | Jina-
nahalliyuṁ | koppalugaḷ verasu kasabe-Beluḡuḷa-samētam | sapta-samudram uḷlan-
nevara sapta-parama-sthānādhipatiy appa Gommaṭa-śvāmiyavara pūjōtsavaṅgaḷa
puṇya-samṛiddhi-samprāptya-nūnityartthavāgiyuṁ | abjābjamitrar sākshi-pūrvva-
kam sarvva-mānyavāgi dayapālisiyu mattam ||

kanda ||

Chiga-Dēva-Râja-kalyā-
niya bhāgaḍol irppa anna-chhatrāḍigalige
su-guṇiyu Kabāle-grāmava
jagad-ereyanu Kṛishṇa-Râja-śēkbaran ittam ||
int i-Beluḡuḷa-dharmnavu
antarisade oandra-sūryyar uḷannevaram
santasadind eumaya bhū-
kāntaru rakshisali dharmma-vṛiddhiya beḷeyam ||

yi-dharmmamam paripālisidavar dharmmārtha-kāma-mōkshaṅgaḷam parampa-
reyim paḍeyuvar ||

vṛi ||

priyadind i-Jina-dharmmamam paḍeyiparg āyuṁ mahā-śrīyūm a-
kkey idam kāyada ntcha-pāpige Kurukshêtrōrviyoḷ Bānarā-
śīyoḷ ēl-kōṭi-munindraram kapileyam vēdāḍhyaram kondud ond
ayasam sārgum id endu Kṛishṇa-nṛipa-sailākshāragaḷ nēmisaḷ ||

iti maṅgaḷam bhavatu || śrī śrī śrī ||

250 (84).

On the south face of the same pillar.

śrī-Śālivāhana-śaka-varuṣha 1556 neya Bhāva-samvatsarada Âshāḍa-ṣu 13
Sthira-vāra Brahma-yōgaḍalu śrīman-mahā-rājādhirāja rāja-paramēśvara Maisūm-
paṭṭanāḍ hīśvara shaḍ-daruśana-dharmma-sthāpānāchāryyar āda Chāma-Râja-Voḍe-
yaru-ayya navaru Beluḡuḷada sthānadavara kshêtravu bahu-dina āḍavu āgiralāgi a-
Chāma-Râja-Voḍeyaru-ayyanavaru yi-kshêtrava āḍava-hiḍidantāvaru Hosavoḷala
Kempappana maga Channappa Beluḡuḷada Pāyi-seṭṭiyara makkalu Chikkaṇna
Chiga-Pāya-seṭṭi yivaru muntāda āḍava-hiḍidantāvara karasi nūnna āḍavina sāla-
vanu trisēnu yannalāgi Channappa Chikkaṇna Chiga-Pāyi-seṭṭi Muddappa Ajjaṇna-
na Padunappana maga Paṇḍenna Padumarasaīyya Doḍḍappa Pañchabāna-kavigala
maga Bannappa Bannappa-kavi Vijeyanna Gummaṇna Chārūkirtti Nāgappa Beḍ-
adāiyya Bommi-seṭṭi Hosahaliya Rāyanna Pariyanna-gauḍa Bairaseṭṭi Bairanna

Virayya ivaru muntāda samastaru tamma tande-tāyigalige punyev āgaliy endu
Gommaṭa-śvāmiya sannidhiyali tamma guru Chārukirtti-panḍita-dēvara munde
dhārā-dattavāgi yī-aḍahina patra-sālavanu yī-aḍāva koṭṭa sthānadavarige yī-varṭta-
karu gauḍugaḷu yī-sālavanu dhārā-pūrvvakavāgi koṭṭevu yī-biṭṭanta patra-sāl-
avanu āvanādaru ālupidare Kāśi-Rāmēśvaradalli sāhasra-kapileyanu Brāhmaṇarantū
kōnda pāpakke hōguvaru yendu hareda śilā-śāsana śrī śrī

251.

On a stone to the west of Brahmadēva-maṇṭapa.

śrīmat-parama-gaṇbhīra-svādvādāmōgha-lāñchhanam
jīyāt trilōkya-nāthasya śāsanam Jina-śāsanam ||
bhadrām astu Jina-śāsanāya sampadyatām pratividhāna-hētarē
anya-vādi-mada-basti-mastaka-sphātanāya ghaṭanē patiyasē ||
jagat-tritaya-nāthāya namō janma-pramāthīnē
naya-pranūṇa-vāg-rasmi-dhivasta-dhivāntāya Śāntayē ||

svasti samadhiyata-paūcha-mālā-śabda mahā-maṇḍalēśvaram Dvāravatī-pura-
varādhīśvaram Yādava-kulāmhara-dyumaṇi samyaktva-chūḍāmaṇi Maleparoj-
gaṇḍādy-anēka-nānāvajī-saṃlāṅkṛitar appa śrīman-mahā-maṇḍalēśvaram Tribhuva-
na-malla Talakāḍu-gonḍa bhūja-haṭa-Vīra-Gaṅga-Vishṇuvarddhana-Hoysala-Dēva-
ra vijaya-rājyam uttarōttarābhivṛddhi-pravarddhamānam ā-chandrārka-tāram-
baram saluttam ire tat-pāda-padmōpajīvi ||

vṛtta ||

janatādhāran udāran anya-vanitā-dūram Vachas-sundari-
ghana-vṛtta-stana-hāran ugra-rana-dhīram Māran ēn-endapai
janakam tām ene Mākanabbe vibudha-prakhyāta-dharmma-prayu-
kta-nikānātta-charitre tām enal id ēn Ēham mahā-dhanyanō ||

kanda ||

vitasta-maḷam budha-jana-
mitram dvija-kula-pavitrām Ēham jagadoḷu
pātram ripu-kula-kanda-gha-
nitram Kauṇḍinya-gōtram amaḷa-charitram ||
Manu-charitan Ēchigāṅkana.
maneyoḷu muni-jana-saṃnūyamam budha-janamam
Jina-pūjane Jina-vandane
Jina-mahimegaḷ āva-kālamam sōbbisugam ||
uttama-guṇa-tati vanitā- ||
vṛtṭiyan oḷakoḍud endu jagam ellam kary-
cctuvinam amaḷa-guṇa-sam-
pattige jagadoḷage Pōchikabbeye nōntaḷu ||

vacha ||

ant enisid Êchi-Râjana Pôchikabbeya putran akhiḷa-tirtthakara-parama-dêva-
parama-charitâkarnnanôdtrina-vipuḷa-pulaka-parikalîta-vârabâpanum vishama-sam-
ara-rasa-rasika-ripu-nripa-kalâpâvalêpa-lôlupa-kripâpanuv âhârâbhaya-bhaiśajya-
śâstra-dâna-vinôdanum sakala-lôka-sôkâpanôdannm ||

vṛitta ||

vajram Vajrabhritô haḷam Haḷabhritas chakram tathâ Chakripas
śaktis Śaktidharasya Gāṇḍiva-dhanur gGāṇḍiva-kôḍaṇḍinaḷ
yas tadvad vitanôti Vishṇu-nripatêsh kâryyam katham mâḍrisair
gGaṅgô Gāṅga-tarauga-rañjita-yaśô-râsis sa varṇnyô bhavêt ||

vachana ||

ant enipa śrīman-mahâ-pradhânam ḍaṇḍanâyakam droha-gharaṭṭa Gaṅga-
Râjam Chôlana sâmantan Adiyamam ghaṭṭadiṁ mēlâda Gaṅgavâḍi-nâḍa gaḍiya
Talakâḍa biḍinoḷ paḍiy irppant iḷḍn Chôlam koṭṭa nâḍam kuḍade kadi koḷḷim ene
vijigishu-vṛittiyindam etti baḷam eraḍum sârchehidalli ||

vṛitta ||

ittapa bhûmi-bhâgadol adhanyar ad êke bhavat-pratâpa-sam-
pattiya varṇanâ-vidhige Gaṅgachamûpa jigishu-vṛittiyind
ettida ninna kaiyya nisitâsiya tau-mone benna bâran e-
ttuttire pôgi Kâfichi gurîy appinam ôḍida Daman eydanê ||
kadanadol andu ninna taravâriya bârige meyyan oḍḍalâ-
ḡade naḷid innuv ant adane jânisi jânisi Gaṅga tanna nam-
bida sudati-kadambad eḷḍe pavvane vôgire pulle-vechchu-ve
chchidapan ahar-nisâṁ Tiguḷa-Dâman aranya-śaranya-vṛittiyim ||
enitânunṁ bavaraṅgaḷolu palabaram beṅkoṇḍa gaṇḍindam ôv-
enisuttam Talakâḍol innevaram irḍḍ iḡaḷu karam Gaṅga-Râ-
jana khalgâhatig alki yuddha-vidhiyol benn-ittu nây unnad ô-
ḍinal unḍirḍḍapan atta Śayva-sâmiyol sâmantâ-Dâmodaram ||

embinam onde meyyol avayavadin eydi mōḍalisi dhṛiti-giḍisi beṅkoṇḍu inattam
Narasiṅga-varṇnamam mōḍalâḡe ghaṭṭadiṁ mēlâda Chôlana sâmantar ellaram
beṅkoṇḍu nâḍ-âḍud ellannan êka-chchhatrad nḍige-sâdhyam inâḍi kuḍe kṛitajñam
Vishṇu-nripati meechchi meechchidem bēḍi

kanda ||

avanipau enag ittapan end
avar-ivaravol uḷida vastuvam bēḍade bhû
bhuvanam
. yap bēḍidam Jinârchchana-lubdha ||
gominaṭam ene muni-samudâ-
yam manadoḷu meechchi suttam

Gommatā-dēvara pūjēg a-
dam mudadiṃ hiṭṭan alte dhirōdattam ||
akkara ||

ādiyāg irppa . . . ta-samayakke Mūlasaṅghanī Koṇḍakundānvayam
bādu vēḍ adam baḷeyipud alliya Dēsigagapada Pu
bōdha-vibhavada Kukkutāsana-Maladhāri-dēvara śiṣhyar enipa pempīṅg
adam esed irppa Śubhachandra-siddhānta-dē ddam Gaṅga-chamū-
pati ||

Gaṅgavāḍiya basadigaḷ enit olav anitumam tām eyde posayisidam
Gaṅgavāḍiya Go vargge sutt-ālayaman eyde māḍisidam
Gaṅgavāḍiya Tigulara henkoṇḍu Vīra-Gaṅgaṅge nimirchchi koṭṭam
. rājan ā-munnina Gaṅgara Rāyaṅga nūrmmaḍi dhanyan altē ||

252.

On the back of the same stone.

svasti śrīmatu vaddavyavahāri Mosaleya . . . vi-seṭṭiyaru tāvu māḍisida cha-
visa-tīrtthakara aṣṭa-vidhārchchanēge varisha-nihandhiyāgi māpikya-nakara . . .
śasa-nakaraṅgalu koṭṭa paḍi pa . . . ge hāga || . . ma wāpi . . . kya bi . . nakaraṅ-
galu ra . . . ge hāga . . du || (*Beside the above*) . . . va-seṭṭi Bāchi-seṭṭi Chikka-Bāchi-
seṭṭi pa 2 Ammeleya Kēti-seṭṭi Chandi-seṭṭi Gummi-seṭṭi Chikkatanamma pa 2 Ādi-seṭṭi
Chaūḍi-seṭṭi 1 Bāchi-seṭṭi Ayibi-seṭṭi Jakkave-maiduna Boddi-seṭṭi Bāchi-seṭṭi Māri-
seṭṭi Vāmi-seṭṭi pa 2 Māchi-seṭṭi Nambi-seṭṭi Masaṇi-seṭṭi Kēti-seṭṭi pa 2 Kēti-seṭṭi
Rēvi-seṭṭi Hariyama-seṭṭi Koṇmi-seṭṭi Ādi-seṭṭi Chikka-Kēti-seṭṭi pa 2 paṭṭanasvāmi
Chande-seṭṭi Sōma-seṭṭi Kēti-seṭṭi pa 2 Soḍalise-seṭṭi Bākavechaṭṭi Kemi-
seṭṭi pa 1 (*Beside the above*) . . . da Chikka . . heggaditi paṭṭanasvāmi
Mali-seṭṭi Kāmave pa 2 Bammeyā-nāyaka Dōchavē-nāyikitti chikka-paṭṭanasvāmi
pa 2 Bāhubali-seṭṭi Pārisha-seṭṭi Basavi-seṭṭi Barata Bāhubali pa 2 Saṅka-seṭṭi Ēchi-
seṭṭi Chaūḍi-seṭṭi Bāchi-seṭṭi Sakki-seṭṭi pa 2 Nāgi-seṭṭi Kariyaśānti-seṭṭi Bavana-
seṭṭi Boppa-seṭṭi pa 2 Maili-seṭṭi Mahadēva-seṭṭi Hārava-seṭṭi pa 1 Kāvi-seṭṭiya
Pārisha-seṭṭi Ādi-seṭṭi pa 1 Oḍcyaṇchē-seṭṭi Jakki-seṭṭi pa 1 Tippa-seṭṭiya Basavi-
seṭṭi Chikka-Tippi-seṭṭi pa 1 ya Padumanasāmi-seṭṭi Baṇachēchi Paduma
pa 1 Dēsi-seṭṭi Kāli-seṭṭi Kēti-seṭṭi Baṇmi-seṭṭi pa 1 (*Beside the above*) . . yaṭada
Rāchamalla-seṭṭiyaru paṭṭanasvāmi-Jakkarasaru Hoysaḷa-seṭṭi Bība-seṭṭi paṭṭana-
svāmi-Mali-seṭṭi Chāki-seṭṭi Dāsi-seṭṭi pa 3 Nēmi-seṭṭiyaru pa 2 Nābi-seṭṭi Dēvi-
seṭṭi Chaṭṭi-seṭṭi Kētavē-seṭṭiti pa 2 paṭṭanasvāmi-Boppi-seṭṭi Bōki-seṭṭi tamuna Boppi-
seṭṭi Basavi-seṭṭi Bāhubali-seṭṭi Jakkavē Attiyakka pa 2 aṅgarika Kāli-seṭṭi Sōmi-
seṭṭi Chandi-seṭṭi Dēvi-seṭṭi Chikka-Kāh-seṭṭi pa 2 Sōvi-seṭṭi Chaṅgi-seṭṭi Baṇmi-
seṭṭi pa 1 Hōnni-seṭṭi Pārisha-seṭṭi Kuppavē pa 2 Māchi-seṭṭi Chaṭṭi-seṭṭi Gaṅgi-
seṭṭi Kāli-seṭṭi Māri-seṭṭi pa 2 Maṅgi-seṭṭi Varddhamaṇa-seṭṭi Pārisha-seṭṭi pa 2
Ins.

Kāvi-setṭhi Dēvi-setṭhi Baṁma-setṭhi pa 1 Gūmmi-setṭhi Māki-setṭhi Gommaṭa-setṭhi Mā-
 chi-setṭhi pa 1 Masaṇi-setṭhi Lakumi-eṭṭhi pa 1 Bahaviṇṇeṇa Bammaveṇa Kēti-setṭhi
 pa 1 (*Beside the above.*) Dana-setṭhiya ma . . ve-setṭhi Dēmi-setṭhi Chāṇave pa 2.
 Bāchikaveṇa Bammie-eṭṭhi Pārisha-setṭhi Chikka-Pārisha-eṭṭhi Bēli-setṭhi Sōmi-setṭhi
 Gommaṭa-setṭhi Kēti-setṭhi pa 2 Sahadēva-setṭhiya Chaṭṭi-setṭhi Rāmi-setṭhi Chaṭṭi-setṭhi
 pa 2 Padumi-setṭhi Holle-setṭhi Gommaṭa-setṭhi Lakumi-setṭhi Pōchamma Nāki-setṭhi
 Mahadēva-setṭhi pa 2 Nāgara-navileṇa Kēti-setṭhiya maga Bammie-setṭhi Gujave pa 2
 Seladi-setṭhi Masaṇi-setṭhi Mahadēva-setṭhi pa 1 Vāsudēva-nāyaka Rāmachandra-
 paṇḍita Chikka-Vāsudēva pa 2 sēnabōva-Tibba-setṭhi pa 1 Jayapi-eṭṭhi Bammie-setṭhi
 Padumi-setṭhi Chikka-Jayapi-setṭhi pa 2 Aṅgaḍiṇa Mahadēva-setṭhi Gommaṭa-setṭhi
 Mahadēvi Sōmakka pa 2 Kēti-setṭhiya Ādi-setṭhi pa 1 (*Beside the above*) . . . yya . . .
 maga Allāḍippa paḍi . . hoṇṇe gadyāṇa nālka koḍuvaru 4 Varddhamaṇa-heggaḍe
 Nāgave-heggaḍi Bāhubali Kalave pa 2 Kēdāra-veggaḍe Kannave-heggaḍi Jakk-
 aṇṇa huriya-kaḍaleṇa Kēti-setṭhi Jakki-eṭṭhi pa 2 Kāli-eṭṭhi Marudēvi Chāgave-heg-
 gaḍi Bōkave-heggaḍi pa 2

253 (82).

On a pillar in the same maṇṭapa.

(*South face.*)

śrīmat-parama-gaṇbhīra-syādvādānōgha-lāñchhanam
 jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||
 śrī-Bukka-Rāyasya babhūva mantri śrī-Baichā-danḍēśvara-nāmadhēyaḥ !
 nītir yadiyā nikhilābhinandya nīśēśhayāmāsa vipaksha-lōkam ||
 dānam chēt kathayāmi lubdhā-padaviṃ gālīṭa santānakō
 vaidagdhim yadi sā Brihaspati-kathā kutrāpi samītyatē !
 kshāntim chēd anapāyintim jādātaya spriyēta sarvvamsahā
 stōtram Baichapa-danḍanētur avanau śakyam kavīnam katham ||
 tasmād ajāyanta jagad-jayantaḥ putrās trayō bhūshita-chāru-śīlāḥ !
 yair bbhūshitō'jāyata madhya-lōkō ratnais tribhir jJaina ivāpavarggaḥ ||
 Irugapa-danḍanātham atha Bukkaṇam apy anujau
 svā-mahīma-saṇipadā vimohayan sutarām prathitau !
 prati-bhaṭa-kāuṇṭi-prithu-payōdhara-hāra-harō
 mahita-guṇō'bhavad jagati Maṇḍapa-danḍapatiḥ ||
 dakṣhiṇya-prathamaspadam sū-charitasyaikaśrayas satya-vāg-
 adhāras satatam vadānya-padavi-saṇchāra-jauḅhālakaḥ
 dharmamōpaghna-taruḥ kṣamā-kula-griham saujanya-saṇkēta-bhūḥ
 kīrtim Maṇḍapa-danḍapō'jam atanoj Jaināgāmanuvrataḥ ||
 Jānakīyā bhavad aśya gōhīni chāru-śīla-guṇa-bhūḥ saṇojvala !
 Jānakīya tann-vrīttā-madhyamā Rāghavaśya ramanīya-tōjasah ||

āstām tayōr astamitāri-varggau putrau pavitrikṛita-dharmma-mārggau ।
 jāyan abhūt tatra jagad-vijētā bhavyāgraprīr bBaichapa-danḍanāthah ॥
 Irugapa-danḍādhipatis tasyāvarajas samasta-guṇa-śālī ।
 yasya yaśas-chandrikayā mīlanti divāpy arāti-mukha-padmaḥ ॥

viḥ

Brahman bhāḷa-lipiṃ pramārijaya na ebēd brabmatva-bānir bhavēd
 anyām kalpayā Kāla-rāja-nagarim tad-vairi-prithvibhṛitām ।
 vātāla-vraja varddhayōdara-tatim pānāya navyāsrījām
 yuddhāyōddhata-śātravair Irugapa-kṣmāpāḥ prakōpō'bhavat ॥
 yātrāyām dhvajinī-patēr Irugapa-kṣmāpasya dhātī-dhaṭad-
 ghōṭī-ghōra-khura-prahāra-tatibhiḥ prōddhūta-dhōṭī-vrajaiḥ
 ruddhē bhānu-karē'gama (West face) d ripu-karāmbhōjam cha saṅkōcha-
 nam

prāpat kirtti-kumudvatī vikasanam dīptāḥ pratāpānalah ॥
 yātrāyām Irugēśvarēṇa sahasā śūnyāri-saudhāṅga-
 prōllāsad-vidbukānta-kānta-śakalē gacchēbhād-vanēbhādhipaḥ ।
 hatvā sva-pratimām prati-dvipam iti ohhinnaika-dantas tadā
 trāhi trābi Gajānanēti bahudhā vātāla-vrindais stutah ॥
 kō Dhātṛā likhitam lalāṭa-phalakē varnam pramārshṭum kṣamō
 varttām dhūrtta-rachō-mayim iti vayat varttān na manyāmbhē ।
 yad dhātṛyām Irugēndra-danḍa-nripatan sañjāta-mātrē priyō
 niśśrīr apy adhika-śriyāghaṭi ripus saśrīr apaśrī-kṛitah ॥
 yad bāhāv Irugēndra-danḍa-nripatēr bibhṛaty anantā-dhuraṃ
 śēśadhīśa-phana-gaṇē niyamitām sa svāṅganāyās sadā ।
 gāḍhalingana-sāndra-sambhava-sukha-prōdbhūta-rōmāvaliḥ
 sāhasrīm rasanām adhāt tava guṇān stōtum kṛitārthah phanī ॥
 āhāra-sampad-abhayārpapān aushadham cha śāstram cha tasya samajā-
 yata nitya-dānam ।
 hipsānpitānya-vanītā-vyasanam sa-chauryyam mūrchehā cha dēśa-vasatō
 'sya babhūva dūrē ॥

dānam chāsya su-pātra ēva karuṇā dīnēshu dṛiṣṭīr jJinō
 bhaktir ddharmma-pathō Jimēndra-yaśasām ākarnnanēshu śruti ।
 jihvā tad-guṇa-kīrttanēshu vapushas saukhyam cha tad-vandanē
 ghrānam tach-charanābja-saurabha-bhārē sarvnam cha tat-sēvanē ॥
 Yirugapa-danḍanātha-yaśasā dhavalō bhuvanō
 malinima-saustavalī param adhira-dṛiṣṭam chikurē
 vahati cha tasya bāhu-parighē dharmī-valayam
 param itaritarākrama-kathāpi cha tat-kuchayōḥ ॥
 karunair vvismṛita-kuṇḍalair a-tilakāsaṅgair lalāṭa-sthalair

ākīrnair alakaiḥ payōdhara-tatāir aspriṣṭa-muktā-guṇaiḥ ।
 bimbōśhṭhair api vairi-rāja-sadriśas tāmbūla-rāgōjjhitair
 yyasya sphārataram pratāpam asakrīd vyākurvāt sarvvataḥ ॥

(East face.)

yat-kīrttibhis Suradhunt-parilaṅghiniḥhir dhautē chirāya nija-bimba-gatē
 kālāṅkē ।
 svachchhātmaśas tuḥina-dīdhitir aṅganānām avyājam ānana-ruchiḥ kaba-
 likarōti ॥

yat-pādābja-rajah-kaṇā prasuvatē bhaktyā natānām bhuvam
 yat-kāruṇya-kaṭāksha-kānti-lahari prakṣhālayaty āśayam ।
 mōhāhaṅkaraṇam kṣhiṇōti vimalā yad-vaikhari-maukharī
 vandyāḥ kasya na mānantiya-mahimā śrī-Paṇḍitāryyō yatīḥ ॥
 mandāra-druma-mañjarī-madhu-jharī-mañju-sphuran-mādhurī-
 prauḍhāhaṅkrīti-rūḍhi-pāṭava-paripāṭi-krīkāṭi-bhaṭaḥ ।
 nrītyad-Rudra-kaparḍḍa-garitta-vilūṭhāt-Svarlōkakaḷlōlini-
 sallāpi khalu Paṇḍitāryya-yaminō vyākhyāna-kōḷāhalaḥ ॥
 kāruṇya-prathamāvatāra-saraṇiś śāntēr unīṣaptam sthiram
 vaiduṣhyasya tapaḥ-phalam sujanatā-saubhāgya-bhāgyōdayaḥ ।
 Kandarppa-dviradēndra-paṣṭhavadanaḥ kāvyamrītānām khanir
 jJainādhvāmbra-bhāskaraś Śrutamunir jJāgarti namrārtti-jit ॥
 yukty-Āgamārṇava-vilōlana-Mandarādrīś śabdāgamāmburūha-kānana-bā-
 la-sūryyaḥ ।

śuddhāśayaḥ prati-dīnam paramāgamēna samvarāddhatē Śrutamunir yyati-
 sārvvabhaumaḥ ॥

tat-sannidhau Beḷugulē jagad-agrya-tīrtthē śrīmān asāv Irugapāhvaya-
 daṇḍanāthaḥ ।

śrī-Guṇmatēśvara-sanātana-bhōga-hētōr ggrāmōttamaḥ Beḷugnāḷakhyam
 adatta dhīraḥ ॥

Śubhākriti vatsarē jayati Kārttika-māsi tithau

Muramathanasya puṣṭim upajagmuṣhi śīta-ruchau ॥

sad-npavanam sva-nirmūta-navina-taṭāka-yutam

sachiva-kulāgrāṇir adita tīrttha-varaḥ mūditaliḥ ॥

Irugapa-daṇḍādhiśvara-vimala-yaśaḥ-kalama-varādhana-kṣhētram ।

A-chandra-tārakam idam Beḷugula-tīrttham prakāśatām atulam ॥

dāna-pālanayōr mūnadhīc dānāt ārēyō'nupālanaḥ ।

dānāt svaregam avāpnōti pālanād achyutaḥ padam ॥

sva-dattam para-dattam vā yō harēch cha vasundharāṇi ।

śhaṣṭīr vvarsha-sahasrāṇi viśṭāyāṇi jāyatē krimiḥ ॥

maṅgala-mahā śrī śrī śrī śrī ॥

254 (105).

On the right pillar in Siddhara basti.

(West face)

śrīmat-parama gambhira-syādvādāmōgha-lāñchhanam
 jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||
 śrī-Nābhēyō'jitas Sambhava-Nami-Vimalās Suvratānanta-Dharmmās
 Chandrāṅkaś Śānti-Kuntbū sa-Sumati-Suvidhiś Śītaḷo Vāsuptājyaḥ
 Malliś Śrēyas-Supārśvau Jalajaruchir Arō Nandanah Pārśva-Nēmi
 śrī-Viraś chēti dēvā bhuvī dadatu ebatur-vvimpśatir mmaṅga āni ||
 Virō viśiṣṭam vinatāya rātm itī tri-lōkair abhivarnnyatē yaḥ
 nirasta-karimnā nikhilarttha-vēdi pāyād asau paśchīma-tirtthanāthaḥ ||
 tasyābhavan sadasi Vira-Jinasya siddha-saptarddhayō gaṇadharāḥ kila
 Rudra-saṅkhyāḥ
 yē dhārayanti śubha-darśana-bōdha-vṛittē mithyā-trayād api gaṇān vini-
 varttya viśvān ||
 Indrāgnibhūti api Vayubhūti Akaupanō Maurya-Sudharmma-Putrāḥ |
 Maitrēya-Maunḍyau punar Andhavēlah Prabhāsakaś chēti tadīya-samj-
 ñāḥ ||
 pūrvvajñān iha vādinō'radhi-jushō dhi-paryyaya-jñāninaḥ |
 sēvē vaikriyikāṅś cha śikṣbaka-yatin kaivalya-bhājō'py amān |
 ity agny-ambunidhi-trayōttara-niśānatbāstikāyais śatai
 Rudrōnaika-śatāchalair api nūtan saptaiṇa nityam gaṇān ||
 siddhim gatē Vira-Jinē'nubaddha-kēvaly-abhikhyās traya ēva jātāḥ |
 śrī-Gautamas tau cha Sudharmma-Jambū yañhē kēvalivaitad ihānubad-
 dham ||
 jānanti Vishṇur Aparājita-Nandimitrau Gōvarddhanēna gurupā saha
 Bbadrabābubh |
 yē pañcha kēvalivad apy akhilaṁ śrutēna śuddhā tatō'stu mama dhiś
 śrutakēvalibhyāḥ ||
 vidyānuvāda-paṭhanē svayam āgatābhīr vvidyābhīr ātma-charitād amalād
 abhinnaḥ |
 pūrvvāyī yē daśa pūrāṇy api dhārayanti tān naumy abhūna-daśapūrv-
 vadharān samastān ||
 tē Kshatriyāḥ Prōśhṭhula-Gaṅgadēvau Jayas Sudharmma Vijayō Viśā-
 khah |
 śrī-Buddhilō'nyau Dhritishēna-Nāgau Siddhārtthakaś chēty abhidhāna-
 bhājāḥ ||
 Nakshatra-Pāṇḍu Jayapāla-Kaṁśachāryāv api śrī-Drumnashēnakaś cha

ékādāśāṅgi-dharaṇena rōḍhā yé pañcha tē'nti hīdi mē vasantu ॥
 āchāra-sampjūāṅga-bhṛitō'bhavams tē Lōhas Subhadrō Jaya-pūrvva-bhadraḥ
 tathā Yaśōbāhur aṁti hi mūla-stambhā Jinēndrāgama-ratna-harimnyē ॥
 śrīmān Kumbhō Viuitō Haladhara-Vasudēvachalā Merudhiraḥ ॥
 Sarvvajñas Sarvvaguptō Mahadhara-Dhanapālan Mahāvira-Vīrau
 ity ādyānēka-sūrishv atha supadam upētēshu divyat-tapasyā-
 śāstrādhārēshu puṇyād ajani sa jagatām Koṇḍakumḍō yatindrah ॥
 rajōbhir asprishṭatamatvam antar bbāhyē'pi samvyañjayitum yatīśaḥ ॥
 rajah-padam bhūmitalam vihāya chachāra manyē chatur-angulam sah ॥
 śrīmān Umāsvātir ayaṁ yatīśas Tatvārthasūtram prakatichakāra ॥
 yan mukti-mārggācharaṇōdyatānāṁ pāthēyan argghyam bhavati prajā-
 nām ॥

tasyaiva śishyō'jani Griddhapīṇchha-dvītīya-sampjūasya Balākapiñchhaḥ ॥
 yat-sūkti-ratnāni bhavanti lōkē mukty-aṅganā-mōhana-inapḍanāni ॥
 Samantabbadras sa chirāya jīyād vādibha-vajrāṅkūśa-sūkti-jālah ॥
 yasya prabbavāt sakalāvanīyam vandhyāsa durvvāduka-vārttayāpi ॥
 syātkāra-mudrīta-samasta-padārthha-pūrnām
 trailōkya-harimnyam akhilam sa khalu vyanakti
 durvvādukōkti-tamasā pihitāntarālam
 Samantabhadra-vachana-sphuṭa-ratna-dīpalḥ ॥
 tasyaiva śishyaś Śivakōṭi-sūris tapō-latālam-bana-dēha-yasṭhīḥ ॥
 sampāra-vārākara-pōtam ētat Tatvārthasūtram tad alāchhakāra ॥
 prāg abhyadhāyi gurnuṇā kila Dēvanandī buddhyā punar vipulayā sa Jinē-
 ndrabuddhīḥ ॥
 śrī-Pūjyapāda iti chaisha budhaiḥ prachakhyē yat pūjitah pada-yugē vana-
 dēvatābhīḥ ॥

Bhāṭṭākalanāko'kṛita Saugatādi-durvvākya-paṇkaiś sa-kalanāka-bhūtam
 jagat sva-nāmēva vidhātum uchchaiḥ sārththam samantād akalāṅkam ēva ॥
 jīyāj jagatyām Jinasēna-sūris yyasyōpadēśōjvala-darppaṇēna
 vyaktikṛitam sarvvam idam vinēyāḥ puṇnyam purāṇam purushā vidanti ॥
 vinaya-bharaṇa-pātram bhavya-lōkaika-mitram
 vibudha-nuta-charitram tad-gaṇēndrāgra-putram ॥
 vihita-bhuvana-bhadram vīta-mōhōru-nidram
 vinamata Guṇabhadram tīrṇa-vidyā-samudram ॥
 sad-vyāñjana-svara-nabhas-tanu-lakṣhaṇāṅga-
 chehchināṅga-bhauma-śakunāṅga-nimittakair yyaḥ ॥
 kāla-trayē'pi sukha-duḥkha-jayājyādyam
 tat śakshivat punar avniti samastam ēva ॥
 yaḥ Pushpadantēna cha Bhūtabaly-Akhyēnāpi śishya-dvītayēna rējē

chaṇḍôḍḍaṇḍa-tri-daṇḍaṇḍa parama-sukha-padaṇḍa pāpa-bhjaṇḍa parāgô-
 vārāgārôrukāra-trividham adhikṛitāgauravaṇḍa gauravaṇḍa cha
 tulyaṇḍa bhallaṇḍa-śālya-trayaṇḍa atula vapuṣ-śarīma-marmma-chelihiḍ aṇḍa
 bhāshōmmēshi tri-dōshaṇḍa Śrutamuni-muniṇḍa nirmmunōchaika ēva ḥ
 praśishya-bha-gaṇḍa'ṇga-mahasā bhūvi tadḍyē pravarddhayati pūrṇa-kala
 indur iva yas sma
 anūdi-nidhanūdi-paramāgama-payōdhiṇ abhūd Abhiuava-Śrutamunir gga-
 ni-padē saḥ ḥ
 mūrggē durggē nisarggāt pratibhaṭa-kaṭṇ-jalpēna vādēna vāpi
 śravyē kāvyē'tinavyē unḍu-madhura-padaṇḍa śarīmadair narmmadaiṣ
 cha
 mantrē tantrē'pi yantrē nuta-sakala-kalāyāṇḍa cha śabdārṇṇavē vā
 kō vāyaḥ kōvidō'sti Śrutamuni-munivād viśva-vidyā-vinōḍaḥ ḥ
 śabdē śri-Pōjyapādaḥ sakala-vimūta-jit tarkka-tantrēṣu Dēvaḥ
 siddhāntē satya-rōpē Jina-vinigaditō Gautamaḥ Koṇḍakundaḥ ḥ
 adhyātunē Varddhmānō Manasija-mathanē vāri-mṇḍa duḥkha-vanbhāv
 ity ēvaṇḍa kirtti-pātraṇḍa Śrutamunivād abhūd bhā-traṇḍa kō'tra kaśchit ḥ
 śraddhām sūddhām pravṛiddhām dadhātām adhikṛitām Jaina-mārggē
 su-sarggē
 siddhiṇ buddhēr mmaharddhēr bbudha-vara-nivahair adbhutām arttyam-
 ānām
 mitraṇḍa chitraṇḍa charitraṇḍa bhava-chaya-bhayadaṇḍa bhavya-navyāmbujā-
 nām
 apy ēnō-vyūnam ēnaṇḍa Śrutamuni-muniṇḍa chandraṇḍa ārādhayadbvaṇḍa ḥ
 śrīmānitē'syābhayachandra-sūrēṣ tasyānujāta Śrutakirtti-dēvaḥ
 abhūj Jinēndrōdita-lakṣaṇānām āpūrṇa-lakṣhikṛita-chāru-vṛittāḥ ḥ
 vidita-sakala-vēdē vīta-chētō-vishādē vijita-nikhila-vādē viśvā-vidyā-vinō-
 dē
 vitata-charita-mōdē viśphuracb-chit-prasādē vinūta-Jinapa-pādē viśva-
 rakṣhām prapēdē ḥ
 sa śrīmāṇṣ tat-tanūjas tadānu gapi-padē sanniyadhāc Chārukirttiḥ
 kirtty-ākṛṇṇa-trilōkyā muhur ayati vidhūḥ kārṣyam adyāpy atu (*East
 face*) lyah
 yasyōpanyāsa-vanya-dvipa-paṭu-ghaṭayōtpātītās chātṇ-vāchaḥ
 Padmā-sadmaṭṭa-mitrōjvalatara-ruchayō'py utthitā vādi-padmāḥ ḥ
 chāru-śrīṣ Chārukirttiḥ pada-nata-vasudhādhiśvarō dhiśvarō'yaṇḍa
 garvvaṇḍa kurvvantam urvviśvara-sadasī mahā-vādinam vāda-vandhyaṇḍa
 chakīḍ dik-kṛīḍaḍ-āgrēsara-sarasa-vachāḥ sādhitāśēsha-sādhyō
 'vēdyāvēdyādy-avidyā-vyapagama-vilasad-viśva-vidyā-vinōḍaḥ ḥ

Ballāṣa-kṣhōṇipālāṇi valita-Bali-balaṇi vājibhīr vṛjītājñi
 rōgātvēgād gatāsu-sthītiṇ api sahasōllāghatāṇ ānināya
 ātrīyaiva svayaṇ sō'khalavid Abhayaśārēś tathātārāyat tan
 nissimāśēsha-bāstrīmbuniddhīm Abhayaśūrīṇ parāṇ Simphayāryaṇ ॥
 śīṣhīṭo dushṭāgla-nīṣhṭī-karāṇa-nipūṇa-sātrasya tasyōpadēśhīṭo
 śīṣhyāḥ ptyāsha-nīṣhyandana-paṭṇa-vachanaḥ Paṇḍitāḥ khaṇḍitāglaḥ
 sūris sārō vinēyāmburnha-vikasanē sarvva-dig-vyāpi-dhānā
 śrīnān asthāt kṛitāsthō Beṅgula-nagarē tatra dharmamābhivṛdhyai ॥
 yasminpī Chāmuṇḍa-Rājō Bhujabalinam ināṇi Guṇaṇāṭam karmuṇāhājū-
 aṇi

bhaktiā śaktiā cha muktyai jīta-Sura-nagarē sthāpaynd bhadrāṇ adrau
 tadvat kālā-trayōttbhōjvala tann-Jina-bimbāni mānyāni chānyāḥ
 Kailāśō śīla-kālī tri-bhuvana-vilasat-kīrtti-chakriya chakrō ॥
 sthānē tat sthāna-mantrōjvalataram atulāṇ Paṇḍitō'laṅkarōṭu
 śrīnān ēśhō'ekakīrtti nūṇa iva vilasat-sāla-sōpānakādyāḥ
 chītrāṇ śīrshē'bhīṣhichya tri-bhuvana-tilakāṇ tām punas sapta-vārān
 paṅkōṇmuktāṇ vidhāyākhila-jagad-urn-puṇyais tathālaṅchakārā ॥
 kīṇ vā kṣhīrābhīṣhēkād uta nīja-yaśasō nirmalāch chhāṇkarādṛiṇ
 gōtrādṛiṇ sphāṭikīṇ cha kṣhītiṇ amara-gajān dig-gajān ēśha dhīrāḥ ॥
 kṣhīrōdān sapta-sindhūn ndari-jaladharān śāradān Nāga-lōkām
 Śēśhākīrṇaṇ vidīrṇaṇṛita-kalaśam api Svar vṛitēnē na vidīnāḥ ॥
 Mēraṇ jannābhīṣhēkaṇ Sura-patir iva tat tathāivātṇi śailē
 dēvasyādarāyaṇ nō parāṇ akhila-janasynisha sūris vṛidhāya
 san-mārggaṇ chādhanaināṇ pūṭhāṇ api chīraṇ vāmadrig-vāk-tanūbbhīr
 nīśēśhaṇ tūni pūrvvaṇ Parur iva punar atrākālāṅkō'panya ॥
 rē rē Kāpāda kōyaṇ śārapāṇ adhvīnā kṣhūdra-nīdrā-nivāsaṇ
 maimāṇisēchhām atuchchhāṇ cyaja nīja-paṭṇa-vādēshu kṛichchhāśn
 gachchhā

Bauddhābuddhē vimugdhō'sy apasara sahāsā Sāṅkhyā mā raṅkha saṅkhyē
 śrīnān mathnāti vātdudra-gajāṇ Abhayaśūrīḥ parāṇ vādī-sūbhāḥ ॥
 aiśvāryyaṇ vabataś cha śāsṇata-mukhē dhattāś cha sarvvṇjātāṇ
 bibhrātē cha gīṛṣatāṇ śivātayā śrī-Chārūkīrttiśvarān
 tatṛāyaṇ Jina-bhāg asāv ajīna-bhāg dhīmāu ayaṇ mārggaṇ
 Hēmādrīṇ samadhatta mārggaṇam uru-sthēmā sa Hēmāchālē
 sphūṛjījad-Dhūṛjjaṭī-bhāla-lōchana-śīkhi-jvālāvalīgḥasya tē
 haṇi hō Manmatha jīvanāushadhir abhūd ēśhā purā Śailajā
 sarvvajñōttama-Chārūkīrtti-su-mnēs samyak-tapō-vahnīna
 nīrddagdhāsyā charitra-chaṇḍa-marutōddhātasyā kā tē gatiḥ ॥
 Pitāmaha-parishvaṅga-saṅgatamaḥ-praśāntayē

bhadrônnidras su-mindras satatam Abhinavô rājatê Paṇḍitāryyaḥ ||
 ayaṁ atha-guru-bhaktya-kārayat tan-nishadyām
 apara-gaṇibhir uchchhair ggēhibhis tais sahaiva
 śubha-dīna-su-mulhrttē pūritôdghākhilāṣaṁ
 yugapad akhila-vādya-dhvāna-ratna-pradānaiḥ ||
 ity ātma-śaktya nija-muktayê'rhad-dāsôditam śāsanam êtad nrvyām
 śāstraugha-kartṛi-traya-śaṁsanāṅgam ā-chandra-tārā-ravi-Mēru jiyāt ||

255 (106).

Below the above.

śrīmat-Karṇaṭa-dēśē jayati pura-varaṁ Gaṅgavatī-ākhyam êtat
 sad-dṛik dānôpavāsa-vrata-ruehir abhavat tatra Māṇikyā-dēvaḥ
 Bāchāyī dharuṇa-patni guṇa-gaṇa-vasatis tasya sūnuṣ tayōś cha
 śrīnān Māyaṇa-nāmājani guṇa-maṇi-bhāk Chandrakrttēś cha śishyaḥ ||
 samyaktva-ehūḍāmaṇiy enisida ā-bhavyôttamanu svasti śrī Śaka-varuṣa 1331
 neya Virôdhi-saṁvatsarada Chaitra-ha 5 Gu śrī-Guṇmaṭa-nāthana madhyāhnada
 ashṭa-vidbārechhanā-nimittavāgi Beluḡulada Gaṅgasamudrada kereya keḷage dāna-
 śāḷeya gadde kha 2 gavanū Beluḡulada māṇikyā-nakharada Hariya-gaṇḍana maga
 Guṇmaṭa-dēva Māṇikyā-dēvaṇa maga Bonuṇaṇan oḷagida gaṇḍuḡaḷa samaksha-
 dali dēvarige pāda-pūjeya māḍi krayavāgi koṇḍu koṭṭu asādhārapav ahanta kirtti-
 yanū puṇyavanū upārjjisi kondanu || maṅgaḷa mahā śrī śrī śrī

256 (107).

Below the above.

śīladi Cāndramauli-vihhuv Āchala-dēvi nijôdgha-kāntey ā-
 lōla-mṛigākshi Beluḡulada Guṇmaṭa-nāthana pādad ar-
 chchāḷige bēḍe Bekkana śīmeyan ittan udāra-Vira-Ba-
 llāḷa-nṛipālakan urviyūm abdhiyūm uḷḷinam eyde salvinam ||
 antu dhārā-pūrvvakavam māḍi koḷanta grāma-sime : mūḍa Honnēnahallī teṅka
 Bastihallī Dēvarahallī paḍuva Chōlēnahallī Hādōnahallī (At the bottom of the east
 face) baḍaga Mañchēnahallīya biṭṭu koṭa grāmaū āchandrārka-sṭhāyiyāgi saluge
 maṅgaḷa mahā śrī śrī śrī

257.

At the bottom of the west face of the same pillar.

śrīmat-parama-gambhīra-syādvādāmôgha-lāñchhanam
 jiyāt trāilōkya-nāthasya śāsanam Jina-śāsanam ||

svasti śri Śaka-varsha 1371 neya Yūva-saṃvatsarada Vaiśākha-suddha 10 Gu
svasti śrīmatn Chārurikṛtti-paṇḍita-dēvarugaḥṇi avara śishyaru Abhinaya-Paṇḍita-
dēvarugaḥṇi Beḷugulaḍa nāḍa gavuḍṅaḥṇi māṇikya-nakharada halaru paṇḍitu sthā-
nikaru vaidyaru varu

258 (108).

On the left pillar in the same basti.

(North face)

śri jayaty ajayya-māhātmyaṃ viśāsita-ku-śāsanaṃ
śāsanaṃ Jainam udbhāsi mukti-lakshmyaika-śāsanaṃ ॥
aparimīta-sukham aṃalpāvagānamayaṃ prabala-bala-hṛitātanaṃ
nikhilāvalōka-vibhavaṃ prasaratn hṛidayē paraṃ jyōtiḥ ॥
uddiptākṣhila-ratnaṃ uddhṛita-jagad nānā-nayāntargrihaṃ
sa-syātākāra-sudhābhilīpti janibhṛit-kāruṇya-kōpōchebhṛitaṃ
ārōpya śruta-yānapātram amṛita-dvīpaṃ nayantaḥ parān
ētē tīrtthakṛtō madhya-hṛidayē madhyē-bhāvābdhy āsatāṃ ॥
tatrābhavat tri-bhuvana-prabhur iddha-vṛiddhiḥ
śri-Varddhamaṇa-munir antima-tīrtthanāthaḥ
yad-dēha-dīptir api saṃnibhātākṣhilaṇaṃ
pūrvvōttarāśrita-bhāvaṃ viśādi-chakāra ॥
tasyābhavach charaṇa-chij-jagad-īśvarasya yō yauvvarājya-pada-saṃśra-
yantaḥ prabhūtaḥ
śri-Gaṇtanō gaṇa-patir bbbhagavān varishṭhaḥ śrēshṭhair anushṭhita-nutir
munibhis sa jīyāt ॥
tad-anvayē śuddhimati pratitē samagra-sīlāmala-ratna-jālē
abhūd yatindrō bhuvī Bhadrabāhuḥ payaḥ-payōdhāv iva pūrṇa-
chandraḥ ॥
Bhadrabāhur agrīmas samagra-buddhi-sampadā
śuddha-siddha-śāsanaṃ su-śabda-bandha-sundaraṃ
iddha-vṛitta-siddhir atra baddha-karma-bhīt tapō-
vṛiddhi-varddhita-prakīrttir uddadhē maharddhikaḥ ॥
yō Bhadrabāhuḥ śrutakēvalānāṃ munīśvarāṇāṃ iha paśchimō'pi
apaśchimō'bhūd vidushāṃ vinētā sarva-brutārttha-pratipādanēna ॥
tadya-śishyō'janī Chandraguptaḥ samagra-sīlānata-dēva-vṛiddhaḥ
vivēsa yat-tivra-tapaḥ-prabhāva-prabhūta-kīrttir bbbhuvanāntarāṇi ॥
tadya-vamśākarataḥ prasiddhād abhūd adōshā yati-ratna-mālā
babhu yad-antar-munivān munindras sa Kuṇḍakundō dīta-chandā-da-
nḍaḥ ॥
abhūd Unāśvātī-muniḥ pavitrē vamśē tadyē sakalārttha-vēdi

sûtrikṛitaṃ yēna Jina-praṇitaṃ śāstrār̥ttha-jātaṃ muni-puṅgavēna ||
 sa prāṇi-samprakṣhaṇa-sāvadhānō babbhāra yōgi kila griddha-pakṣhān
 tadā prabhṛity ēva hudhā yam āhur āchāryya-śahdōttara-Griddhapin̄ch-
 chhaṇ ||

tasmād abhūḍ yōgi-kula-pradīpō Balakapiṇḍochchhaḥ sa tapō-maharddhiḥ
 yad-aṅga-saṃsparśana-mātratō'pi vāyur vviśhādīn amṛiti-chakāra ||
 Samantabhadrō'jani bhadrā-mūrttis tataḥ praṇētā Jina-śāsana-sya
 yadīya-vāg-vajra-kāṭhōra-pātaś chūṛṇul-chakāra prativādi-śailān ||
 śri-Pūjyapādō dhṛita-dharmma-rājyas tatō surādhiśvara-pūjya-pādah
 yadīya-vaīdushya-guṇān idānīṃ vadanti śāstrāṇi tad-uddhṛitāni ||
 dhṛita-viśva-buddhir ayam atra yōgihhiḥ kṛita-kṛitya-bhāvam anubibhṛad
 uchchakāhi

Jinavad babbhūva yad Anaṅga-chāpahṛit sa Jinēndrabuddhir iti sādhu-
 varṇnitaḥ ||

śri-Pūjyapāda-munir apratimaushadharddhir jītyād Vidēha-Jina-darśana-
 pūta-gātraḥ

yat-pāda-dhauta-jala-saṃsparśaḥ prabhāvāt kāḷāyasam kila tadā kanaki-
 chakāra

tataḥ param śāstra-vidāṃ muninām agrēsarō'bhūḍ Akaḷāṅka-sūriḥ
 mithyāndhakāṃ-sthagitākṣhiḷārtthāḥ prakāśitā yasya vachō-mayūkhāhiḥ ||
 tasmin gatē Svargga-bhuvam maharshau divaḥ-patīn narttum iva pra-
 kṛiṣṭān

tad-anvayōdbhūta-muniśvarāṇām babbhūvur ittham bhuvi saṅgha-bhēdāḥ ||
 sa yōgi-saṅghaś chattraḥ prabhēdān Asādyā bhūyān aviruddha-vṛittān

babbhāv ayam śri-hhagavān Jinēndras chatur-mukhāniva mithas samāni ||
 Dēva-Nandi-Simha-Sēna-saṅgha-bhēda-varttinām

dēsa-bhēdataḥ prahōdha-bhāji dēva-yōginām
 vṛittatas samastatō'viruddha-dharmma-sēvinām

madhyataḥ prasiddha ēsha Nandisaṅgha ity abhūḍ ||
 Nandisaṅghē sa Dēśiyaganē gachchhē cha Pustakē

Iṅulēsa-halir jīyān māṅgalī-kṛita-bhūtalāḥ ||
 tatra sarva-śartri-rakṣhā-kṛita-matir vjijitēndriyas

siddha-śāsana-varddhana-pratibhḍha-kṛti-kāḷāpakāḥ
 vīsruta-Srutakīrtti-hhaṭṭāraka-yatis samajāyata

prasphurad-vachanāmuritāṃsu-vināsitākṣhila-hṛit-tamāḥ ||
 kṛitvā vinēyān kṛita-kṛitya-vṛittin nidhāya tēshu śruta-bhāram uchchah

sva-dēha-bhāram cha bhuvi praśāntas samādhi-bhēdēna divam sa bhējē ||
 gatē gagana-vāsasi tridivam atra yasyōchchhri (East face) tā

Ins.

na vṛitta-guṇa-saṃhātir vṛāsati kēvalam tad-yaśaḥ
 ānanda-māda-Manmatha-praṇāmad-ngra-chāpōchchālat-
 pratāpa-hati-kṛit-tapaś-charaṇa-bhēda-labdham bhūvi ॥
 śrī-Chārukīrti-munir apratīma-prabhāvas tasmād abhūn nija-yaśō-dhava-
 li-kṛitāśaḥ

yasyābhavat tapasi nishṭhuratōpaśāntiś chittē guṇē cha gurutā kṛīṣatā
 śarīrō ॥

yas tapō-vallibhir vṛellitāgla-drumō varttayānāṣa Sāra-trayaṃ bhūtalē
 yukti-śāstrādīkaṃ cha prakṛiṣṭāśayaś śabda-vidyāmbudhēr vṛiddhikṛich-
 chandramāḥ ॥

yasya yōgīśīnaḥ pādāyōs sarvvadā saṃginim Indirāṃ paśyataś Śarigīṇaḥ
 chintayēvābhavat kṛīṣṇatā varshīṇaṇaḥ sanyathā nilatā kiṃ bhavēt tat-
 tanōḥ ॥

yēśhāṇi śarīrāśrayatō'pi vātō rujalī praśāntīm vitātāna tēśhāṇi

Ballāḷa-Rājōtthita-rōga-śāntir āsīt kilāitāt kimu bhēśhajēna ॥

munir munantīśā-balatō vichāritam saṃādhi-bhēdaṃ saṃavāpya satta
 māḥ

vihāya dēham vividhāpadām padam vivēśa divyam vapur iddha-vaibha-
 vaṃ ॥

astam āyāti tasmīn kṛitini yaryyampi nābhavishyat tadā Paṇḍita-yatis
 sōmaḥ

vastu mithyā-tama-stōma-pihitam sarvvam uttamair ity ayaṃ vaktṛibhir
 nṛpāghōśhi ॥

vibudha-jana-pālakaṃ ku-budha-mata-hāraṇam

vijīta-sakalēndriyam bhajata tam alam budhāḥ ॥

Dhavalasarōvara-nagara-Jināspadam asadṛīṣam ākṛita tad-uru-tapō-
 mahāḥ ॥

yat-pāda-dvayam ēva bhūpati-tatiś chakrē śīrō-bhūśhaṇam

yad-vākyāṃpitam ēva kōvida-kulam pītṛā jijivāṇīṣam

yat-kīrttyā vimalam bahhūva bhuvanam ratnākaraṇāvṛitam

yad-vidyā viśadichakāra bhuvanē śāstrārthta-jātam māhat !

kṛitvā tapas tīvram analpa-mēdhās sampādya puṇyāny anupaplutāni

tēśham phalasyānubhāvāya datta-chētā ivāpa tridivam sa yōgī ॥

tasmīn jātō bhūmni Siddhānta-yōgī prōdyad-vāchā varddhayan siddha-
 śāstram

śuddhē vyōmni dvādaśātīmā karaughair jyadvat padma-vyōham unvidra-
 yan avaiḥ ॥

durvvādy-uktaṃ śāstra-jātam vivēki vāchānēkāntārthta-sambhūtaya yaḥ

Indrō'sanya mōgha-jalōtthaya bhū-vṛiddham bhūbhṛit-samhātīm vā
 bibhēda ॥

yadvat padāmbuja-natāvanipāla-maali-
ratnānpśavó'nisau amunī vidadhus sarāgam
tadvan na vastu na vadhūr nna cha vāstra-jātām
nó yauvvanāni na cha hālāni na cha bhāgyam iddhām ||
praviśya śāstrāmbudhim ēsha dhīrō jagrāha pūrvvaṃ sakalārthā-ratnam
parō'samarthās tad-anupravēśād ēkaikam dvātra na sarvvaṃ Apuḥ ||
sānpādyā śiṣhyān sa munīḥ prasiddhān adhyāpayāmāsa kuśāgra-buddhīn
jagat-pavitri-karāṇāya dharmma-pravarttanāyākhilā-sampridē cha ||
kṛitvā bhaktīm tē gurōs sarvva-śāstram nītvā vatsaṃ kāmādhēnuṃ payō vā
svikṛityōchchais tat-pibantō'ti-puṣhītāḥ śaktīm svēśhām khyāpayāmāsur
iddhām ||

taditya-śiṣhyēshu vidān-varēshu guṇair anēkaś Śrūtamunī-abbikhyāḥ
rarāja śailēshu samunnatēshu sa ratna-kūṭair iva Mandarādriḥ ||
kulēna śilēna guṇēna matyā śāstrēṇa rūpēṇa cha yōgya ēśhaḥ
vichāryya tam sūri-padaṃ sa nītvā kṛita-kriyāṃ svam gaṇayāṃchakāra
athaikadāchintayad ity anēnāḥ stbītiṃ samālōkyā nijāyushō'lpam
samarpya'chāsmīn sva-gaṇam samarthē tapaś chariṣyāmi samādhi-yōg-
yam ||

vichāryya chaivam hṛidayē gaṇāgrāntīr nīvēdayāmāsa vinēya-bāndhavaḥ
munis samāhūtya gaṇāgra-varttināni sva-putra (South face) mittham śrūta-
vṛitta-śālinam ||

mad-anvayād ēsha samāgatō'yaṃ gaṇō guṇānāṃ padam aśya rakshā
tvayāṅga madvat kriyātām itīṣhām samarpayāmāsa gaṇī gaṇam svam ||
guru-viraha-samudṛyad-duḥkha-dānam tadityam mukham aguru-vachōbhis
sa prasannichakāra

sapadi vimalitābha-śliṣhṭa-pāṃsu-pratānam kim adhivasati yōshin-inanda-
phōtkāra-vātaiḥ ||

kṛiti-tati-hita-vṛittas satva-gūpti-pravṛittō jita-kumata-viśēśhaś śōshitāśē-
sha-dōśhaḥ

jita-Ratipati-satvas tatva-vidyā-prabhutvas sukrīta-phala-vidbhēyam sō'-
gamad divya-bhūyam ||

gatē'tra tat-sūri-padaśrayō'yaṃ munīsvaras saṅgham avarddhayat tarām
guṇaiś cha śāstraiś charitair aninditaiḥ prachintayan tad-guru-pāda-paṅk-
ajam ||

prakṛitya kṛityam kṛita-saṅgha-rakshō vibhāya chākṛityam analpa-buddhiḥ
pravarddhayan dharmmam aninditam tad-gurūpadēśān saphalī-chakāra ||
akhaṇḍayad ayam munir vīmala-vāgbhīr aty-uddhatān
amanda-mada-saṅcharat-kumata-vādi-kōḷāhālān
bhramann-awara-bhūmihṛid-bhramita-vāridhi-prōchchalat-

taraṅga-tati-vibhrama-grahaṇa-chāturibhīr bhuvi ||
 kā tvaṃ kāmīni kathyatām Srutamunēḥ kīrtiḥ kim āgamyatē
 Brahman mat-priya-sannibhō bhuvi budhas sammṛigyatō sarvvataḥ
 nēndraḥ kiṃ sa cha gōtra-bhid Dhanapatīḥ kiṃ nāsty asau kinnaraḥ
 Śeṣaḥ kutra gatas sa cha dvīrasanō Rudraḥ paśūnām patiḥ ||
 Vāg-dēvata-hṛīdaya-raṣijana-maṇḍanāni māṇḍāra-pushpa-makaranda-rasō-
 pamāni
 AnanditAkṣhila-jaṇāny amṛitaṃ vamaṇti karpēṣhu yasya vachanāni kavī-
 varāṇām ||
 samanta-bhadrō'py a-Samantabhadraḥ śrī-pūjya-pādō'pi na Pūjyapādah
 mayūra-piñchhō'py a-Mayūrapīñchhaś chitraṃ viruddhō'py aviruddha
 ēshaḥ ||
 ēvaṃ Jiuēdrōdita-dharmmam uchchaiḥ prabhāvayantaṃ muni-vapśa-
 dīpinam
 adriśya-vṛityā Kalinā prayuktō vadhāya rōgas tam avāpa dūtavat ||
 yathā khalah prāpya mahānubhāvaṃ tam ēva paśchāt kabali-karōti
 tathā śanāis sō'yam anupraviśya vapur bbahādhe'pratibaddha-vīryyaḥ ||
 aṅgāny abhūvan sakriśāni yasya na cha vratāny adbhuta-vṛitta-bhājah
 prakampam āpad vapur iddha-rōgan na chittam āvasyakam aty-pūrvvaṃ ||
 sa mōksha-nārggē ruchim ēsha dhīrō mudam cha dharmmē hṛīdayē pra-
 śāntim
 samādadhē tad-viparītakāriṇy asmin prasarpṇaty adhi-dēham uchchaiḥ ||
 aṅgēshu tasmin pravijrīmbhamāṇē niśchitya yōgi tad-asādhyā-rūpatām
 tatas samāgatya nijāgrajasya prapānya pādāv avadat kṛitāñjalīḥ ||
 dēva Paṇḍitēndra yōgi-rāja dharmma-vatsala
 tvat-pada-prasādatas samastam ārjitaṃ mayā
 sad-yaśah śrutaṃ vrataṃ tapas cha puṇyam akshayaṃ
 kiṃ mamātra varttita-kriyasya kalpa-kāṅkshīṇaḥ ||
 dēhatō vinātra kashṭam asti kiṃ jagat-trayē tasya rōga-pīḍitasya vāchyatā
 na śabdataḥ
 dēya ēva yōgatō vapur-vvisarjjana-kraṇas sādhu-varṅga-sarvva-kṛitya-
 vēdinām vidāṃ-vara ||
 vijñāpya kāryyaṃ munir ittham artthyaṃ muhur mmuhur vvarayatō
 gatiśāt
 svikṛitya sallēkhanam ātmanānam samāhitō bhāvayati sma bhāvyaṃ ||
 udyad-vipat-timi-timiṅgila-nakra-chakra-prōttuṅga-mṛitya-amṛiti-bhīma-
 taraṅga-bhāji
 tivrājavāñjava-payōnidhī-madhya-bhāgē kliśnāty ahar-nniśam ayaṃ pati-
 tas sa jantuh ||

idam khalu yad āṅgakaṃ gagaṇa-vāsasāṃ kēvalaṃ
 na hēyam asukhāspadaṃ nikhila-dēbabhājāṃ api
 atō'sya munayaḥ paraṃ vigamanāya baddhāśayā
 yatanta iha santataṃ kathina-kāya-tāpādibhiḥ ॥
 ayam vishaya-saṁchayō visham aśēsha-dōshāspadaṃ
 spriśaj janijushāṃ ahō bahu-bhavēshu sammōhakrit
 ataḥ khalu vivēkinas tam apabhaya sarvvaṃ-sahā
 viśanti padaṃ akṣhayaṃ vividha-karma-bāny-utthitaṃ ॥
 uddipta-duḥkha-(*West face*) śikhi-saṅgatim āṅga-yashṭim tivrājavanjava-
 tapātapa-tāpa-taptam
 srak-chandanādi-vishayāmisha-taila-siktam kō vāvalambya bhuvi sañcha-
 rati prabuddhaḥ ॥
 srashṭuḥ stripām ēnasāṃ sriṣṭitāḥ kiṃ gātrasyādhō-bhūmi-sriṣṭyā cha
 kiṃ syāt
 putrādīnāṃ śatru-kāryyaṃ kim artthaṃ sriṣṭēr itthaṃ vyartthata Dhātur
 asit ॥
 idam hi bālyam bahu-duḥkha-bijam iyaṃ vayas-śrīr gghana-rāga-dāhā
 sa vṛiddhabhāvō'marshastra-śālā dasēyam āṅgasya vipat-phalaḥ hi ॥
 labdham mayā prāktana-janma-punyāt su-janma sad-gātram apārva-
 buddhiḥ
 sad-Āśrayaḥ śrī-Jina-dharmma-sēvā tatō vina mā cha paraḥ kriti kaḥ ॥
 itthaṃ vibhāvya sakalāṃ bhuvana-svarūpaṃ yōgi vinaśvaram iti praśa-
 maṃ dadhānaḥ
 arddhāvamlita-drig askhalitāntaraṅgaḥ paśyaṃ svarūpaṃ iti sō'rabhas
 samādhau ॥
 hṛidaya-kamala-madhyaḥ saiddham ādhyā rūpaṃ
 prasaraḍ-amṛita-kalpair minōla-mantrair prasīñchan
 muni-parishad-udīṛṇa-stōtra-ghōsbais sahaiva
 Śrotamunir ayam āṅgaṃ svam vihaya praśantaḥ ॥
 agamād amṛita-kalpaṃ kalpam alpkrītainā
 vigalita-parimōhas tatra bhōgāṅgakēshu
 vinamad-amara-kāntānanda-bishpāmbu-dhārā-
 patana-hṛita-rajō'ntar-ddhāma-sōpana-ranyam ॥
 yataṃ yātō tasmīn jagad ajani sūnyaṃ janibhṛtām
 manō mōha-dhivāntam gata-balam apūry apratihataṃ
 vyadṭpy udyach-ehhōkō nayana-jalam ushṇam virachayan
 viyōgah kiṃ kuryyād iha na mahatam dussahatarah ॥
 pādā yasya maha-munēr api na kair bhūbhṛich-ehhīrōbhīr dhṛitā
 vṛittam san na vidāpvarasya hridayam jagṛāha kasyāmalam

só'yaṃ śrī-muni-bhānuṃān vidhi-vaśād astayā prayātō mahān
yūyaṃ tad-vidhiṃ ēva hanta tapasā hantuṃ yatadhvaṃ budhāḥ ॥
yatra prayānti para-lōkam anindya-vṛttāś sthānasya tasya paripūjanam
ēva tēshāṃ
ijyā bhavēd iti kṛitakṛita-punya-rāśēḥ sthēyād iyaṃ Śrītanūnēs suchiram
nishadyā ॥
ishu-śara-śikhi-vidhu-mita-Śaka-Paridhāvi-śarad-dvityagashādhē
sita-navami-Vidhudinēdaya-jushī sa-Viśākhē pratishṭhītēyaṃ iha ॥
viltā-sakala-kriyaṃ vigata-rōdham aty-ūrijitāṃ
vilāṅghita-tamas tulā-virahitāṃ vimuktāśayaṃ
avāṇ-mauṣa-gōcharam vijita-lōka-śakty agrimaṃ
madīya-hṛidayō'nisāṃ vasatu dhāma divyaṃ mahat ॥
prabandha-dhvaṇi-sambandhāt sad-rāgōtpādana-kṣhamā
Maṅgarāja-kavēr vvaṇi Vāṇi-rināyatō tarāṃ ॥

259 (117).

On rock to the south of Kanchigubbi-doorway.

śrī Satūnya-sampvatsaradoḷu vibhāvada Āśvayaja-ba 7 miyoḷu tāṃ śrī-Sōmanā-
thapurav enisida Koṅganāḍiṅg adāṃ anādiya grāmaṃ ॥ a-grāmadalu śrīmat-Paṇḍita-
dēvara śiṣhyaru Kāśyapa-gōtrada dvija-kula-sampannarū sēuabōva Sāyannanavarū
avara madavalige Mahadēvigaḷa priya-putra Hiriyannanū śrī-Gummaṭanātha-svāmi-
gaḷa dibya-śrī-padavanū daruśanavāgi paraima-Jinēśvara-bhaktaru vara-guṇigaḷu
mukti-pathavam paḍadarū ॥ śrī

260.

*On rock to the right of the second doorway while ascending the hill
from the doorway named Akhaṇḍabāgilu.*

(In Nāgari characters.)

Sakē 1655 Āśvīja-vadi 7 . . . Khērāmāsā putra putra Makhisā śrī-
saka Vānāpōsā gayā saphaḷa śrī ॥

261.

At the same place.

(In Nāgari characters.)

Sakē 1653 Āśvīja-vada 7 Khērāmāsā putra Hirāsāchhā paṇḍetunakhā jātrā
saphaḷa

At the same place.

(In Nāgari characters.)

Saké 1663 Āsvīja-vada 7 Khērāmāsā putra Dharamāsāchhā pautra Jāgā . . .
jātrā saphalā †

At the same place.

(In Nāgari characters.)

Saké 1643 Pausa-vadi 12 Śukra-vārē Bhaṇḍevēda kīrtti-sahita Ugharavaḷa-jāti
Hīrasāha suta Hāsasā suta Chāgēbā Sōnābāī Rājāī Gōmāī Rādhaī Munnaī-sahita
jātrā saphalākari Kārajakara

On the right veranda of Akhaṇḍabāgilu.

Veya-nāma-saṁvatsarada Kārttika-suddha aṣṭami yi Guru-vāra

On the pedestal of Bhujabalīrāmi to the right of the same doorway.

svasti śrī Mūlasaṅgha-Dēśiyagaṇa-Pustakagacchēha-śrī-Gaṇḍavimukta- sar-
ddhānta-dēvara guḍḍa Bharatēśvara-dāḍanāyaka māḍisida †

On the pedestal of Bharatēśvara to the west of the same doorway.

(Same as No. 265.)

On rock to the right of Akhaṇḍabāgilu.

svasti śrīman-mahā-pradhāna bhavya-jana-nidhānaṁ sēney-aṅkākāra rāu-a-rāga-
ntra śrīman-M-riyāne-dāḍanāthānūjam dāna-Bhānūjan enisida Bharatamayya-dā-
ḍanāyakan 1-Bharata-Bāhnbali-kēvaligāḷa pratimegaḷunṇan 1-basadiḷaḷun 1-tīrttha-
dvāra-pakṣha-śōbhārtthāṁ māḍisidan 1-raṅgada happaḷigeṇṇan 1-mahā-sōpāna-
paṭṭiyṇṇan rachisidan śrī-Gommatā-dēvara suttalu raṅgama happaḷigeṇṇan biyyi-
sidan antṇu alladeyṇu 1-Gaṇḍavādi-nāḍoḷ allēg-allēg eḷḷi nōrppadam

ka †

prakāṣa-yaśō-vibhāv eḷba-
ttu-kanne-vasadiḷaḷan oṣeḍu jīṇṇōḍḍhira-
prakarṇan muḇṇan alau-
kika-dhīṇu māḍisidan e-eyē Bharata-chamṇapṇu †

Bharata-chamūpati-sute-su-
sthire Śāntala-dēvi Būchi-rājāṅgane tad-
vara-taneyam Maṛi . . .

. n osadu barayisidan idau ||

268 (113).

At the same place.

śrīmat-parama-gambhīra-syādvādānōgha-lāñchhauṇ
jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||

svasti samadhi-gata-pañcha-mabā-sabda mahā-maṇḍalāchāryyādi-praśastaya-virā-
jita-chilnāṇkṛitaruṇ visambōdhāvabōdhitaruṇ sakaḷa-viṇaḷa-kēvaḷa-jūṇa-nētra-
trayarūṇ ananta-jūṇa-darśana-vīryya-sukhātīnakaruṇ viditātma-saddbarīnmō-
ddhārakarūṇ ēkatva-bhāvanā-bhāvitātmarūṇ ubha-naya-samarthi-sakharūṇ tri-
daṇḍa-rahitarūṇ tri-śalya-nirākṛitarūṇ chatu-kashā-vināśakarūṇ chatu-vvidhav-
n-pasargga-giri-kandarādi-daireya-samanvitarūṇ pañcha-dasa-pramāda-vināsa-kart-
tugaḷuṇ pañchāchāra-vīryyāchāra-pravīṇaruṇ saḍu-daruśanada bhēdābhēdigalūṇ
saṭu-karīma-sāraruṇ sapta-naya-niratarūṇ ashtāṅga-nimitta-kuśalarūṇ ashta-
vidha-jūṇāchāra-sampannaruṇ nava-vidha-brahmachariya-vinirīnuktaruṇ daśa-
dharmīna-śarmīna-śāntaruṇ ēkādaśa-śrāvākāchāra-vupadēśa-bratāchāra-chāritrarūṇ
dvādaśa-tapa-niratarūṇ dvādaśāṅga-srūta-pravidhāna-sudhākararuṇ trayōdaśāchā-
ra-śīla-guṇa-dhairyyaṇ sampannaruṇ embata-nālku-laksha-jīva-bhēda-mārgga-
naruṇ sarvva-jīva-dayā-pararuṇ śrīmat-Koṇḍakundānvaya-gagana-urttanḍaruṇ
viditōtanḍa-kushīmamāṇḍaruṇ Dēśigaṇa-gajēndra-sindhāra-mada-dhārāvahlāsura-
rūṇ śrī-mahā-Dēśigaṇa-Pustakagachchha-Koṇḍakundānvaya-śrīmat-tri-bhuvana-rā-
ja-guru-śrī-Bhānuachandra-siddhānta-chakravarttigalūṇ śrī-Sōmachandra-siddhānta-
chakravarttigalūṇ Chaturmukha-bhaṭṭāraka-dēvarūṇ śrī-Siṇhanandi-bhaṭṭāraka-
ryyarūṇ śrī-Śānti-bhaṭṭārakāchāryyarūṇ śrī-Śāntikīrtti ra . . bhaṭṭāraka-dēva-
rūṇ śrī-Kanakachandra-Maladhāri-dēvarūṇ śrī-Nēnichandra-Maladhāri-dēvarūṇ
chatu-saṅgha-śrī-sakala-gaṇa-sādhārṇa ḍa-dēva-dhāmāruṇ Kalīyuga-gaṇa-
dhāra-pañchāsata-munīndrarūṇ avara śiṣhyaru Gaurāśrī-kantiyarūṇ Sōmaśrī-kanti-
yarūṇ . . naśrī-kantiyarūṇ Dēvaśrī-kantiyarūṇ Kanakaśrī-kantiyāṇ śiṣhya . . yip-
patn-ēṇṇi-taṇḍa-śiṣhyāṇ verasū Hēbanandi-saṇvatsarada Phālguṇa-sn 8 Bṛi-śrī-
Gommatā-dēvara tīrttha-nanda . . pañcha-kalyāṇa

269 (114).

On a stone leaning against the same rock.

svasti śrī Mōlasaṅgha-Dēśigaṇa-Pustakagachchha-Koṇḍakundānvaya-śrī-Traivi-
dya-dēvara śiṣhyaru Padmāṇḍi-dēvaru Nāḷa-saṇvatsarada-Chaitra-sn 1 Sōma-
vārāṇḍu Nāka-śrī-manas-sarōjini-rāja-maṇḍal Adaru maṅgaḷa-mahā śrī ||

270.

On the big boulder to the north of the same rock.

śrīmatu Āsvaija-sudha 9 llo Bēgura gāineya Narasappa-saṭṭiyara maga Baiy-
apaṇu svāmi-darusanava māḍi 1-kaṭṭe kaṭṭiy aravaṭṭige nilisidaru

271.

At the same place.

Sōmasēna-dēvara guḍḍa Gōpaya Baichakka

272.

At the same place.

... Bhuvanakirtti-dēvara śishya ... kirtti-dēvara nisidhi

273 (112).

At the same place.

śrī-Śāntikīrtti-dēvara śishyaru Hēmachandrakīrtti-dēvara nisiddhi || māṅgaḷa-
maha śrī

274 (111).

On the same boulder.

śrīmat-parama-gaṃbhīra-syādvādānūgha-lāñchhanam
jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||

śrī-Mūlasaṅgha-payah-payōdhi-varddhana-sudhakarāḥ śrī-Balātkaṛagana-ka-
mala-kalikā-kalāpa-vikachana-divākarāḥ .. Vanavā takīrttidēvāḥ tat-śishy-
āḥ rāya-bhūja-Sudāma āchāryya mahā-vādi-vādiśvara rāya-vādi-Pitāmaha sa-
kala-vidvaj-jana-chakravartti Dēvēndra-Viśalakīrtti-dēvāḥ tat-śishyāḥ bhāṭṭāraka-
śrī-Śubhakīrtti-dēvās tat-śishyāḥ Kalikā sarvvajña-bhāṭṭāraka-Dharmabhūsha-
ṇa-dēvāḥ tat-śishyās śrī-Amarakīrtti-āchāryyāḥ tat-śishyāḥ mālirvā .. ti-nṛpāṇam
prathamāṇala rasita .. nuta-pā yam ullāsaka ...
... Dēvaka chāryya-paṭṭa-vipulāyachala karana-mārttaṇḍa-
maṇḍalāṇam bhāṭṭāraka-Dharmabhūshaṇa-dēvāṇam tatvārthha-vārdhhi-
varddhana-himāṇṣunā .. Varddhamāna-svāminā kārītōham āchāryyāṇam
svasti Śaka-varsha 1295 Paridhāvi-samvatsara-Vaiśakha-suddha 3 Budha-vārē ||

275.

At the same place, in the first row on the top.

Vanavāsī-vasvā rada .. rā

276.

At the same place, in the fourth row.

Simhanandi-āchāryaru ||

277 (119).

*On rock to the west of the flight of steps leading down from Akhaṇḍabāgīlu.
(In Nāgari characters.)*

Saṃvat 1719 varshē Vaiśāṣha-sudī 7 Sōmē śrī-Kaṣṭhāsaṅghē Maṇḍitaṭagach-
chhē . . śrī-Rājakīrtiḥ | tat-paṭṭē bha || śrī-Lakṣmīsēnas tat-paṭṭē bha || śrī-Indra-
bhūṣaṇas tat-paṭṭē Śōśūva Ghēravāla-jāti Bōrakhaṇḍa-bāi-putra paṃ || bhā ||
Dhanāi tayō putra paṃ || Khāmphala Pūjanāi tayō putra paṃ || vana-jana || Paḍāi
sa-parivārē Gōmaṭa-śvānichā jātrā saphala

278.

To the right of the above.

(In Nāgari characters.)

Pātābāi Jagadāi paṇāsa jātrā saphala

279.

At the same place.

(In Nāgari characters.)

Pūjanāi-putra Paṇḍi pā

280.

At the same place, below the foot-prints.

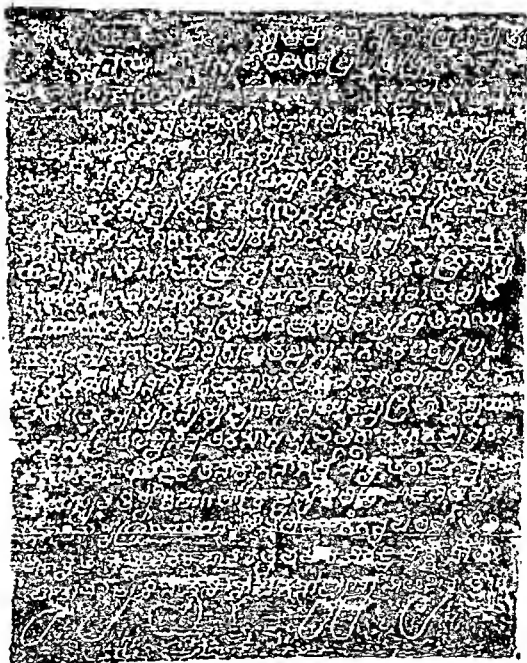
śrīmatu Āsvai-bahulaṃ 1 yalu Bhāragaveya Nāgappa-saṭhara maga Jinnayantu
Belugulada Chārukirtti-bhaṭara śrī-pādava kethisidaru śrī

281 (109).

On the Tyāgada Brahma-dēva pillar.

(North face.)

Brahmakshatra-kuḷodayāchaḷa-śirō-bhūṣhā-maṃḍir bbbhūmmān
Brahmakshatra-kuḷābdhi-varḍdhana-yaśō-rōchis sudhā-dīdhitīḥ
Brahmakshatra-kuḷākaraḷaḷa-bhava-śrī-hāra-vallī-maṇiḥ
Brahmakshatra-kuḷāgni-chaṇḍa-pavanaś Chāvunḍa-Rājō'jani ||
kalpānta-kṣubhitābdhi-bhīṣhaṇa-balaṃ Pātājanallānujaṃ
jētuṃ Vajriḷa-dēvam udyata-bhujasyēndra-kṣitindrājñaya
patyus śrī-Jagadēkavira-nripatēr jjaitra-dvipasyāgratō
dhāvad-dantini yatra bhūganān alitāntkaṃ nriḡāntkavat |
asūn dantini danta-vajra-dalīta-dvīḡ-kumbhī-kumbhōpaḷe



Nº 281.

virôttap̄sa-purô-nishâdini ripu-vyâjâṅkuṣê cha tvayi
 syât kô nâma na gôcharaṇ prati-nripô mad-bâṇa-kṛishṇôraga-
 grâsasyêti Noḷamha-Râja-samarê yaḷ ślâghitaḷ svâminâ ḥ
 kbâtaḷ kshâra-payôdhir astu paridhiḷ ebâstu Trikûṭaṇ puri
 Laṅkâstu prati-nâyakô'stu cha Surârâtis tathâpi kshamê
 tam jêtum Jagadêkavira-nripatê tvaṭ-têjasêti kshapân
 nirvvyâḍham Raṇasiṅga-pârthhiva-raṇê yêṇôrjjitam garjjitam ḥ
 virasyâsya raṇêshu bhûrishu vayan kaṇṭha-grahôtkanṭhaya
 taptâs samprati labdha-nirvvyiti-rasâs tvaṭ-khalga-dhârâmbhasâ
 kalpântam Raṇaṅgasiṅga-vijayi jivêti Nakâṅganâ
 glrvvâṇi-kṛita-râja-gandhakariṇê yasmâi vittṛpnâśishal
 âkrashṭum bluja-vikramâd abhilashau Gaṅgâdbirâjya-śriyam
 yêṇâdau Chhaladâṅka-Gaṅga-nripatir vvyartthâbbilâshi-kṛitaḷ
 kṛitvâ vira-kapâḷa-ratna-chashakê vira-dvishâs kôṇitam
 pātum kautukinâs cha kôṇapa-gaṇal pârṇṇâbbilâshi-kṛitaḷ ḥ

282 (110).

*On the same pillar.**(South face.)*

śri-Gommaṭa-Jinapâgrada châgada kambakke yakshanam madîsidaṇ
 dhi-gambhira-guṇâḍhyam bhôga-Purandaran enippa herggaḍe Kaṇṇam ḥ

283.

*On rock to the west of Odegal-basti.**(In Nâgari characters.)*

Chitâ manasa uvarâ māṇakara i-kara

284.

*At the same place.**(In Nâgari characters.)*

Sakê 1642 Vaisâsha-vadi 13 Bu Gaḍâsâ Dharmasâ Koṭṭasâ sô Mânikasâcha
 namaskâra ḥ *(In Kannaḍa characters)* Mânikasâ

285.

*At the same place.**(In Nâgari characters.)*

..... sâ pra kê 1642 . . . ka-vadi 13 Makhahtrâ
 jâtrâ saphalâ

286.

At the same place.

(In Nāgari characters.)

śrī-Kāṣṭhasaṅghē

287.

At the same place.

(In Nāgai characters.)

Śaka 1567 Pārthiva-nāma-samvatsarē Vaiśāṣha-māsē śukla-pakṣhē chaturdaśi-divasē śrī-Kāṣṭhasaṅghē va Ghēravāla-jātīya-Gōṇāsā-gōtrē Savādī-Bāvusāryā Jāyanāi tayō putrau dvau prathama-putra Sannōjasāryā Yamāi tayō putrā yaru . . madhya-simā Saṅghavitryā . . Saṅghavitryārjunasita-grāmē sampranāmati dvitīya-putra Saṅghavi-pada Jīyāryā Tānāi tayō putrau dvau Viṭṭhamāryā Kamalājā-putra Ēśōjā Padāji Saṅghavi dvitīya-putra Gēsājiti sampranāmati Hīrāsā Dharamāsā Madagaḍi

288.

At the same place.

(In Nāgari characters.)

Sakē 1574 Chaitra-sudhi 5 Ālghā ॥ Jagasa Vālvāntapusā tyāche bhāū Gōṇāsā samasani dharma-vashṭajā

289.

At the same place.

(In Nāgari characters.)

Saka 1574 Chaitra-vada 10 paḥ Jināsā-suta Jinadāsa

290.

At the same place.

(In Nāgari characters.)

Chaitra-vadi 6 paup ॥ Saka 1574 sā ॥ Aḷisā jātrā saphajā

291.

At the same place.

(In Nāgari characters.)

śrī-Kāṣṭhasaṅgha-Maḍavagaḍi 1577 Manamatha-nāma-saṁvatsarē Kārtika-vadi 15 Hīrāsā-Ghunnātehlā putra Dharamāsā-Īrāl-putra Sānasā va Hīrāsā Vashṭagaḍeśā tapa damā kāghe jātrā saphajā mātāche jātrā

141

292.

At the same place.

(In Nāgari characters.)

Saké 1577 Manamatha-nāma-saṁvatsarē Kārattka-vadī Pāḍīva 1 Taḷṭṭhi mār-
amā Kālāvā mārāmā Jivāmā Jivāji pāḷi Ghāṇayajī vāṇadīkā Jāmakhēḍakara sātā
Kattimā karakā jātrā

293.

At the same place.

(In Nāgari characters.)

Saké 1674 Chai-vadī 6 Dhaghāṁsā Māṇikasā jātrā saphaḷa

294.

At the same place.

(In Nāgari characters.)

1764 Surajana sāphaḷa

295.

At the same place.

(In Nāgari characters.)

Saké 1754 Chaitra-vadī 5 jātra kari saphaḷa

296.

At the same place.

(In Nāgari characters.)

Supujṣā Nēmāji Sāmaji sarata Yōgōi

297.

At the same place.

(In Nāgari characters.)

Saké 1640 Phālaguṇa-sudī 1 Gu Dēmāsā Māṇikasā gavila .

(In Kannaḍa characters.)

Dēmāsā rajā

298.

At the same place.

(In Nāgari characters.)

Saké 1584 Vaiśāsha-sudī 7 śrī-Kaṣṭhāṅghē Pitalā-gōtrē Lashasā-pu # Pīlāsā
Hīrāsā Rāmāsā jātrā saphala

· Ins.

313 (118).

In the Chauvisa-tirthakara-basti.

(In Nāgari characters.)

Võṃ nama siddhēbhyah Gōmaṭa-svāmīh Ādiśvaraḥ Muḷḷanātkah chōvisa-tir-
thaṃkaraṃki paratīmāḥ Chārukiratti-paṇḍitaḥ Dharamachandraḥ Baḷḷatakāra-
upadaśah Sakē 1570 Sarvadhāri-nāma-saṃvatsaraḥ Vaiśākha-vadi 2 Sukura-vāra
Dēharāṅki pati Syahat . . . Gēravāḷḷah Yavarē-gōtraḥ Jināsah Dhivāsaka putraḥ
Sadāvanasah Vajhābūsah Valāmāsaka putraḥ Tākasa Manāsah Kamulapûrē Sātasā
Bhāsasā vada . . bhōpata rasē rāva

314.

Beneath the foot-prints on rock to the right of the doorway of the fort.

Jina-varmmana kaṅkhariya
dhvani kivi-vuge durjjanaṅge bhayaṇuṃ sujanaṅg
anurāgamum udaṣṣugum
ghana-nādaḍin entu haṃsegaṃ naviliṅgaṃ

315.

Over the above.

Koḷipake Maṇikya-dēvana guḍḍa Jina-varmma-jōgi kaṅkari-jagaḍāḷa Moraṇḍ-
ra Ādinātha nanō'stu

316.

On rock to the north-west of the same doorway.

śrīmat-rūvāri Bidigaḥ kammatāda sūḷ ērida muṭṭidara meyi jāyile peragagin

317.

At the same place.

para-nāri-putraka naṭṭara toḷtu keḷege kurppāta piṣuṇa-gaḍa-sarppa todaḷḍara
Bīva bāvana baṇṭa guṇḍa-chakra Jeḍḍugaṇi

318 (120).

On rock to the east of the flight of steps leading to Doḍḍa-beṭṭa.

Arakeṇya vīra Virapallava-rāyana makaiṃ Kede-Saṅkhara-nāyakaṃ Bellu-
gōḷa gha . . yechcha beḷa-baḍigara beṭṭake ᳵ

319.

*Beneath the foot-prints on rock to the south-west of the last Tōraṇa-gaṃba
over the same flight of steps.*

svasti śrī-Parābhava-saṃvatsarada Mārggaśira Aṣṭāmi Śukra-vāradandū Ko-
maracha-ṇāḷakana tannuṃ Maleḷa-Appāḍi-nāyaka illidū Chikka-beṭṭakk ecchehaḷ

At the same place.

(In Nāgari characters.)

Sakē 1566 Pārthi-nāma-saṃvatsarē Mēganēmāsā tasē māyī Jivāi Bhivajhā
Jēṭa-sudha 3

At the same place.

(In Nāgari characters.)

135 Jivā-Saṅgavī 135 Adu-Saṅgavichā Gōgāsā

At the same place.

(In Nāgari characters.)

bra ! Śāpasāji bra ! Ratnasāgara

At the same place.

(In Nāgari characters.)

Gudaghaṭi-pura . . Gōvinda Jivāpēti savaḍi sapha||

At the same place.

1562 śrīmatu Pārthi-saṃvatsarada Vaiśākha-suda pañcāmi Kamalaparada
Kamavovyenima Surapa Nagapana Valabha nama gōtra maga Jinapa Surapa igava-
ruṇ Chikhaṇada seṭi . .

At the same place.

Hālejana Masāṇeya katti biḍuvāra gaṇḍa voḍeyara heṇḍatiya gaṇḍa Boya-
seṭṭiya mada koḍa

At the same place.

śrīmatu Śālivāhana-Śaka-varuṣa 1603 Siddhārtthi-saṃvatsarada Māgha-ba-
hula 10 yallu Munigundada śimeya dēśa-kulakaraṇiyara makaḷu Vāṅka-Honnappay-
yana anuja Veṅkappaiyyana putra Siddappaina anuja Nāgappaiyyana punya-
striyarāda Banadāmbikeyarū bandu daruśanavādarū bhadrāṇ bhūyāt śrī ! Śrutasā-
gara-varnigala samēta yidē tithiyalli Māḍigāra Gidagappa Nāgappana putra
Dānappa-seṭṭara punya-stri Nāgarvāna maiduna Bhishṭappanu daruśanav ādarū!

142

299.

At the same place.

(In Nāgari characters.)

Brahmarāṅga-Sāgara-paṃ || Jasavanta

300.

At the same place.

(In Nāgari characters.)

pa || Gōvindā mātha Gaṅgā

301.

At the same place.

(In Nāgari characters.)

Saṃvat 1719 varshē Vaiṣaṣha-sudi 7 Chandrē śrī-Kāshṭhāsāṅghē paṇḍita

302.

At the same place.

(In Nāgari characters.)

Sakē 1568 sāvachharē Phālaguṇa-vadi 6 tadā sa putra Tri-
chhaka yāyasā avāra a Raghu chhā Tri-
chhaka

303.

At the same place.

(In Nāgari characters.)

Āmbbājikā Janmājikā tapa

304.

At the same place.

(In Nāgari characters.)

Māgha-sudi 6 Peḍeka trā ghaḍō jātrā saphalā

305.

At the same place.

(In Nāgari characters.)

Saṃvat 1666 Pārthiva-nāma-saṃvatsarē Māgha-sudi pādīva Māchā
putra Dhāvara jātrā saphalā

At the same place.

(In Nāgari characters.)

Sakē 1566 Parthi-nāma-saṁvatsarē Mēganēmāsā tasō māyī Jivāt Bhivajhā
Jēṭa-sudha 3

At the same place.

(In Nāgari characters.)

135 Jivā-Saṅgavi 135 Aḍu-Saṅgaviḥā Gōgāsā

At the same place.

(In Nāgari characters.)

bra || Śāpasāji bra || Ratnasāgara

At the same place.

(In Nāgari characters.)

Guḍaghaṭi-pura . . Gōvinda Jivāpōṭi savādī sapha||

At the same place.

1562 śrīmatu Partiva-saṁvatsarada Vaiśākha-suda pañchami Kamalaparada
Kamavovyenima Surapa Nagapana Valabha nama gōtra maga Jinapa Surapa igava-
ruṇ Chikhaṇada seṭi . .

At the same place.

Hālejana Masaṇeya kaṭṭi biḍuvara gaṇḍa voḍeyara heṇḍatiya gaṇḍa Boya-
seṭṭiya mada koḍa

At the same place.

śrīmatu Śālivāhana-Śaka-varuṣa 1602 Siddhārtthi-saṁvatsarada Māgha-ba-
huḷa 10 yallu Munigundada simeya dēsa-kulakaraṇiyara makaḷu Vāṅka-Honnappay-
yana anuja Venkappaiyyana putra Siddappaina anuja Nāgappaiyyana punya-
striyarāda Banadāmbikeyaru bandu daruṣanavādaru bhadrām bhūyāt śrī | Śrutasā-
gara-varnigala saṁēta yidē tithiyalli Māḍigūra Giḍagappa Nāgappana putra
Dānappa-seṭṭara punya-stri Nāgavvana maiduna Bhishṭappanu daruṣanav Adaru||

313 (118).

In the Chaurisa-tirthakara-basti.

(In Nāgari characters.)

Võṃ nama siddhēhiyaḥ Gōmaṇa-svāmīḥ Ādīśvaraḥ Muḥḥanāṭkaḥ chōvisa-tīr-
thaipkarāṇiki paratmāḥ Chārūkrati-paṇḍitaḥ Dharamachandraḥ Ballātakāra-
upadasāḥ Sakē 1570 Sarvadhāri-nāma-saṃvatsaraḥ Vaiśākha-vadi 2 Sukura-vāra
Dēharāṇki pati Syahat . . . Gēnviḥḥaḥ Yavarē-gōtraḥ Jmāsāḥ Dhīvāsakaḥ putraḥ
Sadāvanasāḥ Vajhāḥṇsāḥ Valāmāsakaḥ putraḥ Takāsa Manāsāḥ Kamulapārē Satasā
Bhāsasā vada . . . bhōpata mēcē rāva

314.

Beneath the foot-prints on rock to the right of the doorway of the fort.

Jina-varmmana kaṅkhariya
dhvani kivi-vnge durjjanaṅge bhayannuṃ sujanaṅ
anurāgaṇuṃ udaṣṣuṃ
ghana-nādadin entu haṃsagaṇaṃ naviliṅgaṇaṃ

315.

Over the above.

Kolipāko Maṇikya-dēvana guḍḍa Jina-varmmana-jōgi kaṅkari-jagadāḥa Moramū-
ra Ādinātha namō'stu

316.

On rock to the north-west of the same doorway.

śrīmat-rāvāri Bīdigai kamaṇṭada sūḥ ērida muṭṭidara meyi jāyile peragagin

317.

At the same place.

para-nāri-putraka naṇṭara toḥṭu keḷeḷe kurppāta piṣuṇa-gaḍa-sarppa todaḍḍara
Biva bāvana baṇṭa guṇḍa-chakra Jēḍḍugaṇaṃ

318 (120).

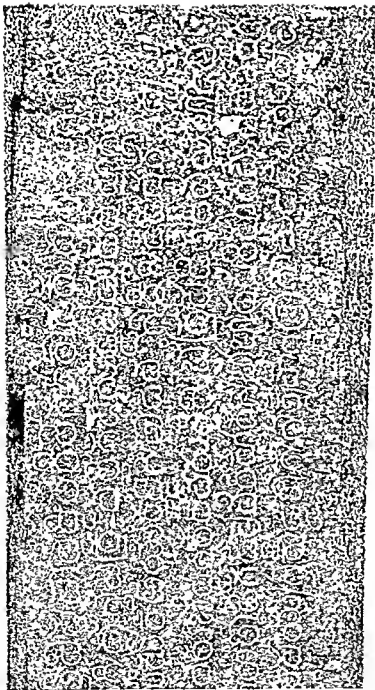
On rock to the east of the flight of steps leading to Doḍḍa-beṭṭa.

Arakereya vira Vīrapallava-rāyana makam Kede-Saṅkhara-nāyakaṃ Beḷlu-
gōla gha . . yechcha beḷa-baḍigara beṭake ||

319.

*Beneath the foot-prints on rock to the south-west of the last Tōraṇa-gamba
over the same flight of steps.*

svasti śrī-Parābhava-saṃvatsarada Mārggaśira Aṣṭami Śukra-vāradandu Ko-
maracha-nāḷkana taṇṇa Maleḷa-Appāḍi-nāyaka illidu Chikka-beṭṭakk echeha ||



Nº 326.

320.

On rock to the east of the same Tōraṇagamba.

gaḍiba-gaddege ka 40

321 (121).

On rock behind the Brahmadēva temple at the foot of the same hill.

Sidārti-sa ! Kārtika-snddha 2 ralu ! śrī-Brahma-dēvara maṭapavannu Hirisāḷi-
Giri-gauḍanā tamma Raṅgaiyana sēve !

322.

At the same place.

Vijayadhavaḷa

323.

On rock to the west of the same temple.

Jayadhavaḷa

324.

At the same place.

(In Nāgari characters.)

Sakē 1575 māsvā-Paṇḍava gōkēsvā-Sasnōjinvō saphaḷa jatrā

325.

On rock to the east of the same temple.

Māṇi-Vīrabhadraṇa paṇḍarada napā . . kana Bairava Vireva . . hiba . . .
na tana

326 (122).

On rock near Jigaṇekattē, behind Doḍḍa-beṭṭa.

svasti prasiddha-saiddhāntika-chakravarttigaḷ trivishṭapāvēshṭita-kirttigaḷ
Koṇḍakundānvaya-gagana-mārttaṇḍarum appa śrīman-Nayakīrtti-siddhānta-cha-
kravarttigaḷa guḍḍa Bammadēva-heggaḍēva maga Nāgadēva-heggaḍē Nāgasam-
n-draṇ endu keṇeyan kaṭṭisi tōṭavan ikkisidaḍ avara śishyaru Bhānnkīrtti-siddhānta-
dēvaru Prabhāchandra-dēvaru Bhattāraka-dēvaru Nēmichandra-panḍita-dēvaru
Bālachandra-dēvara sannidhiyalu Nāgadēva-heggaḍēge ā-tōṭa gadde Avarehāḷa
sarbhā-bādhā-parihāravāgi varṣakke gadyāṇa 4 teruvantāgi makkaḷa makkaḷu par-
yyanta koṭṭa śāsanārthavāgi śrī-Gommaṭa-dēvara aṣṭa-vidhārchchanēge hiṭa
-datti !

INSCRIPTIONS IN THE TOWN.

327 (124).

At Akkanabasti, on a stone near the doorway.

śrīmat-parama-gambhīra-syādvādāmōgha-kūñchhanap
 jīyāt trailōkya-nāthasya śāsanāñ Jina-śāsanam ||
 bhadram bhūyāj Jinendrāṇāṃ śāsanāyāgha-nāśinē
 ku-tīrttha-dhvaṇta-saughāta-prabhēda-ghana-bhānavē ||
 svasti Śrī-janma-gēhaṃ nibhṛita-nirupamaṃrvvānaśōddama-tējaṃ
 vistārantaḥ-kritōrvvitaḥaṃ aṇaḷa-yaśaś-chandra-saṃbhūti-dhānaṃ
 vastu-brātōdbhava-sthānakam atisāya-satvāvalambap gabhiraṃ
 prastutyaṃ nityaṃ aṃbhōnidhi-nibham esaguṃ Hoysaśōrvvīśa-vamśaṃ ||
 aḍaḍoḷu Kaustubhad ond anarggbya-guṇamaṃ dōvēbhāḍ uddāma-sa-
 tvad agurbbaṃ himaraśmīy ujvaḷa-kaḷa-saṃpattiyap pārijā-
 tad udāratvada poṃpan orbbane nītāntaṃ tādī tān alte pu-
 tṭīdan udvējita-vīra-vairi Vinayādityāvaṇṭpālakaṃ ||

kaṃ || vinayaṃ budharaṃ rañjise
 ghana-tējaṃ vairi-balanian alarise negaḷdaṃ
 Vinayāditya-nṛipālakan
 anugata-nāmārtthan aṇaḷa-kīrtti-samarthhaṃ ||
 ā-Vinayādityana vadhu
 Bhāvōdbhava-nānta-dēvatā-sannibhe sad-
 bhāva-guṇa-bhavanam akbīḷa-ka-
 ḷa-vīlasite Keḷeyab-arasiy embaḷu pesariṃ ||
 ā-dāmpatige tanūbhavan
 ādaṃ Śacbigaṃ Surādhipatigaṃ munn ent
 ādaṃ Jayantan ante vī-
 śhāda-vidūrantaraṅgaṃ Eṇeyaṅga-nṛipaṃ ||
 ātaṃ Chāḷukya-bhūpālana balada bbujā-daṇḍam uddaṇḍa-bhūpa-
 brāta-prōttuṅga-bhūbhṛid-vidāḷana-kūḷīsaṃ vandi-sasyaughā-mēghaṃ
 śvētāmbhōjāta-dēva-dviradana-śarad-abhrēndu-kundāvadāta-
 khyāta-prōdyad-yaśaś-śrī-dhavaḷita-bhūvanam dhīran ēkaṅga-vīraṃ ||
 eṇeyan eḷeg enīsi negaḷd irdd
 Eṇeyaṅga-nṛipāḷa-tīḷakan aṅgane chalviṅg-
 eṇevaṭṭu śīḷa-guṇadūṇ
 nerad ēchala-dēviy antu nōntarum oḷarē?
 ene negaḷd avar ilbarggaṃ

tanūbhavar nnegaḍdar alte Ballāḷam Vi-
 shṇu-nṛipāḷakan Udayādi-
 tyan emba pesarindam akhila-vasudhā-taḷadoḷ ||
 avarol inadhiyaman āgiyūṃ bhuvanadoḷu pūrvāparāmbbōdbiy ey-
 duvinam kūḍe nimirechhuv ondu-nija-bābā-vikrama-kṛīḍey u-
 dbhavadind uttaman ādan uttama-guṇa-brātaika-dhāman dharā-
 dhava-chūḍāmaṇi Yādavābja-dīnapam śrī-Vishṇu-bhūpāḷakam ||
 eḷeg eseṇa Kōyatūr ttat-
 Tāḷavanapuram ante Rāyarāyapuram ba-
 ḷaḷa baḷeda Vishṇu-tējō-

jḷalanade bendavu baḷisbṭba-ripn-durggaṅgaḷ ||
 initam durggama-vairi-durgga-chayamam koḇḇam nijākshēpadind
 inibar bhhūparan ājiyol tavisidaṃ tann-astra-saṅghātadind
 inibargg ānatarg ittan nḍgha-padamam kāruṇyadind endu tāt
 anitam lekkade pēḷvoḇ Abjabhavanam vibbrāntan appam balam ||

kaṃ || Lakshmi-dēvi Khagādhipa-
 lakshmaṅg esedirdda Vishṇug ent ante valam
 Lakshma-dēvi lasan-mṛiga-
 lakshmaṇane Vishṇug agra-satiyene negaḷdaḷ ||
 avargge Maṇōjauante sudati-jana-chittaman iḷkoḷalke sāl-
 avayava-śōbbeyind Atanuv emb abhidbānaman ānad āṅganā-
 nirahaman echchu muyvan aṇam ānade bīraran echchu yuddhadoḷ
 tavisuvon ādan ātmabhavan apratimam Narasiṃha-bhūbbujam ||
 paḇe-māt ēṃ handu kaḇḇaṅg amṛita-jaladhi tāṃ garbbadiṃ gaḇḇa-vātam
 nudiv ātaṅg ennan embai praḷaya-samayadoḷ mēreyam mīri barppā-
 kaḇḇalannaṃ Kāḷasaṇṇaṃ mūḷida Kāḷikanaṇṇaṃ jagāntāḅḅiyannaṃ
 siḷilannaṃ siṃhadannaṃ Puraharan nri-gaṇṇannaṃ ī-Narasimham ||

tad-arddhāṅga-lakshmi ||
 mṛidu-padey Échala-dēvi-
 sudatiye Narasiṃha-nṛipatiḅ anṇpama-saukhyā-
 prade patṭa-mahā-dēvi-
 padavige sale yōgyey āgi dhareyol negaḷdaḷ ||

vṛitta || lalanā-ḷḷege munnav entu Kusumāstram puṭṭidom Vishṇugam
 lalita-Śrī-vadhuvīṅgav ante Narasiṃha-kshōḇipāḷaṅgav É-
 chala-dēvi-vadhugam parārttha-charitam puṇyādhikam puṭṭidom
 balavad-vairi-kuḷāntakam jaya-bhṇam Ballāḷa-bhūpāḷakam ||
 ripu-bhūpāḷēbha-simham ripu-nṛipa-naḷinānika-rāka-śaśāṅkam
 ripu-rājanyaugha-mēgha-prakara-nirasanoḇḇhūta-vāta-prapātam
 ripu-dhātṛiśāḍri-vajram ripu-nṛipati-tamas-stōma-vidhvampsanārkkam

ripu-prithivipāṇa-kāṇāṇaṇ udayisidaṃ Vira-Ballāṇa-Dēvaṃ ॥
 gata-llāṇaṇ Lāṇaṇ ālambita-balaṇa-bhayōgra-jvaraṇaṇ Gūrjaraṇaṇ san-
 dhṛita-sūṇaṇ Gauṇaṇ uchchāṇaṇ kara-dhṛita-viṇasat-pallavaṇaṇ Pallavaṇaṇ prō-
 jhita-chēṇaṇ Cbōṇaṇ ādaṇaṇ kadana-vadanadoṇaṇ bbēriyaṇaṇ poyse virā-
 bita-bhūbbrij-jāṇa-kāṇāṇaṇ atūṇa-balaṇaṇ Vira-Ballāṇa-Dēvaṇ ॥
 bharadindaṇaṇ tanna dōr-ggarbbadin Oḍey-araṇaṇ kāydu kādalk aṇaṇ nūṇḍ
 ire Ballāṇa-kshittisaṇaṇ naḍadu baṇasiyaṇaṇ mutte sēṇa-gajēndrō-
 tkara-dantāghāta-saūchūrnita-sikharadoṇ Uchchāṇgiyoṇ silkidāṇaṇ bhā-
 sura-kāntā-dēṇa-kōṇa-vraja-janaka-hayaughānvitaṇaṇ Pāṇḍya-bhūpaṇaṇ ॥
 chira-kāṇaṇ ripugaṇaṇ asādhyāṇaṇ enisirdḍ Uchchāṇgiyaṇaṇ mutti dur-
 ddhara-tējō-nidhi dhūṇigōṇṇeyāṇaṇ koṇḍ ā-Kāṇa-Dēvāvaṇi-
 śvaraṇaṇaṇ sand Oḍeya-kshittisvaraṇaṇ ā-bhaṇḍāramaṇaṇ striyaraṇaṇ
 turaga-vrātamaṇaṇaṇ samantu piḍidaṇaṇ Ballāṇa-bhūpāṇaṇ ॥

svasti samadhigata-paṇcha-mahā-śabda mahā-maṇḍalēśvaraṇaṇ Dvāravati-pura-
 varādhisvaraṇaṇ ॥ Tuṇuva-baṇa-jaladhi-baḍavāṇaṇaṇ dāyāda-dāvāṇaṇaṇ Pāṇḍya-kuṇa-
 kamaṇaṇaṇ vēdaṇḍaṇ gaṇḍa-bhēruṇḍaṇ maṇḍalika-hēṇṇekāṇaṇ Chōṇa-kaṇṇaka-sūrekaṇaṇ ॥
 saṇgrāma-Bhima ॥ kali-kāṇa-Kama ॥ sakāṇa-vandi-brinda-santarppaṇa-samagra-vita-
 raṇa-vinōḍa ॥ Vāsantika-dēvi-labḍha-vaṇa-prasāda ॥ Yādava-kuṇāmbara-dyumaṇi ॥
 maṇḍalika-makuṇa-chūḍamaṇi kadana-prachāṇḍa Malaparōṇ-gaṇḍa Śanivāra-siddhi
 giri-durgga-malla ॥ nāmādi-prasasti-sahitaṇaṇ śrīmat-Tribhuvanamalla Talakaḍu-
 Kōṇḍu-Naṇḍali-Nōṇamhavāḍi-Banavase-Hānuṇḍal-gōṇḍa bhuja-baṇa Vira-Gaṇḍa-
 pratāpa-Hoysaṇa-Vira-Ballāṇa-Dēvaṇ dḍakshiṇa-maṇḍalaṇaṇaṇ dushṇa-nigraha-śiṇṇa-
 pratipāṇa-pūrvakaṇaṇ sukhā-saṇkathā-vinōḍadaṇaṇ rājyaṇaṇ-geyyuttire tat-pāda-
 padmōpajivi ॥

tanag ārādhyāṇaṇ Haraṇaṇ vikrama-bhuja-parighaṇaṇ Vira-Ballāṇa-Dēva-
 vaṇipāṇaṇ svāmi vibhrajita-vimāṇa-charitrōtkaraṇaṇ Śambhu-dēvaṇaṇ
 janakaṇaṇaṇ śiṇṇtēṇṇaṇ chintāmaṇi janani jagat-khyāṇṇey Akkavvey end and
 inisaṇaṇ śrī-Chandramaṇṇi-prahuge samame kāṇṇṇa-maṇṇtrīṇa-varggaṇaṇ ॥
 pati-bhaktāṇaṇ vaṇa-maṇṇtra-śakti-yutaṇaṇ Indraṇḍ entu bhāsavad-Bṛiḥa-
 spati maṇṇtrīṇsvaraṇaṇ ādaṇaṇ ante viṇasat-Ballāṇa-Dēvāvaṇi-
 patiḍ i-viśruta-Chandramaṇṇi-vibudhēṇaṇaṇ maṇṇtriyaṇaṇ ādaṇaṇ samu-
 nnata-tējō-niṇṇayaṇaṇ virōdhi-sachivōṇṇmatṇṇēḥha-paṇḍāṇaṇaṇ ॥
 vaṇa-tarkkāmbhuja-bhāṇṇakaṇaṇ Bharata-śāstrāṇṇbhōdhi-chandraṇaṇ samu-
 ddhura-sāhitya-lalāṇavāṇaṇ esedaṇaṇ nāṇa-kāṇṇa-kōvidaṇaṇ
 sthira-mautraṇaṇ dvija-vaṇṇṇa-sōhṇitaṇaṇ aśēṇṇa-stutyaṇaṇ ndyad-yaṇṇaṇ
 dhareyoṇ viśruta-Chandramaṇṇi-sachivaṇaṇ saujanya-jamṇāṇayaṇaṇ ॥

tad-arddhāṇḍa-lakshmi ॥

ghana-bāḥa-bahāṇṇormmi-bhāsīṇṇa mukha-vyākōṇa-paṇṇkēja-maṇ-
 ḍaṇe dṛiṇ-mīṇa-viṇṇaṇaṇ nābhi-vitātāvartṇaṇṇaṇ lāvaṇya-pa-

vana-vās-sambhrite Chandramauli-vadhuv i-śrī-Āchīyakkam jagaj-
jana-sampstutye kālāṅka-dūre nute Gaṅgā-dēvi tām allalē ||
svasty anavarata-vinamad-amara-manji-mālā-mīlita-chaḷana-naḷina-yugaḷa-bhaga-
vaḍ-Arhat-paramēśvara-snāta-gandhōḍaka-pavitrikṛitōttamaṅgeyum chatur-vvidhā-
nūna-dāna-samuttuṅgeyum appa śrīmatu hiriya-herggaḍitīy Āchala-dēviy anvayav-
ent endōḍe ||

vara-kīrtti-dhavalitāśā-
dviradaugham Māsavaḍi-nāḍa vinūtam
parama-srāvakan amalam
dharāṇiyol i-Śiveya-nāyakam vibhuv esedaṁ ||
ātana satige sitāmbuja-
śtāṁsu-sarat-payōḍa-viśada-yasās-śrī-
dhautā-dharātaleg akhila-vi-
nītege Chandavveg absleyar dōrey unṭē ||

tat-putra ||

Jinapati-pada-sarasiruha-
vinamad-bhṛūgam samasta-lalanānaṅgam
vinaya-nidhi viśva-dhātīyol
anupaman i-Bamma-dēva-heggaḍe negaḷdaṁ ||

tat-sahōdarap ||

gata-duritan amaḷa-charitam
vitarāṇa-santarpitākhiḷārtthi-prakaram
kshitiyol Bāveya-nāyakan
ati-dhīram kalpa-vṛikshamam gele vandam ||

tat-sahōdari ||

sarasiruha-vaḍane ghana-kuche
harinākshi madōṭka-kōkila-svane madavat-
kari-pati-gamane tanūdari
dhareyol Kāḷarve rūpin āgaram āḍaḷ ||

tat-sahōdari ||

dhareyol rūḍhiya Māsavaḍiy-arasam Hemmāḍi-dēvam guṇa-
karan ā-bhūpana chitta-vallabhe lasat-saubhāgye Gaṅgā-niśā-
kara-tārāchaḷa-tāra-hāra-śarad-ambhōḍa-sphurat-kīrtti-bhā-
surey app Āchala-dēvi viśva-bhuvana-prakhyātīyam tāḷdidaḷ ||

tat-sahōdarap ||

vara-vidvaj-jana-kalpa-bhūjan amaḷāmbhōrāśi-gambhīran u-
ddhura-darppa-pratinīyaka-prakara-tivra-dhvaṇta-saṅghāta-saṁ-
haraṇārkkam śarad-abhira-śubhira-viḷasat-kīrtty-aṅganā-vallabham
dhareyol Sōvaṇa-nāyakam negaḷdan udyad-dhairyā-śauryākaram ||

kaṇṇa || Girisutege Jaluukannege
 Dharasuteg Attimabbeg anupama-guṇado|
 dorey eua int i-saka|ōr-
 vvareyo| Bāchavve ś|lavati sati nega|da| ||

tat-putraṇṇa ||

para-sainyāhi-vihaṇṇa ņrjita-yaśas-saṇṇa Jinēdraṅghri-pa-
 dāna-rajō-bhriṇṇa udāra-tuṇṇa esedaṇṇa tann oppuv i-saḍ-guṇō-
 tkaradiṇṇa dēsiya-dapḍanāyakaṇṇa i|Abhiśiṭṭarttha-saṇḍāyakaṇṇa
 dhareyo| Bammeyya-nāyakaṇṇa nikhi|a-dīnānathā-santrāyakaṇṇa ||

tad-vanito ||

śatapatrēksaṇṇa Malli-seṭṭi-vibbugaṇṇa niśśēśha-chaṭṭi-bhā-
 siteg i-Māchave-Seṭṭikavvegav anūnātūliya-saundaryya-nir-
 jita-Chittōdbhava-kāntey udbhavisida| Dōchavve sat-kānta tā-
 ra-tushārūpēśu-lasad-yaśō-dhava|itāśā-chaḥkroy i-dhāttriyo| ||

Bammeyya-nāyakaṇṇa-anuṇṇa ||

Māraṇṇa Madanākāraṇṇa
 hāra-ksbīrābdhi-viśāda-kīrtty-Adhāraṇṇa
 dhīraṇṇa dhareyo| nega|daṇṇa
 dūrikṛita-saka|a-durita-vima|āchāraṇṇa ||

tad-anuṇṇa ||

hariṇi-lōchane paṇḥaṇṇane ghana-śrōṇi stanābhōga-bhā-
 sure bimbādbare kōki|a-svane sugandha-śvāse chañchat-tanū-
 dari bhriṇṇaṇṇa-ṇi|a-kāśe ka|a-baṇṇi-yāney i-kambu-kan-
 dharey app āchala-dēvi Kantu-satiyaṇṇa saundaryyadind ēli|a| ||

tad-anuṇṇa ||

indū-mukhi mṛiga-vilōchane
 Mandaragiri-dhairyē tuṇṇa-kucha-yuge bhriṇṇi-
 bṛinda-ṣiti-kēta-viśasite
 Chendavve vinūtey āda| akhi|ōrvvareyo| ||

tad-anuṇṇa ||

hāra-Hara-hāsa-himaruchi-
 tāra-giri-sphaṭika-saṇḥka-śubhrāmburaha-
 kshīra-Surasindhu-śārada-
 nīrāda-bhāśura-yaśō'bhirāmaṇṇa Kāmaṇṇa
 Sirigaṇṇa Vishṇugav entu munnava Asamāstraṇṇa puṭṭidom Śambhugaṇṇa
 Girisāṇjātegav entu Shaḍvadanana ādom putraṇṇa ant i|ga| i-
 dharasī-viśruta-Chandramaṇṇi-vibhugaṇṇa śrīty-Āohiyakkāṇṇa u-
 ddhura-tējaṇṇa guṇi Sōmaṇṇa udbhavisidaṇṇa niśśima-puṇyōdayaṇṇa ||
 vara-Lakshmi-priya-vallabhaṇṇa vijaya-kānta-karṇanapūraṇṇa vibhā-

llāḷa-nṛipālakan dhareyum adbhīyum ullinam eyde salvinam |
 tad-avanipan itta dattiyān
 adan Āchale Bāḷachandra-muni-rāja-śrī-
 pada-yugamaṃ pūjisi chatur-
 udadhivaraṃ nimire kirtti Jinapatig ittaḷ |

antu dhārā-pūrvvakam mādi koṭṭa tad-grāma-simeḷ mūḍa Kembareya haḷḷam |
 allim teṅka Meṭṭareḷ allim teṅka hiriya-heddāriḷ allim teṅka ālada-maraḷ allim
 teṅka Meliyajjan-obbeḷ allim teṅkal Aṅkada hāḷ-obbeḷ allim teṅka Nāgarakattakke
 hōda heddāriḷ allim paḍuva Kentattiya haḷḷam | allim paḍuva mara-nelliya-guṇḍu |
 allim paḍuva Meṭṭareḷ allim paḍuva piriya-aṟeya kallattiḷ allim paḍuval Kāḍavada
 koḷaḷ allim paḍuva kallattiḷ allim paḍuva baṇḍi-dāriy-obbeḷ allim baḍagal ōṇiya
 dāriḷ allim baḍaga Dēvaṇana-keṟeya tāy-vallaḷ allim baḍaga huṇiseya guṇḍuḷ
 allim baḍagal ālada guṇḍuḷ allim mūḍal obbeḷ allim mūḍa naṭṭa-guṇḍuḷ allim mū-
 ḍal Atteyaḷiyanaguḍḍeḷ allim mūḍal ālada-maraḷ allim mūḍal Kembaraya haḷḷam-
 am sime kūḍittu || sṭhaḷa-vṛitti || śrīkaraṇaḍa Kēṣiyaṇana tamma Bāchaṇana kaiyir
 māraṃ koṇḍu Bekkana kiḷḷeṟeya Chāmagattamaṃ biṭṭar adara simeḷ mūḍa
 Sāgaraḷ teṅka Sāgaraḷ paḍuva Hullagattaḷ baḍaga naṭṭa kal || hiriya Jakkiya-
 bbeya keṟeya tōṭaḷ Kētaṅgeṟeḷ Gaṅgasamudrada kiḷḷeṟiya tōṭaḷ basadiya mundaṇa
 aṅgaḍi ippattu || nānā-dēsiyūṃ nāḍuṃ nagaramuṃ dēvar aṣṭa-vidhārchanege
 biṭṭ-āya davasada hēriṅge baḷḷa 1 aḍakeya hēriṅge hāga 1 meḷasina hēriṅge hāga 1
 arisinada hēriṅge hāga 1 hattiya maḷavege hāge 1 streya maḷavege hoṅge viṣa 1
 eleya hēriṅge aru-nūru ||

dānam vā pālanam vātra dānāch chhṛēyō'nupālanam
 dānāt Svarggam avāpnōti pālanād achyutam padam ||
 bahubhir vvasudhā dattā rājabhis Sagarādibhiḥ
 yasya yasya yadā bhūmis tasya tasya tadā phalam ||
 sva-dattam para-dattam vā yō harēti vasundharām
 shashṭir vvarsha-sahasraṇi viśiṭhāyām jāyatē krimiḥ ||

maṅgaḷa-mahā śrī śrī śrī ||

328 (125).

On the south wall facing the main entrance to the same basti.

Kṣayāhivaya-ku-vatsarō dvitaya-yukta-Vaiśākhaḷō
 Mahitanaya-vārakō yuta-balariksha-pakṣhētārōḷ
 pratāpa-nidhi-Dēva-rāṭ pralayam āpa hantāsamo
 chaturdaśa-dinē katham Pitripatō nivāryā gatiḥ ||

329 (126).

At the east angle of the same wall.

Tāraṇa-saṃvatsarada Bhādrapada-baḷuḷa-ḍaṇamiyō Sōma-vāradalu Harihara-Rāya-
 nu svasthan ādanu ||

mav ent endade Gommatapurada mane-dere Akshaya-sampvatsara modalāgi āchan-drārka-tārambaram saluvant āgi haṇav-ondara modalinge eṇṭu-haṇavam tettu sukhav ipparu Tēligara gāṇav oḷagāgi aramaneya nyāyav-anyāya-māla-braya ēnu bandaḍam ā-sthaḷad āchāryyaru tāvē tettu nirṇayisuvaru okkala kāraṇa kathey illa i-śāsana-maryyādeyam mīridavaru dharmma-sthaḷava keḍisidavaru i-tirtthada nakharaṅgaḷoḷage obhar-ibbaru grāminigaḷ āgi āchāryyarige kauṭilya-buddhiyam kalisi vondak onda nenadu tolasātavam mādi hāga beḷeyan ālihi beḍikoḷliṇṇi endu āchāryyarige manam-goṭṭade avaru samaya-drōharu rāja-drōharu Baṇaṇjiga-pageyaru netta-gayaru kole-kavartteg oḍeyaru idan aṛidu nakharaṅgaḷu upēkshisidar ādade i-dharmmava nakharaṅgaḷe keḍisidavar allade āchāryyarum durjjanarum keḍisidavar alla nakharaṅgaḷa anumataḷ illade obbar-ibbaru grāminigaḷn āchāryyara maneyan akke aramaneyan akke hokkade samaya-drōharu mānya-mannapeya pūrva-maryyāde naḍasuvaru i-maryyādeyam kiḍisidavaru Gaṅge-taḍiya kavileyam Brāhmaṇam konda pāpada hōharu |

sva-dattam para-dattam vā yō harēti vasundharām
shashṭir vvarsha-sahasrāṇi viśṭāyam jāyatē krimiḥ ||

334 (129).

Inside the same basti, to the south.

uktam śrī-Mūlasaṅghē'smin Balātkāra-ga
. Śāstrasārakhya-śāstrakṛit ||
śrīmat-parama-gambhīra-syādvādamōgha-lāṅchhanam
jyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||
namah Kumudachandrāya vidyā-viśada-mūrttayē
yasya vāk-chandrikā bhavya-kumudānanda-nandinē ||
namō namna-janānanda-syandinē Māghanandinē
jagat-prasiddha-siddhānta-vēdinē chit-pramōdinē ||
svasti Śrī-janma-gēham nibhrita-nirṇamauṛvāṇaḷōddāma-tējam
vistāntaḷ-kṛitōṛvī-taḷam amaḷa-yaśas-chandra-sambhūti-dhāmam
vastu-brātōdbha[va]-sthānakam atisaya-satvāvaḷambam gabhīram
prastutim nityam ambhōnidhi-nibham esegum Hoysaḷōṛvīśa-vaipśam ||

svasti śrī jayābhyaṇḍayam Saka-varṣam 1205 neya Chitrabhānu-sampvatsara Śrī-vaṇa-su 10 Brīl dandu svasti samasta-prasasti-sahitam śrīman-mahā-maṇḍaḷāchāry-yarum āchāryya-varyyarum śrī-Mūlasaṅghada Inḡaḷēśvara-Dēśiyagaṇāgraganyaru rāja-gurugaḷum appa Nēmichandra-paṇḍita-dēvara śiṣhyaru Bāḷachandra-dēvaru śrīman-mahā-maṇḍaḷāchāryyarum āchāryya-varyyarum Hoysaḷa-Rāya-rāja-gurugaḷum appa śrī-Māghanandi-siddhānta-chakravartigaḷa priya-guḍḍugaḷum appa śrī-Beḷugaḷa-tirtthada Balātkāra-gaṇāgraganyarum aganyu-puṇyaru appa samasta-māyika-nagaraṅgaḷu Nakhara-Jinālayada Ādidēvara anṇita-paḍige Rācheyana-

halliya hola-vêreg olağâda Edavallageroya kelage pûrvva-datti modal-êriya tōtamun
amrita-paḍiya gadde . . . Aṛaḇa bhūmiya sêruvege A-Bālahandira-dêvara kayyalu
samasta-māpikya-nagaraṅgaḷu biḍisikonḍa valaya-śāsanada kramav ont endade
Rācheyanahalliya Mallikārjjuṇa-dêvara dēva-dānada gadde hoṛagāgi A-gaddeyiṇ
mūḍalu naṭṭa kallu! allin tenka hāsare-gallu! allin tenka Giḍiganālada guṇḍu-
ḷin mūḍaya kiru-kattāda gadde! nir-ott olağâda chatus-sime! A-kiru-kattāda paḍu-
vāṇa kōḍiyalu huṭṭu-guṇḍinali barada mukkoḍe hasube neṭṭe allin tenka hūriya-
bettāda tappala hāsare-gallu! allin mūḍaya Dēvaśāṅgeroya tenkaṇa kōḍiya guṇḍi-
nali barada mukkoḍe hasube neṭṭe A-keṛe-nir otile sine! A-keṛeya haḍagaṇa-
kōḍiya guṇḍinali barada mukkoḍe hasube neṭṭe int i-keṛeyun kiṇ-kaṭe volağâda
chatus-simeya gadde!

335 (130).

At the same place, north side.

śrīmat-parama-gambhīra-syādvādāmōgha-lāṣelīhanam
jyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||
svasti Śrī-janma-gēhaṇi nibhṛita-nirupamaurvāna[ōddāma-tējam
vistārāntaḥ-kṛitōrvī-taḷam amāḷa-yasāś-chaandra-sambhūti-dhāman
vastu-vrātōdbhava-sthānakam atisaya-satvāvalambam gabhīram
prastutyaṇ nityam amabhōnidhi-nibhān esaguṇi Hoysa[ōrvvīśa-vamśam ||
adarol kaustubhad ond anargghya-guṇamam dēvēbbad uddāma-sa-
tvad agurvam hīnaraśmī ujaḷa-kaḷa-sampattiyam pariḷa-
tad udāratvada pempan orvane nitāntam tāḷdi tāt alte pu-
ṭṭidan udvējita-vīra-vairi Vinayādityāvanipālakam ||

ka || Vinayāditya-nṛipālana
tanubhavan Ereyaūga-bhūbbhujam tat-tanayam
vinutam Vishnu-nṛipālām
jana-pati tad-apatyan esedan i-Narasimham ||

tat-putram ||
gata-līḷam Lālan ālambita-bahalabbhayōgra-jvaram Gūrjjaram san-
dhṛita-śūḷam Gaḷan uchchaili-kara-dhṛita-vīlasat-pallavam Pallavam prō-
jjhita-chēḷam Chōlan ādam kadana-vadanadoḷ bhēriyam poṣye vīrā-
hita-bhūbbhrij-jāḷa-kālānalan atūḷa-baḷam Vīra-Ballāḷa-Dēvam ||
chira-kālam ripuḷaḷ asādhyam enisurdd Uchchāṅgiyam mutti dur-
ddhara-tējō-nidhi dhūḷigōṭeyane konḍ ā-Kāma-dēvāvani-
śvaranam sand-Oḍeya-kṣhītīśvaranam ā-bhaṇḍāramam strīyaram
turaga-vrātāmumam samantu piḍidam Ballāḷa-bhūpālakam ||

svasti samadhighata-pañcha-mahā-śabda mahā-maṇḍalēśvara Dvāravatī-pura-
varādhīśvara! Tuḷuva-bāḷa-jaladhi-baḍavāṇaḷa! dāyāda-dāvāṇaḷa! Paṇḍya-kuḷa-
kamaḷa-vēdaṇḍa! gaṇḍa-bhērūṇḍa! maṇḍalika-bēṭekāra! Chōḷa-kāṭaka-sūrekāra!
saṅgrāma-bhīma! Kalikāḷa-Kāma! sakāḷa-vandi-bṛinda-santarppaṇa-samagra-vita-
raṇa-vinōḍa! Vāsantikā-dēvi-labdhā-vara-prasāda! Yādava-kuḷāmbara-dyumani!
maṇḍalika-makuṭa-ohūḍāmaṇi kadana-prachanḍa Malaparol-gaṇḍa nāmādi-prasasti-
sahitaṁ śrīmat-Tribhuvana-malla Talakāḍu-Koṅgu-Naṅgali-Noṇambavāḍi-Bana-
vase-Hānuṅgal-Lokiguṇḍi-Kummaṭa-Erambaragey-oḷagāda samasta-dēśada nānā-
durggaṇḷaṇṇ līlā-mātradiṁ sādhyam-māḍikonḍa bhujabāḷa-Vīra-Gaṅga pratāpa-
chakravartti Hoysaḷa-Vīra-Ballāḷa-Dēvar samasta-mahī-maṇḍalaṁ dushṭa-ni-
graha-śiṣṭa-pratipālana-pūrvvakam sukha-saṅkathā-vinōḍadiṁ rājyam-geyyutt ire
tadiya-kara-taḷa-kalita-karāḷa-karavāḷa-dhārā-daḷana-nissapatnikṛita-chatur-payōd-
hi-parikhā-parita-prithuḷa-prithvi-taḷAntarvarttiyinn śrīmad-dakṣiṇa-Kukkuṭēś-
vara-Jinādhinātha-pada-kuśēśayāḷaṅkṛitamum śrīmat-Kamaṭha-Pāśvādēvādi-
nānā-Jina-varāgāra-maṇḍitamum āppa śrīmad-Beḷgoḷa-tīrtthada śrīman-inahā-
maṇḍalāchāryyar ent appar endade ||

bhaya-lōbha-dvaya-dūranam Madana-ghōra-dhvānta-tīhrāṇṣuvam

naya-nikṣhēpa-yuta-pramāṇa-parinirnitārttha-sandōhanam

nayanānandana-śānta-kānta-tauuvam siddhānta-chakrēśanam

Nayakīrtti-bratī-rājanam nenedoḍam pāpōtkaram piṅgugum ||

tach-chhishyar ! śrī-Dāmanandi-traividya-dēvarum! śrī-Bhānukīrtti-siddhānta-
dēvarum! śrī-Bāḷachandra-dēvarum! śrī-Prabhāchandra-dēvarum! śrī-Māghana-
ndi-bhaṭṭāraka-dēvarum! śrī-mantravādi-Padmanandi-dēvarum! śrī-Nēmichandra-
paṇḍita-dēvarum! śrī Mūlasaṅghada Dēsiyagaṇḍa Pustakagachchhada śrī-Koṇ-
ḍakundānvaya-bhūṣaṇar appa śrīman-inahā-maṇḍalāchāryyar śrīman-Nayakīrtti-
siddhānta-chakravarttiḷaḷa guḍḍam !

kṣhiti-taḷadol rājisidam

dhṛita-satyam negaḷda Nāga-dēvāmātyam

pratipālita-Jina-chaityam

kṛita-kṛityam Bomma-dēva-sachivāpatyam ||

tad-vanite ||

inudadiṁ paṭṭaṇa-sāmiy emba pesaram tādīrḍda lakshmi-samā-
spadan app-i-guṇi Malli-seṭṭi-vibhugam lōkōttamāchāra-sam-
padeg i-Mācheve-seṭṭikavvegam anānōtsāhanam tādī pu-
ṭṭida Chandavve raṇāgra-gaṇye bhuvana-prakhyātiyam tādīdida ||

tat-putra ||

paramānandadiṁ entu Nakapatigam Paulōmigaṇṇ puṭṭidoṇ
vara-saundaryya-Jayantan ante tuḷina-kṣhitrōda-kallōḷa-bhā-
sura-kīrtti-priya-Nāga-dēva-vibhugam Chandavvegam puṭṭidoṇ

sthiraṇ 1-paṭṭaṇa-sāmi viśva-viṇṭaṇ śrī-Malli-dēvaḥvayaṇ ḥ
 kshitiyoḥ viśruta-Bamma-dēva-vibhugaṇ Jōgavvegaṇ prōdbhavat-
 sutan 1-paṭṭaṇa-sāmiḡ ārijjita-yaśaṇḡ 1-Malli-dēvaṇḡam ū-
 rjiteḡ 1-Kāmala-dēviḡam janakan ambhōjāsyeḡ urvviṭṭaḡ-
 stuteḡ 1-Obandale-nāriḡ īsan eśeḡam śrī-Nāga-dēvōttamaṇ ḥ
 kāritē Vira-Ballāḷa-pattana-svāmināmnā

Nagēna Paṛśva-dēvāgrē nṛitya-raṅgaśma-kuṭṭimē ḥ

śrīman-Nayakīrtti-siddhanta-chakravarttiḡalge parōksha-vinayārtthavāḡimudḡijamu-
 maṇ nishidhiyumaṇ śrīmat-Kamaṭṭha-Paṛśva-dēvara basadiya mundaṇa kalu-kaṭ-
 tumam nṛitya-raṅgamumaṇ mādisida tad-anantara ḥ

śrī-Nagara-Jinālayamaṇ

śrī-niḷayaman amaḷa-guṇa-gaṇam mādisidaṇ

śrī-Nāga-dēva-sachivaṇ

śrī-Nayakīrtti-vratīsa-pada-yuga-bhaktaṇ ḥ

taj-Jinālaya-pratipāḷakar appa nagaraṅgaḥ ḥ

dhareyoḥ Khaṇḡaḷi-Mūḷabhadra-viḷasad-vaipśōdbhavav sstyā-śan-
 cha-ratar ssiṃha-parākramānvitar anēkāmbhōdhi-vēḷā-purān-
 tara-nānā-vyavahāra-jāḷa-kuśaḷar vikhyāta-ratna-trayā-
 bharanar bBelgoḷa-tīrttha-vāsi-nagaraṅgaḥ rūḍbiyaṇ tāḷdidar ḥ

Saka-varsha 1118 neya Rakshasa-saṃvatsarada Jēśiṭṭha su 1 Bṛibavāradandu Na-
 gara-Jinālaynke Yaḡavalageṛeya modal-ēriya tōṭamup yāṇ-salage-gaddeyup Uḡu-
 kara-maneya mundaṇa keṛeya keḷagaṇa beddale koḷaga 10 Nagara-Jinālayada baḡa-
 gaṇa Kēti-seṭṭiya kēri ā-tenkana eraḡu mane ā-aṅgaḡi seḡey-akki gaṇa eraḡu ma-
 nege haṇa aydu ūriṅge maḷabiya haṇa māṛu ḥ

336 (131).

North of the inner door of the same basti.

svasti śrīmatu-Śaka-varshaṇ 1203 neya Pramāṭhi-saṃvatsarada Mārggaśira-su .
 Bri dandu śrī-Belugūḷa-tīrtthada samasta-nakharāṅgaḷige Nakhara-Jinālayada pūjā-
 kāriḡaḷu oḡambattū barasida śāsanaḡa kṛmav ent endadeḥ Nakhara-Jinālayada
 Ādidēvara dēva-dānada gadde beddalu elli ullāḡanu beḷada-kāḷadalu dēva [ra] ashṭa-
 vidhārchchane amṛitapaḡi-sahita śrīkāryavānu nakharāṅgaḷu niyāmisi koṭṭa paḡi-
 yaṇu kundaḡe naḡasuvevu ā-dēva-dānada gadde beddalanū ādhi kraya hāḷote gutage
 emma vaipśav ādiyāḡi makkaḷu makkaḷn dappade āru māḡidaḡam rāja-drōhi samaya-
 drōhiḡaḷ endu voḡambattū barasida śāsana int appudakke avara voppa śrī-Gominaṭa-
 nātha ḥ śrī-Belugūḷa-tīrtthada Nakara-Jinālayada Ādidēvara nityabhishēkake śrī-
 Hnligēṛeya Sōvanna aksha-baṇḡāravāḡi koṭṭa gadyāpam ayidu-honniṅge hālu ba
 1 ḥ Sarvvadhāri-saṃvatsarada dvittiya-Bhādrapada-su 5 Briḥ śrī-Belugūḷa-tīrtthada
 Jinanāṭhapurada samasta-māṇikyā-nagaraṅgaḷn tammoḥ oḡambattū barasida

śāsanada kramav ent andode | Nagara-Jinālayada śrī-Ādidēvara jirnnōddharav upa-
karaṇa śrīkāryyakkeṇvū dhārā-pūrvvakam mādi āchandrārka-tārambaram saluvant-
āgi āy-eraḍu-pattāṇadā samasta-nakharāṅgaḷu sva-dēsi-para-dēsiyindam bandantaha
davāṇa-gadyāṇa-nūrakke gadyāṇam vondaṛōpādiya davāṇa Ādidēvarige saluvant-
āgi koṭṭa śāsanā yidaṛōle virahita-guptavan āru māḍidādam avana santāṇa nissan-
tāṇa aya dēva-drōhi rāja-drōhi samaya-drōhigaḷ endu voḍambattu barasida samasta-
nakaraṅgaḷ oppa śrī-Gommaṭa ||

337.

On the Śāntinātha image in Maṅgāyi-bāsti.

śrīmat-Paṇḍitāchāryya guḍḍi Dēvarāya-Mahārāyara rāṇi Bhīmā-dēvi māḍisida
Śāntinātha-svāmi śrī ||

338.

On the Vardhamāna image in the same bāsti.

śrī-Paṇḍita-dēvara guḍḍi Basatāyi māḍisida Vardhamāna-svāmi śrī ||

339.

On the second door-frame of the same bāsti.

śvasti śrī Mūlasaṅgha-Dēsiyagana-Pustakagachchha-Koṇḍakundānvaya śrī-
mad-Abhinava-Chārukīrtti-paṇḍitāchāryyara śishye samyaktva-chūḍāmaṇi rāya-
pātra-chūḍāmaṇi Beḷugulāda Maṅgāyi māḍisida Tribhuvanachūḍāmaṇiy emba
chaityālayakke maṅgaḷa-mahā śrī śrī śrī ||

340 (133).

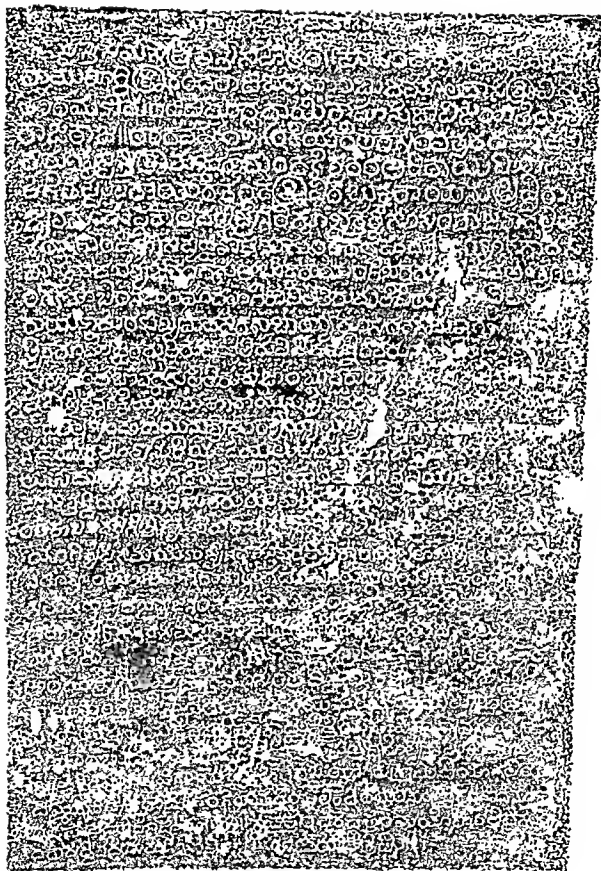
Right of the entrance to the same bāsti.

śrīmatu-Paṇḍita-dēvarugaḷa guḍḍagaḷada Beḷugulāda nāda Chinna-goṇḍana maga
Nāga-goṇḍa Muttagaḍa Honnēnahalliya Kala-goṇḍan oḷagāda gaṇḍagaḷu Maṅgāyi
māḍisida bastige koṭṭa Doḍanakaṭṭe gadde beddalu yi-dharimmiakke aḷupidavarū
Vāraṇāsiyallu sahasra-kapileya konda pāpakke hōguvara maṅgaḷa-mahā śrī śrī śrī ||

341 (132).

Left of the entrance to the same bāsti.

śvasti śrī Mūlasaṅgha-Dēsiyagana-Pustakagachchha-Koṇḍakundānvayada śrīmad-
Abhinava-Chārukīrtti-paṇḍitāchāryyara śishyaḷu samyaktvady-anōka-guṇa-gaṇa-
bharaṇa-bhūṣhite rāya-pātra-chūḍāmaṇi Beḷugulāda Maṅgāyi māḍisida Tribhuva-
nachūḍāmaṇiy emba chaityālayakke maṅgaḷa-mahā śrī śrī śrī ||



342 (134).

On the south wall of the same basti.

śrīmat-parama-gambhīra-syādvādāmōgba-lāñcbbhanap
jlyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||
tārāspārālakaughē sura-kṛita-sumanō-vṛishṭi-puṣhpāśayālī-
stōmāḥ kṛīmanti dṛiḥa ja-dhara-paṭālī-dambhatō yasya mūrdhni
sō'yaṇi śrī-Guṇimaṭēśas tri-bhuvana-sarasī-rāṇjanē rājahamso
bhavya . . . ba-bhānur bBeluguḷa-nagari sādhu jējyattiram ||

Nandana-saṁvatsarada Puṣya-śu 3 lū Gerasoppeya Hiriya-Āyyagaḷa śiṣhyaru Gum-
maṭaṇṇagaḷu Gummaṭaṇātbana sannidhiyalli bandu chikka-bettādalli chika-bastiya
kalla kaṭisi jirṇōddbāri baḍaga-rāgila basti mūru Maṅgāyi-basti vundu haḡe ayidu-
basti-jirṇōddbāra vundu taṇḍakke ābāra-dāna ||

343 (135).

Below the above.

Vikāri-saṁvatsarada Śrāvana-śu 1 Gerasoppeya Śrīmati-avvegaḷu samastaru-gōsb-
ṭiya koṭu ga 4 ||

344 (136).

At Bhaṇḍāri-basti, on the first stone on the east side.

svāsti samasta-praśasti-sabitam ||

pāshaṇḍa-sāgara-mahā-baḍavāmukhāgni-Śrīraṅga-rāja-charaṇāmbuja-
mūla-dāsa

śrī-Viṣṇu-lōka-maṇi-inaṇṭapa-mārgga-dāyi Rāmānujō vijayatē yati-rāja-
rāja ||

Śaka-varsba 1290 neya Kilaka-saṁvatsarada Bhādrapada-śu 10 Bṛi svāsti śrīman-
mahā-maṇḍalēśvaram āri-rāya-vibhāḍa bhāshege tappuva rāyara gaṇḍa śrī-Vira-
Bukka-Rāyanu prithvi-rājyava māḍuva kālādalli Jainarigū bhaktarigū saṁvājav
ādalli Āneyagondi Hosapaṭṭaṇa Penugunde Kallebada-paṭṭaṇav olaḡaḍa samasta-
nāḍa bhavya-janaṅgaḷu ā-Bukka-Rāyaṅge bhaktaru māḍuva anyāyaṅgaḷanū binna-
ham-mādal āgi Kōvil-Tirumale-Perumāl-kōvil-Tirunārāyanapura-mukhyavāda sakaḷ-
āchāryyarū sakaḷa-samayigaḷū sakaḷa-sātvikarū mōṣṭikaru tirupapi-tiruviḍi-taṇṇi-
ravaru nālvatt-eṇṭu-janaṅgaḷu sāvanta-bōvakkalu Tirikula-Jāmbuva-kulav-olaḡaḍa
badineṇṭu-nāḍa Śrīvaishṇavara kaiyyalu Mahārāyanu Vaishṇava-darśanakkeḍ
Jaina-darśanakkeḍ bhēḍav illav endu Rāyanu Vaishṇavara kaiyyalu Jainara kai-
vididu koṭṭu yi-Jaina-darśanakke pūrvva-mariyāḍeyalu pañcha-mahā-vādyāṅgaḷū
kaḷaṣavu saluvuḍu Jaina-darśanakke bhaktara deseyinda hāni-vṛiddhiy ādarū Vais-
ṇava-hāni-vṛiddhiyāgi pālisuvanu yi-mariyāḍeyalu yallā-rājyadoḷag ullantaha

bastigaḷige Śrivaishṇavaru śāsanava naṭṭu pālisuvuru chandrārka-sthāyiy-āgi
 Vaishṇava-samayau Jaina-darśanava rakshisikonḍu baheu Vaishṇavarū Jainarū
 vondu bbēdavaḷi kāṇal āgaḍu śrī-Tirumaleya Tātayyaṅgaḷu samasta-rājyaḍa bha-
 vya-janaṅgaḷa anumataḍinda Beḷugulada-tirtthadalli Vaishṇava-aṅga-rakshegōsuka
 samasta-rājyaḍoḷag uḷlantaha Jainara baḷilu-gaṭṭaleyaḷi maṇe-manega varshakke 1
 haṇa koṭṭu āy-ettida honniṅge dēvara aṅga-rakshegey ippatt-āḷaṇṇ santaviṭṭu mik-
 ka honniṅge jirṇa-Jinālayaṅgaḷige sotheyan ikūdu yi-mariyāḍeyalu chandrārkar
 uḷḷannaṁ tappaliyade varsha-varshakke koṭṭu kirttiyaṇṇu puṇyavanu npārjjisikom-
 hudu yi-māḍida kaṭṭaleyanu āvan ohbanu mīḍiḍavanu rāja-drōhi saṅgha-samḍāyak-
 ke drōhi tapasviy āḷali grāmiṇiy āḷali yi-dbarminava keḍsidar āḍaḍe Gaṅgeya taḍi-
 yalli kapileyaṇṇu Brāhmaṇaṇaṇu konda pāpadalli hōharu ||

ślō || sva-dattam para-dattam vā yō'harēti vasundharāṁ
 shasṭī-varsha-saḷasrāṇi viśṭāyāṁ jāyatē krimi ||
(Subsequently added above.)

Kallehada Harvvi-seṭṭiya sn-putra Busuvi-seṭṭi Bukka-Rāyarige binnaham-
 māḍi Tirumaleya Tātayyaṅgaḷa bijayaṇṇu-gaisi tarandu jirṇnōddhārava māḍisidaru
 ubhaya-samayavū kūḍi Busuvi-seṭṭiyarige Saṅgha-nāyka-paṭṭava kaṭṭidarū ||

345 (137).

On the second stone, in the same place.

śrīmat-parama-gambhīra-syādvāḍāmōgha-lāṅchhanaṁ
 jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||

bhadram astu Jina-śāsanāya

svasti śrī-janma-gēham nibhṛita-nirupamaurvāṇaḷōddāma-tējaṁ
 vistāraṇṭaḷi-kṛitōrvvi-taḷam amaḷa-yasas-chāndra-sambhūti-dhāmam
 vastu-brātōdbhava-sṭhānakam atisāya-satvāvalambaiṇ gabhṛaiṇ
 prastutyam nityam ambhōnidhi-nibham esegum Hoysaḷōrvviśa-vaṇśam ||
 adaroḷu kaustubhad onḍ-anargghya-guṇamaṇi dēvēbhad uddāma-sa-
 tvad agurvvaṇ hima-raśmīy uḷḷaḷa-kāḷa-sampattiyam pārija-
 tad udāratvada pempan orvvane nitāntaiṇ tāḷḍi tāṇ alṭe pu-
 ṭṭidan udvājita-vīra-vairi Vinayādityāvant-pāḷakaṁ ||

ka ||

vinayam budharaiṇ rāujise
 ghana-tējaṁ vairi-balamaṇ alalise negaḷḍam
 Vinayāditya-nṛipāḷakan
 anugata-nānārtthan amaḷa-kīrtti-sannarttham ||
 A-Vinayādityana vadlu
 bhāvōdbhava-māntra-dēvata-sannibho sad-
 bhāva-guṇa-bhavanam akhila-ka-
 ḷa-viḷasite Kelayab-arasiy enibale pesariṇ ||

ū-dampatige tanūbhavan
 ādāp Śāchigaṇ Surādhipatigaṇ muṇṇ ent
 ādāp Jayantan ante vi-
 shāda-vidūrāntaraṅgaṇ Ereyaṅga-nṛipaṇ. ||
 ātaṇ Chālukya-bhūpāṭana balada bhujā-danḍaṇ nḍaṇḍa-bhūpa-
 brāta-prōttuṅga-bhūbhṛid-vidaṭana-kulīsaṇ vandi-sasyaughā-mēghaṇ
 svētāmbhōjāta-dēva-dviradana-sarad-abhrēndu-kundāvadāta-
 khyāta-prōdyad yaśaś-śrī-dhavaṭita-bhuvanāṇ dītrān ēkāṅga-vīraṇ ||
 Ereyaṇ eḷeg enisi negaḷdirdi
 Ereyaṅga-nṛipāḷa-tiḷakan aṅgaṇe cheḷvū-
 g eṇevāṭṭu śīla-guṇadīp
 neḷed Ēchala-dēviyantu nōntāraṇ oḷarē ||
 enē negaḷd avar irvārggaṇ
 tanūbhavar nūegaḷdar alte Bālāḷaṇ Vi-
 śhṇu-nṛipāḷakan Udayādi-
 tyān emba pesarindaṇ akhūḷa-vasudhā-taḷadol ||

vṛi || avarēḷ madhyamaṇ āgiyūṇ bhuvanadol pūrva-parāmbhōḷiṇ e-
 ydūvinaṇ kūḍe nimūcheḷuv ondu nija-bāḷa-vikrama-kriḍey u-
 dbhavadind uttamaṇ ādan uttama-guṇa-vrātaika-dhāmāṇ dhavā-
 dhava-chūdāmaṇi Yādavābja-dīnapaṇ śrī-Viśhṇu-bhūpāḷakaṇ ||

ka || eḷeg eseṇa Kōyatūr-ttat-
 Taḷavanapurāṇ ante Rāyarāyapuraṇ ba-
 ḷvaḷa baḷeda Viśhṇu-tējō-
 jvaḷanada benduvu baḷiśṭhā-ripu-durggaṅgaḷ ||

vṛi || initaṇ durggama-vairi-durgga-chayamaṇi kopḍaṇ niḷākshēpadind
 inibargg ānatargg ittan uḍḷa-padaṇaṇi kārūnyadind endu tān
 anitaṇ lekkade pēḷvōḷ Abjabbhavanūṇ vibhāntan appaṇi balān ||

ka || Lakshmi-dēvi Khagādhipa-
 lakshmaṅg esedirda Viśhṇuṅg ent ante valaṇ
 Lakshmi-dēvi laṣan-niriga-
 lakshmaṇaṇe Viśhṇuṅg agra-satīy enē negaḷdal ||
 avarge maṇōjānante sudatt-jana-chittamaṇ iḷkōḷalke sālv.
 avayava-sōbbheyind Atanuv emb abhūḷhānāman ānad aṅgaṇ-
 nīvahanaṇ echeḷu mūyvan aṇaṇ ānade bīraṇ echeḷu yuddhādōḷ
 tavīsuṇ ādan ātma-bhavan apratimaṇ Narasimha-bhūbhūjaṇ ||
 paḍe-māt ēṇi bandu kaṇḍaṅg amṛita-jalādhi tūp garbbadīp gaṇḍa-vātam
 nuḍiv ātaṅg ennaṇ embai pralaya-samayadol mēreyaṇi miri baṇṇpā-
 kaḷalanāṇi Kāḷanāṇaṇi mūḷida-Kūḷikanāṇaṇ yugāntāṅuiyāṇaṇ

siḍilannaiṁ siṁhadanuaiṁ Puraharan uri-gaṇṇannan i-Nārasimhaiṁ ṽ
 ripu-sarppad-darppa-dāvānaḷa-bahaḷa-sikha-jāḷa-kāḷambuvāhaiṁ
 ripu-bhūpōdyat-pradīpa-prakara-paṭutara-sphāra-jhanjha-samīraiṁ
 ripu-nāgānika-tārksyaiṁ ripu-nriṇa-naḷiṁti-shaṇḍa-vēdaṇḍa-rūpaiṁ
 ripu-bhūhrid-bhūri-vajraiṁ ripu-uṇiṇa-māda-mātāṅga-siṁhaiṁ Nṛisimhaiṁ ṽ

svasti samadhigata-pañcha-mahā-śabḍa mābā-maṇḍalēsvara ṽ Dvāravatīpura-varā-
 dhīśvara ṽ Tuḷuva-baḷa-jaladhi-baḍavānaḷa ṽ dāyāda-dāvānaḷa ṽ Pāṇḍya-kuḷa-kamaḷa-
 vēdaṇḍa ṽ gaṇḍahērūṇḍa ṽ maṇḍalika-bēṇṭekāra Chōḷa-kaṭaka-sūrekāra ṽ saṅgrāma-
 Bhīma ṽ Kali-kāla-Kāma ṽ sakala-vandi-brinda-santarppaṇa-samagra-vitarāṇa-vinō-
 ḍa ṽ Vāsantikā-dēvi-labḍha-vara-prasāda ṽ Yādava-kuḷāmbara-dyumaṇi ṽ maṇḍalika-
 makuṭa-chūḍamaṇi kadana-prachaṇḍa ṽ Malaparol-gaṇḍa ṽ nāmādi-prasasti-sahita
 śrīmat-Tribhuvana-malla Talakāḍṇ-Koṅgu-Nāṅgali-Noḷambavāḍi-Banavase-Hānu-
 nagi-goṇḍa lhuja-baḷa-Vira-Gaṅga-pratāpa-Hoysaḷa-Nārasimha-Dēvar ṽ dakṣhiṇa-
 māhī-maṇḍalamaiṁ duṣṭa-nigraha-śiṣṭa-pratīpāḷana-pūrvvakam sukha-saṅkathā-
 vinōḍadiṁ rājyaiṁ-geyyuttam ire tadīya-pitri-Viṣṇu-bhūpāḷa-pāda-padmōpajīvi ṽ

ā-negaḷda Nārasimha-dha-

rānāthaṅ Amara-patige Vāchaspativōḷ

tān esedan uchita-kāryya-vi-

dhāna-dharaiṁ mānya-mantri Huḷḷa-chainūpaiṁ ṽ

vṛi ṽ akaḷaṅkaiṁ pitri Vāji-vaiṇśa-tīḷakam śrī-Yaksha-rājaiṁ nijam-
 bike Lōkāmbike lōka-vandite suśīlāchāre daivan dīvi-
 śa-kadamba-stuta-pāda-paḍinan Aruḷaiṁ nāthaiṁ Yādu-kṣhōṇipā-
 ḷaka-chūḍamaṇi Nārasimhaiṁ enal ē-pemp-uḷḷanō Huḷḷapaiṁ ṽ
 dhareyaiṁ geldirdā tūp-uḷḷanan nḍadhiyan ēn-eimba guṇp-uḷḷaiṁ Man-
 daraiṁ nārkoḷva pemp-uḷḷanan amara-mahājātamaṇi mīḷka lōkō-
 ttaraiṁ app ārpp-uḷḷanaiṁ Puḷḷanan eṣeva Jinēndrāṅghri-paṇikōja-pūjō-
 tkaradōḷ talpoyd alamp-uḷḷanan anukarisaḷ marttyan āvoṇi samartthaiṁ ṽ
 sunanas-santati-sēvitaiṁ guru-vachō-nirddishṭa-uttikramaiṁ
 samadārāti-baḷa-prabhēḍana-karaiṁ śrī-Jaina-pūjā-saṇḍā-
 ja-mahōtsāha-paraiṁ Purandarana pempaiṁ tāḷdi bhāṇḍāri-Hu-
 ḷḷaina-dāyāḍḍhipan iṇḍāḷpam mahiyōḷ udyad-vaibhava-bhrājitaṁ ṽ
 satataṁ prāpi-vadhaiṁ vinōḍam anṭilāpaiṁ vachah-prauḍhi san-
 tatanaiṁ anyārtthamanaiṁ tīḷn koḷvule valaiṁ tējaiṁ para-strīyaroḷ
 rati saubhāgyam anūna-kāṅkshe matiy āyt ellarggaṇ ār ppōḷṭapar
 bhrata-ratna-prakarake śṭa-bhaṭar oḷ-gāḷi-uḷḷanaiṁ Huḷḷanaiṁ ṽ
 sthira-Jina-śaṇḍōḍḍharaiṁ ūḷiyōḷ ār ene Rāchanalla-bhū-
 vara-vara-mantri Rāyane baḷikke budha-stutan appa Viṣṇu-bhū-
 vara-vara-mantri Gaṅgagane matte baḷikke Nṛisimha-Dēva-bhū-
 vara-vara-mantri Huḷḷane peraṅg init uḷḷaḍe pōḷal āgaḍē ṽ

Jina-gaditāgamārttha-vidar asta-samasta-bahir-prapañchar aty-
anupama-suddha-bhāva-niratar ggata-mūhar enippa Kukkuṭā-
sana-Maladhāri-dēvare jagad-gurugaḷ gurugaḷ nija-vratakk-
ene guṇa-gauravakke toṇey āro chaṇṇapati-Huḷḷa-rājanā ḷ
Jina-gēhōddharanaḷgaḷiṃ Jina-mahā-pūjā-samājaḷgaḷiṃ
Jina-yōgi-braja-dāuadiṇi Jina-pada-stōtra-kriyā-nisbḥeyiṃ
Jina-sat-puṇya-purāṇa-samśravaṇadiṃ santōshanaṃ tādī bha-
vya-nutaṃ niechhalum inte poḷtu-gaḷevam śrī-Huḷḷa-daṇḍādhipaṃ ḷ

ka ḷ nippaṭame jirṇṇaṃ ādudaṃ
Uppaṭṭāyana mahā-Jinēndrālayanaṃ
ni-pposatu māḍidaṃ karam
oppire Huḷḷaṃ manasvi Bāṅkāpuraḍoḷ ḷ

mattam aliye ḷ

vṛi ḷ kalitanamunṃ viṭatvamunnaṃ uḷḷavaṃ ādiyoḷ orvvaṃ urvviyoḷ
Kalivīṭan enbaṃ ātana Jinaḷayanaṃ nere jirṇṇam ādudaṃ
kali sale dānaḍoḷ para-ma-saṅkhyā-ramā-ratiyoḷ viṭaṃ vini-
śchalav enisirdā Huḷḷaṃ adu ettiṣidaṃ Rajatādri-tuṅgaṃ ḷ
priyadindaṃ Huḷḷa-sēnāpati Kopāṇa-mahā-tīrtṭhaḍoḷ dhātriyaṃ vā-
rddhiyaṃ uḷḷanaṃ catur-vvīṣati-Jina-muni-saṅghakke niśchintamāga-
kshaya-dānaṃ salva paṇḍiṃ bahu-kannakana ā-kshētrajargg ittu sad-vṛi-
ttiyaṃ int ī-lōkaṃ ellaṃ pogale biḍisidaṃ puṇya-puṇjāika-dāmaṃ ḷ
ā-Kellaṅgerēy ādi tīrtṭhaṃ adu muṇṇaṃ Gaṅgarīṃ nirmītaṃ
lōka-prastutaṃ āyṭa kala-vāṣadiṃ nāmāvaśēśham balikk
ā-kalpa-sthiraṃ āge māḍisidaṃ ī-bhāsvaj-Jināgāramaṃ
śrī-kāntaṃ tajaḍindaṃ eyde kaḷasaṃ śrī-Huḷḷa-daṇḍādhipaṃ ḷ

ka ḷ pañcha-mahā-rasatigaḷaṃ
pañcha-su kalyāṇa-vāṇebheyiṃ Huḷḷa-chaṇṇa-
paṇṇaṃ caturam māḍisidaṃ
kāñchana-naga-dhairyyaṃ eśeva Kellaṅgerēyoḷ ḷ

ka ḷ Huḷḷa-chaṇṇaṃ gūḇa-gaṇaṃ
uḷḷ-anitumaṃ āro nereye pogalaḷ nerevar
ballaḍoḷ aḷeḍ udadhya jaḷam
uḷḷ-anitumaṃ āro pavapiṣaḷ nerevaṇṇaṃ ḷ
saṃśita-sad-guṇaṃ sakala-bhavya-nutaṃ Jina-bhāṣitārtṭha-nis-
saṃśaya-buddhi Huḷḷa-pritana-pati karava-kunda-hamsa-śu-
bhraṃśu-yaśam jagan-nutaḍoḷ ī-vara-Belguḷa-tīrtṭhaḍoḷ catur-
vvīṣati-tīrtṭhakriṇ-niḷayamaṃ nere māḍisidaṃ daḷ int idaṃ ḷ

ka ḷ Gommatā-pura-bhūṣaṇam idaḷ
gommatam āyṭe ene samasta-parikara-sahitaṃ

sammadadiṃ Huḷḷa-chāma-
paṃ mādisidaṃ Jinōttamaḷayamaṃ idam ||

vṛi || parisūtraṃ nṛitya-gēhaṃ pravipuḷa-vīlasat-paksha-dēśastha-sāiḷa-
sthira-Jaināvāsa-yugmaṃ vividha-suvīdha-patrōllasād-bhāva-rūpō-
tkara-rājadvāra-harṃmyaṃ beras atuḷa-chaturvīpśa-tīrtthēśa-gēhaṃ
paripūṛṇaṃ puṇya-puñja-pratīmaṃ esedud ty-andadiṃ Huḷḷanindaṃ ||
svasti śrī Mūlasaṅghaḍa Dēsiyagaṇaḍa Pustakagacchihhaḍa Koṇḍaknudaṇvaya-
bhūṣaṇaṇ appa śrī-Guṇachandra-siddhānta-dēvara śiṣhyar appa śrī-Nayakīrtti-
siddhānta-dēvar ent appar endode ||

vṛi || bhaya-mōha-dvaya-dūraṇaṃ maḍana-ghōra-dhvānta-tīvrāṇiṣuvaṃ
naya-nikshēpa-yuta-praṇāṇa-parinirṇātīrttha-sandōhanaṃ
nayanānandana-sānta-kānta-tannvaṃ siddhānta-chakrēśanaṃ
Nayakīrtti-brati-rājanaṃ nenedodaṃ pāpōtkaraṃ piṅgugunṃ ||
kṛita-dig-jaitrav idhaṃ barutte Narasiṃha-kṣhōṇipaṃ kaṇḍu san-
matiyiṃ Gommaṭa-Pārśvanātha-Jīnaraṃ matt i-chaturvīpśati-
pratīma-gēhamaṇ int ivarkke vīḍataṃ prōtsāhiadiṃ biṭṭan a-
pratīmaḷaṇ Savanēraṇ ūraṇ ahhayaṃ kalpāntaraṃ salvināṃ ||
adarke Nayakīrtti-siddhānta-chakravarttigāḷaṃ mahā-maṇḍalāchāryyaraṇ āchāry-
yar mīnāḍi ||

vṛi || tavad-anchityade Nārasīṃha-nṛipaniṃ tāṃ pettudaṃ sad-guṇā-
rṇnavaṇ i-Jaina-grīhaḷke māḍidaṇ ahaṇḍaṃ Huḷḷa-daṇḍādhīpaṃ
bhuvana-prastutaṇ opputirppa Savanēr emb ūraṇ ambhōdhiyup
raviyup chandranuṃ urvvarā-vaḷayamuṃ nilvannegaṃ salvināṃ ||
grāma-siney ent endade mīḍaṇa-deseyol Savanēra-Bekkan-eḍeya sine karaḍiy-
are allim teṅka hiriy-obbeyiṃ pōgaḷu Būmbi-seṭṭiya kēreya kōḍiya kīḷ-bayalu allim
teṅka Barahāḷa kercy aehēhugaṭṭu mēreyāgi hiriy-obbeya basuriya teṅkaṇa kēmb-
areya huṇise teṅkaṇa deseyolu Bīḷattiya Savanēra eḍeya ereya dīneya huṇiseya
kōḷa hiriy-āla allim haḍuvalu hiriy-obbeya seḷḷa-moraḍiya haḍuvaṇa Baḷḷeyakēreya
teṅkaṇa-kōḍiya Baḷariya bana allind atta Tārihaḍiya Kāliyamauakaṭṭada tāy-vaḷḷa
Jannavuraḍa hīriya-kēreya tāy-vaḷḷa sineḷ haḍuvaṇa deseyol Jannavurakkap
Savanērīṅgaṃ sāgara-maryyāde Jannavūra Savanēra kērey-ōriya haḍuvaṇa hīriya-
huṇise sine badagaṇa-deseyol kakkina kōhu adara mīḍaṇa Bīrajjana kēre ā-kērey-
olage Savanēra Beduganahaḷḷiya haḍuve basuriya dōṇe allim mīḍal Ālajjana kum-
mari allim mīḍa chīḷḷadare sineḷ i-sthaḷadiṇ āda dravyamaṇ illiy-āchāryyar i-
sthānaḍa basadigaḷa khaṇḍa-sphūṭita-jīrṇōddhārakkap dōvata-pōjegaṃ ravga-
bhōgakkap basadige be-a-keyva prajegaṃ rishi-saṇḍāyad āhāra-dāṇakkam salisu
vudu ||

idaṇ Avaṃ nija-kāḷadoḷ su-vidhiyup pāḷippa lōkōttamaṃ
viditaṃ nirumaḷa-puṇya-kīrtti-yugamaṃ tāṃ tāḷdugaṃ mattam int-

idan āvaṃ kiḍip-ondu keṭṭa-hageyaṃ taṇḍ ātaṇ āḍuṃ gaḇhi-
ra-duraṇtō (*Stops here*)

346 (137).

On the right side of the same stone.

śrīmat-Supārśva-dēvaṃ
bhū-mahitaṃ mantri-Huḷḷa-Rājaṅgaṃ tad-
bhāmini-Padmāvatigaṃ
kshēmāyur-vvibhava-vṛiddhiyaṃ māḷk abhavaṃ ||
kamaṇṭyaṇana-hēma-tāmarasadiṃ nētrāsītāmbhōjadind
amaḷāṅga-dyuti-kāntiyiṃ kucha-rathāṅga-dvandvadiṃ Śrī-nivā-
saṃ enaḷu Padmala-dēvi rājisṇtaṃ irppaḷu Huḷḷa-Rajāntaraṇi-
ga-maṇāḷaṃ ramiyippa padminiyavolu nitya-prasāḍāspadaṃ ||
chala-bhāvaṃ nayanakke kārśyaṃ udarakk atyanta-rāgaṃ padau-
shṭha-lasat-pāpi-talakke karkkaṣate vakshōjakke kārshṇyaṃ kacha-
kk alasatvaṃ gatig allāḍ illa hṛdayakk endandu Padmāvati-
lalanā-ratnada rūpa-śīla-guṇamaṃ pōlvannar āṇ kkaṇṭeyar ||
Uragēndra-kshīra-nīrākara-Rajataḡiri-śrī-sita-chchhatra-Gaṅgā-
Hara-hās-Airāvātēhha-sphaṭika-vṛishabha-śnḡhrābhra-nīhāra-hārā-
mara-rāja-śvēta-paṇkēruha-Haḷadhara-Vak-chhaṇkha-hamsēndu-kundō-
tkara-chaūchat-kirtti-kāntaṃ budha-jana-viṇutaṃ Bhānukirtti-vratindr-
aṃ ||
śrī-Nayakirtti-muṇṭśvara-
sūnu-śrī-Bhānukirtti-yatipatig ittaṃ
bhō-nntaṇ app ā-Huḷḷapa-
sēnāpati dhārey-eṇedu Savaṇēṇ-āraṃ ||

347 (137).

On the left side of the same stone.

svasti śrī-jayābhyudayaś cha Saka-varuṣaṃ 1200 neya Babudhānya-saṃvat-
sarada Chaitra-su 1 Su | Bhaṇḍāriyayyana basadiya śrī-Dēvaravallabha-dē [va] rige
nityābhishēkakke akshaya-bhaṇḍāravāḡi śrīmanu-maha-maṇḍaḷachāriyaru Uda-
chandra-dēvara śishyaru Munichandra-dēvaru ga 2 pa 5 kkaṃ ha'u māna 2
śrīmatu-Chandraprabha-dēvara śishyaru Padmamaṇḍi-dēvaru koṭṭa pa 9 ha 4
śrīman-maha-maṇḍaḷachāriyaru Nēmichandra-dēvara tamma Sātappaṇavara maga
Padumappaṇavarn koṭṭa ga 1 pa 2 Munichandra-dēvara aliya āḍiyaṇṇa ga 1 pa 2 1
Bammi-seṭṭiyaru tamma Pārisa-dēva ga 1 pa 2 1 Jannavuraḍa sēnabōva Mādayya
ga 1 pa 2 1 ātana tamma Pārisa-dēvayya Siṅgaṇṇa pa 6 1 sēnabōva Padumappaṇana

maga Chikkaṇṇa ga pa 1 Bhāratīyakkana Nemmaveyakka pa 1 Aggappage ..
 śrīman-mahā-maṇḍalāchāriyaṃ rāja-gurugaḷuṃ appa śrī-Mūlasaṅghaḍa samu-
 dāyaṅgaḷ Durmmukhi-saṃvatsarada Āśhāḍha-su 5 Āḷ śrī-Gommaṭa-dēvar śrī-Kama-
 ṭha-Pāriśva-dēvaru Bhaṇḍāryyayana basadiyā śrī-Dēvaravallabha-dēvaru mukhya-
 vāda basadigaḷa dēva-dānada gadde heddalū sahita khāṇa abhyāgati kaṭaka-sēse
 basadi-manakshata yivu muntāgi yēnuvaṇṇuṃ kolliṇ endu biṭṭu śrī-Belugūḷa-tīrtth-
 ada samasta-māṇikya-nagaraṅgaḷu Kabbāhu-nātha-aṇṇaṇaḍa gauḍu-prajegaḷu mu-
 ntāgi śrī-Dēvaravallabha-dēvara Hāḍuvarahallige Sambhu-dēva anyāyavāgi maḷa-
 hrāyavāgi komba gadyāṇa aydanu ā-Dēvaravallabha-dēvara raṅga-bhōgake salu-
 udu ā-hallīya aṣṭa-bhōga-tēja-sāmya kirukūḷa yēn ādodaṃ ā-Dēvaravallabha-
 dēvara raṅga-bhōgake salu

348.

*On a stone leaning against the southern wall of the enclosure
 of the same basti.*

..... chhananṇi śāsanāṇi
 .. parōksha yya .. dhhu nuḍi lāntaraka ..
 llāya-dēvaru tat-sishya jya .. dātā tat-sishya ..
 Abheyanandi siddhānti-dēvaru dēva
 .. dāhānti-dēvaru vachandra Surakīrtti-traivi
 chandra-bhaṭṭa Guṇachandra- bhaṭṭāraka
 bhaṭṭārakaru kaṭakā tra ta kamala
 praha dhyaṅga-kalpavriksha-Vāsupū .. ya śikshati .. ka śrī ...
 du yōgi-tiḷa dāṃ śrīmā tayātina-
 ka tat-pra veḷḷ śrī-kū yava tāya
 ramala m anvaṃyābhīdhāna abhinava-svāra cha chatu chakra-
 vartti mā ra t-prame
 gu
 ppa kkaṃ paḍi

349 (138).

On the west side of the same basti.

śrīmat-parama-gambhīra-syādvādamōgha-lāṅchhanāṇi
 jīyāt trailōkya-nāthasya śāsanāṇi Jina-śāsanāṇi I
 lhadraṇi bhūyāj Jinēndraṇāṇi śāsanāyāgha-nāśinō
 ku-tīrtthā-dhivānta-saṅghāta-prabhēda-ghana-bhānavō I

svasti Hoysaḷa-vaṇṣaya Yadu-mūḷaya yad-bhavaḷ
 kshatra-mauktika-santāṇaḷ prithvi-nāyaka-maṇḍanaṇ ॥
 śrī-dharmamābhyaṇḍayābja-shaṇḍa-tarāṇiṣ saṇyaktva-chāḍāmaṇiḷ
 nūtti-śrī-saraṇiḷ pratāpa-dharaṇiḷ ddānārtthi-chintāmaṇiḷ
 vaṇṣē Yādava-nāṇni mauktika-maṇiḷ jātō jugan-maṇḍanaḷ
 kshirābhdhāv iva kaustubhō'tra Vinayādityāvaṇṭpālakaḷ ॥

api cha ॥ Śrī-kānta-kāṇanīya-kēḷi-kamaḷollāsāt su-nityōdayād
 darppāṇḍha-kshītīpāṇḍhakāra-haraṇād bhāyaḷ pratāpāṇvayāt
 dik-chakrākramaṇād viśhat-kṇaḷaya-pradhvaṇṣaṇād bhūtaḷō
 khyātō'nvartthā-nījakhyayaisha Vinayādityāvaṇṭpālakaḷ ॥
 Dhātṛā tri-ḷōkōdara-sāra-bhūtair aṇṣair mṇudā svasya vinimmitēva
 tasya priyā Kēḷiya-nāṇa-dōvī Maṇōja-rājya-prakṛitir bbabhūva ॥
 tayōr abhūd bhū-ṇnta-bhūri-kīrttir parākramākṛānta-dig-ānta-bbūmiḷ
 tāṇbhavaḷ kshatra-kūḷa-pradīpaḷ pratāpa-tuḷgōṇv Eḷeyaṇga-bhūpaḷ ॥
 vītarāṇa-latā-vasantaḷ pramada-rati-vārdhhi-tārakā-kāntaḷ
 sākshāt samara-Kṛitāntō jayati chiraṇ bhūpa-makuṭa-maṇiḷ Eḷeyaṇgaḷ ॥

api cha ॥ śarad-aṇṇita-dyuti-kīrttir mManasija-mūrttir vvirōdhi-Kuru-Kapikētūḷ
 Kālī-kāla-jaladhi-sōtur jayati chiraṇ kshatra-maḷi-maṇiḷ Eḷeyaṇgaḷ ॥

api cha ॥ Jaya-lakshmi-kṛita-saṇgaḷ kṛita-ripu-bhaṇgaḷ praṇṭa-guṇa-tuṇgaḷ
 bhūri-pratāpa-raṇḍō jayati ebiraṇ nṛipa-tiṛṭṭa-maṇiḷ Eḷeyaṇgaḷ ॥

api cha ॥ Lakshmi-prēma-nidhir vvidagḍba-janātā-chāturyya-ebarechchā-vidhir
 vvira-śrī-naḷint-vikāsa-mibirō gāmbhīryya-ratnākaraḷ
 kīrtti-śrī-latikā-vasanta-samayas saundaryya-lakṣmimayas
 sa śrīmān Eḷeyaṇga-tuṇga-nṛipatiḷ kail kair ṇṇa samvārṇayātē ॥

api cha ॥ kaś śaknōty Eḷeyaṇga-maṇḍalapatēr ddōr-vvīkrama-kṛidanaṇ
 stōtṇm Māḷava-maṇḍaḷśvara-puṛṇm Dhārām adhākshīt kshāṇāt
 dōḷ-kaṇḍūḷa-karāḷa-Chōḷa-kāṭakaṇ drāk kāndīśikaṇ vyadhān
 nirdhāmākṛita Chakragoṭṭam akarōd bhaṇgaṇ Kāḷiṇḡasya cha ॥
 kāntā tasya Latāntabāṇa-lalanā lāvanya-puṇyōdayais
 saubhāgyasya cha vīśva-viśṇayakṛitaḷ pātri dharitri-bhṛitaḷ
 putrivad vilasat-kalāsu sakaḷāsv Ambhōjayōṇēr vvadhūr
 āstī Eḷhala-nāma-puṇya-vaṇitā rājīl yaśas-śrī-sakhi ॥

api cha ॥ kuntāḷa-kadaḷi-kāntā prithu-kucha-kumbhā madālasā bhāti sadā
 Smara-samara-sajja-vijaya-mataṇḍōdbhava-chāru-mūrttir Eḷhala-dōvī ॥

api cha ॥ Sachiva Śakraṇ Janakātmaḷēva Rāmaṇ Girindrasya sūtēva Śambhūṇ
 Padmēva Viṣṇuṇ madayaty ajasraṇ sāṇga-lakshmiḷ Eḷeyaṇga-bhū-
 paḷ ॥

Kausalyayā Daśarathō hṇvī Rāmachandraṇ śrī-Dēvakti-vaṇitayā Vasu-
 dēva-bhūpaḷ

Kṛishṇam Sacit-pramadayēva Jayantam Indrō Vishṇum tayā sa nṛpatir
jjanayāpabhāvaḥ ḥ

udayati Vishṇau tasminn anēśad ari-chakra-kulam iḍādhīpa-chandrō
adhikatara-śriyam abhajat kuvalāya-kulam aśvad amaḷa- dharmāmbhō-
dhiḥ ḥ

api cha ḥ nirdalita-Kōyatūrō bhasmikṛita-Kōṅga-Rāyarāyapurāḥ
ghaṭṭita-Ghaṭṭa-kavāḷaḥ kampita-Kāñchīpurāsa sa Vishṇu-nṛpāḷaḥ ḥ

api cha ḥ atulā-nija-bala-padāhati-dhūḷikṛita-tad-Virāṭa-narapati-durggaḥ
vana-vāsita-Vanavāsō Vishṇu-nṛipas taralitōru-Vallūrah ḥ

api cha ḥ nija-sēnā-pada-dhūḷi-karddamita-Malaprahāriṇi-vāriḥ
Kāḷapāḷa-śōpitāmbu-nisāṭikṛita-nija-karāsir avanipa-Vishṇuḥ ḥ

api cha ḥ Narasimha-varma-hhūbhūja-Sahasrabhūja-hhūja-Parasurāmō'pi
chitram Vishṇu-nṛpāḷasā śatakrītvo'py Aji-nihita-śatru-kshatrah ḥ
Adiyana-prithu-śauryāryama-Rāhuś Cheṅgiri-girindra-hati-pavi-danḍ-
aḥ

Tajavanapura-lakshmitiḥ punar aharaj jayam iva ripōs sa Vishṇu-
nṛpāḥ ḥ

api cha ḥ chakri-prēshita-Mājavēśvara-Jagaddōvādi-sainyārpnnavam
ghūrṇnantam sahasāpibat karatāḷeuhatya mṛityu-prahhuḥ
prāk paśchād asināgrahid iha mahim tat-Kṛishṇavēṇṇāvādhi
śri-Vishṇur hhhnja-danḍa-chārṇnita-nitāntottuṅga-Tuṅgāchaḷaḥ ḥ

api cha ḥ Iruṅgōḷa-kshōṇṇipati-mṛiga-mṛigārātir atulāḥ
Kadamba-kshōṇṇisa-kshitiruha-kūḷa-chehhēda-parasūḷ
nija-vyāpāraika-prakaṭita-lasach-chhauryya-mahimā
sa Vishṇuḥ prithviśō na bhavati vachō-gōchāra-guṇaḥ ḥ
sākshāl Lakshmiḥ vipad-apagamē viśva-lōkasya nāmnā
Lakshmi-dēvi viśada-yaśasā digdha-dik-chakra-bhittih
dripyad-vairi-kshitipa-Ditija-vrāta-vidhvamsa-Vishṇōḥ
Visṇōs tasya prapaya-vasudhāst sudhā-nirmmitāṅgi ḥ
brahmāṇḍa-bhāṇḍa-bbaritāmāḷa-kirtti-lakshmi-
kāntas tayōr ajani sūnur Ajātasatrah
prithviśa-Pāṇḍu-Prithayōr iva Purpachāpō
Daityadvishat-Kamalayōr iva Nārasimhāḥ ḥ

api cha ḥ garbbam Barbbara muṇcha kāñchana-chayam Chōḷāsu rāṣṭkuru
kshēmam bhikshaya Chēra chivara-mukhō dūrēṇa vijjāpaya
svam Gaudēti Nṛisimha-bhūri-nṛpatēr mmadhyē-sadas sarvvadā
durvvāras sarati dbvanih parijanā nirghāta-nirghōsha-jit ḥ

api cha ḥ śauryam naisba Harēḥ paratra taranēr anyatra tējasvitam
dānitvam karipaḥ paratra radhinām anyatra kirttim radāt

rājyaṃ chandramasaṃ paratra viśhamāstratvaṃ cha Purpāyudhad
anyatrānya-janē manāk cha sabatē śrī-Narasimhō nṛipaḥ ॥

api cha ॥ sa bhujabaḷa-Vira-Gaṅga-pratāpa-Hoyaḷāpara-nāma ॥
pālayati chatus-samayam maryādām anubandhir ivāti-prityā
Chāgala-dēvi-ramaṇē Yādava-kuḷa-kamaḷa-vimala-mārttaṇḍa-śrīḥ ॥
chhitvā dṛipta-virōdhi-vaṃśa-gaṇaṃ dig-jaitra-yātrā-vidhāv
āruhyōdaya-bhūdharaṃ ravir ivādriṃ dīpa-vartti-śrīyā
natvā dakṣiṇa-Kukkuṭēśvara-Jina-śrī-pāda-yugmaṃ nidhiṃ
rājyaśābhyudaya kalpitam idam svasyātma-bhaṇḍāriṇā ॥
sarvādābhikāriṇā kārya-vidhau Yōgandharāyaṇād
api daksbēṇa nṛtījā-gurūṇā cha Gurōr api ॥
Lōkāmṇikā-tanōjēna Jakki-rājasya sūnuna
jyāyāś lōka-rakṣaika-lakṣmaṇāmarayōr api ॥
Maladhāri-svāmi-pada-prōthita-mudā Vāji-vaṃśa-gaṇanūṣumatā
hima-ruchinā Gaṅga-mahā-nikhila-Jināgāra-dāna-tōyadhī-vihhavaḥ ॥
dūrikṛita-Kaḷi-syūta-nṛi-kalāṅkēna bhūyāś
charitra-payāś kīrtti-dhavaḷikṛita-diśālinā ॥
tri-śakti-śakti-nirbhinnā-madavad-bhūri-vairiṇā
Hullaḷpēna jagan-nāta-mantri-māṇikya-maṇḍalinā ॥
chatur-vvimpasati-Jinēndra-śrī-niḷayaṃ Maḷayāchalaṃ
śaḍ-dharanma-chandanōdbhūtan dṛiṣṭvā nirmāpitam tataḥ ॥
dvitīyam yasya samyaktva-chūḍāmaṇi-guṇākhyayā
Bhavyachūḍāmaṇi nāma tasmai prityādādāt tataḥ ॥
dānārttham Bhavyachūḍāmaṇi-Jina-vasatan vāsinaṃ san-munīnāṃ
bhōgārttham chānu-jīrṇōddharanāṃ iha Jinair aśṭa-vidhy-archchanār-
ttham
śrī-Pārśva-svāminā cha tṛi-jagad-adhipatēḥ Kukkuṭēśasya patyuh
puṇya-śrī-kanyakāyā vivahana-vidhayē mudrikām arppayan vā ॥

ékāśṭī-uttara-sahasra-Śaka-varshēśhu gatēśhu Pramādhī-samvatsarasya Pushya-
māsa-śuddha-Śukravāra-chaturddāśyam uttarāyana-sankrāntau śrī-Mūlasaṅgha-
Dēsiyagaṇa-Pustakagachchha-sambandhināṃ vidhāyā ॥

Narasimha-Himādri-tad-udhṛita-kalasa-hṛada-ka-Hulla-kara-jibvikeyā
nata-dhārā Gaṅgāmṇuni śnā chatur-vvimpasati-Jinēśa-pāda-sarasimadhyē ॥
Savāṇēṇam adād bhūpatir aganita-Bali-Karṇa-nṛipati-Sibi-Khacharapatih
pragunīta-Kubēra-vihhavas tri-guṇikṛita-simha-vikramō Narasimhah ॥

atar pa[raṃ]grāma-simāhhidhāsyatē tatra pūrvvasyāṃ diśi Savāṇēra Bekka-
na yaḍeya simē karaḍiy-are¹ allim tenka hūiy-obbeyim pōgalu Bimbiseṭṭiya-kere-

ya kôḍiya kibbayalu! allip̄i teṅka Baraḥāḷa-kereya aeluhigaṭṭu mōreyāgi hiri-
obbeya basuriya teṅkaya kembareya huṇise dakṣiṇasyāṇi diṣi Bīḷattiya Savanēra
yadeya ereya diṇeya huṇiseya koḷa hiriya-Āla! allip̄i haḍuvālu hiriya-obbeya seḷḷa mora-
ḍiya haḍuvāṇa Baḷḷeyakereya teṅkaya-kôḍiya Baḷariya bana allind̄i attā Taṇihāḷiya
Kaliyamanakaṭṭada tāy-vāḷḷa Jannavuraṇa hiriya kereya tāy-vāḷḷa simeḷ paṣeli-
māyāṇi diṣi Jannavurakkāṇi Savanēriṅgaṇi sāgara-ivariyāḍe Jannavūra Savanēra
kerey-ēriya haḍuvāṇa hiriya-huṇise simeḷ uttarasyāṇi diṣi kakkina kōhu aḍaṇa mōḍa-
ṇa Bīrajjāna-kerey ā-kereyolage Savanēra Beduganahāḷḷiya naḍuvo basuriya doṇe!
allip̄i mōḍal Āḷajjāna kunnari allip̄i mōḍa eḷḷadage simeḷ!

sāmānyō'yaṇi dharmma-sētur nripūṇāṇi kālē kālē pāṇtyō bhavadbhiḥ
sarvān ētān bhāviṇaṇ pārtthivēndrān bhūyō bhūyō yāchatē Rāmaachand-
raḥ!

sva-dattāṇi para-dattāṇi vā yō harēta vasundharāṇi
shashṭīṇi varsha-sahasrāṇi viśvāḥāyāṇi jāyatē kriṇiḥ!
na viśhaṇi viśham ity āhur dēva-svāṇi viśham nehyatē!
viśham ēkakināṇi haṇti dēva-svāṇi putra-pautrakāṇi!
śaraj-jyōtsnā-Lakṣmī-vapuṣhi bahalāḥ eḷḷandana-rasō
diśādhiśa-śrīṇāṇi sphurad-uru-dukūḷaika-vasanāṇi
trijōka-prāsāda-prakaṭita-sudhā-dhāma viśadaṇi
yāśō yasya śrīmān sa jāyati chiraṇi Hullaṇa-vibhūḥ!
astu svasti chirāya Hulla bhavatē śrī-Jaiṇa-ēḷḷāṇāṇō
bhavya-vyūha-sarōja-śhaṇḍa-taraṇē gāmbhīryya-vārānnidhē
bhāsvad-viśva-kāḷavidhē Jīna-nuta-kṣītrābdhi-vīddhīndavē
svōdynt-kīrtti-sitāmbujōdara-lasad-vārāsi-var-bbindavē!

śrī-Gommaṭa-purāṇa tippē-suṅkadallī aḍakeyā hēriṅge 200 hasumbege ayvattu
uppu hē ge bisige 1 hasumbe gōphala 5 meḷasu
hēriṅge baḷḷa 1 hasumbege māna 1 maṇipamāyadalli eḷeya
..... reḷa hāga 1 meḷ-eḷe 200 gāṇa-dere initumaṇi tamina:suṅkad
adhikāradāṇdu chatur-vvimp̄sati-tīrtthakara pā
... pradhāna sarvādhikāri hiriya-bhaṇḍāri Hullaṇyāṅgaḷu heggade Lakkayyaṅ-
gaḷuṇi heggade A Hoysaḷa-Nārasi-
mha-Dēvaṇa kayya beḷikonḍu biṭṭaru! ippatta-nālvāra mane-dere pa
..... tāṇi naḍidudē sad-vāṇi tanna pēḷd andadoḷ āṇ
ṇaḍadoḷ ade mārggaṇi eḷḷade nadeḍu
.....

śaṣiṇd̄i ambaram abjadip̄i tili-golaṇi nētraṅgaḷind̄i āṇanāṇi
poṣa-māviṇi banam Indranīṇi Tridivam āśē
..... kīrtti-dēva-mnniyiṇi saiddhānta-chakrēśānind̄i

cesegunī śrī-Jina-dharmnam endade baḷikk o-vaṇṇipaṃ baṇṇipaṃ ॥
 tau labyā channā-nāyakalī śrī-Huḷlas Savaṇḍu-
 m oṇam adadād ācha ta-śrī-Naya
 ktyā mudā dhārā-pūrvvakam urvvara-stuti-bhṛī
 mma śrī
 śrī ॥

bhavyāmbhōruha-bhāskaras Surasarin-nihāravu
 kṛī niḥ purārtthya-ratnākaraḥ ॥
 siddhāntāmbudhi-varddhanāmrītakaraḥ Kandarppa-śailāśanis
 sō'yaṃ viśruta-Bhānukṛtti-muni taṃ bhūtaḥ ॥

350.

At the same basti, on a pillar in the room to the right of the entrance.

Piṅgaḷa-sa ddha 5 lu Sa gaṇa-Pusta ndānvayada
 rtti-panḍitācha tarakalagu ra madavaḷige Ki ākipōra dana
 mi seṇṭiyara Beḷugulake ba

351 (139).

In the cow-shed to the north of the Maṭha.

śrīmat-parama-gambhīra-syādvādāmōgha-lāñchhanam
 jlyāt trailōkya-nāthasya śāsanam Jina-śāsanam ॥
 svasti śrī-Varddhamānasya varddhamānasya śāsanē
 śrī-Koṇḍakunda-nāmaabhōch chatur-aṅguḷa-chāraṇaḥ ॥
 tasyānvayē'jani khyātē vikhyātē Dēśikē gaṇē
 guṇī Dēvēndra-siddhānta-dēvō Dēvēndra-vanditaḥ ॥

avara santānadoḷ ॥

vṛī ॥ para-vādi-kṣhitibbrin-niśāta-kulīṣam śrī-Mūlasaṅghābhja-sbaṭ-
 charaṇam Pustakagachebha-Dēsigagana-prakhyāta-yōgīśvara-
 bharaṇam Manmatha-bhaṣjanam jagadoḷ ādam kbyātan ādam Diva-
 karaṇandi-bratipam Jināgama-sndhāmbhōrāśi-tārādhipam ॥
 ant enal int enalk ariyen eyde jagat-traya-vandiyar appa pem-
 paṃ taḷedirdar embudane ballen ad allade samyamam chari-
 traṃ tapam emb iv attalaḡam intn Divākaranandi-dēva-si-
 ddbāntigargg endad ondu rasanōktiyoḷ ān adan entu baṇṇipeṇ ॥

tat-śisbyar appa ॥

nepeye tanutram iḱkidavol iṛda malan tine meyyan ormmeyum
 turisuvud illa nidde vare maggulan iḱkuvud illa baḡilam

kiru terey embud ill ugalvud illa malaṅguvud ill Abhīndranup
neṛevane baṇṇisal guṇa-gaṇāvaliyam Maḷadhāri-dēvaram ||

avara śiṣhyar ||

vṛi || Kanṭu-madāpahar ssakaḷa-jīva-dayāpara-Jāina-mārgga-rā-
ddhānta-payōdhigaḷu visbaya-vairigaḷ nḍdhata-karma-bhaṇjanar
ssantata-bhavya-padma-dinakrit-prabharam Śubhachandra-dēva-si-
ddhānta-munīndraram pogalvud ambudhi-vēshṭita-bhūtri-bhūtaḷaṇ ||
int ivara gurugaḷ appa śrīmad-Divākaraṇandi-siddhānta-dēvaru ||

vṛi || ā-muni dīksheyam kuḍe samagra-tapō-nidhiy āgi dāna-chin-
tāmaṇiy āgi sad-guṇa-gaṇāgrāṇiy āgi dayā-dama-kshamā-
śrī-mukha-lakshmiy āgi vinayārṇava-chandrikey āgi santatam
Śrīmati-gantiyar nnegalḍar urvviyoḷ urvware kūrttu kīrttisalu ||
Śrīmati-gantiyar jīta-kashāyigaḷ ugra-tapaṅgaḷindam int
1-mahiyoḷ pogarttege negarttege nōntu samādhiyimp jagat-
svāmiy enippa pempina Jinēdrana pāda-payōja-yugmanam
prēmāde chittadoḷ nilisi dēva-nivāsa-vibhūtiy eydidaḷu ||

Saka-varshaṇ 1041 neya Viḷambi-saṃvatsarada Paḷguṇa-śuddha-pañchami-
Budhavāradandu sannyasana-vidiyimp Śrīmati-gantiyar mṃmuḍipi dēva-lōkakke
sandar ||

agaṇitam ene chāru-tapam
pragunite guṇa-gaṇa-vibhūṣhaṇāṇkritey int
agaṇita-nīja-guruge nisi-
dhigeyam Māṇkabhe-gantiyar mṃmāḍisidar ||
karuṇaṇ prāṇi-gaṇaṅgaḷoḷ chatnrata-sampatti siddhāntadoḷ
paritōṣham guṇa-sēvya-bhavya-janadoḷ nirmṃatsaratvam muni-
śvararoḷ dhīrate ghōra-vīra-tapadoḷ kaygaṇmi poṇmal Divā-
karaṇandi-vrati pempan ēp tāḷedanō yōgīndra-brindaṅgaḷoḷ ||

352 (140).

On a copper-plate in the same Maṭha.

[Ia] śrī svasti śrī Śālivāhana-saka-varuṣa 1556 neya Bhāva-saṃvatsarada
Āśhāda-śudda 13 Stiravāra Brahma-yōgadallu śrīman-mahā-rājādhirāja rāja-para-
mēśvara ari-rāya-mastaka-śūla kṛaṇāgata-vajra-paḍjara para-nāri-sahōdara satya-
tyāga-parākrama-mudrā-mudrita bhuvana-vallabha suvarṇa-kalasa-stāpanāchāry-
ya śhaḍ-darmma-chakrēśvarar āda Maiyisūra-paṭṭapa-puravarādhīśvarar āda Chā-
ma-Rāju-Voderaiyanavaru dēvara Beḷugulāda Gumma [ṭa] nātha-svāmiyavara
archana-vṛittiya svāstiyann stānadavaru tamma tamma anupa [Ib] tyadind ā-vart-
aka-gurastarige adahu-bōgyaviy āgi koṭṭa aḍahu-gāraru babu-kāḷa anūbhavisi

baruttā yiralāgi Chāma-Rāja-Voḍeyar-aiyanavaru viehārisi* aḍahu-bōgyāviya anu-
bhavisi baruttā yidante varttaka-gurustaranu karoyisi | stānadavarigo nīvu koṭa-
ntha sālavanu tīrisi koḍisivu yendu hēlalāgi varttaka-gurustaru ādida mātu tāvu
stānadavarige koṭantha sālavu tamma tande-tāyigalige puṇyav āgaliy endu dhāra-
dattavāgi dhāreyanu yeradu koṭṭevu yendu samastaru aḍalāgi | stānadavarige
varttaka-gurustaru kaiyallu | Gummaṭa-nātha-svā[IIa]miya sannidhiyalli dēvaru-
guru-sākshiyāgi dhāreyanu yarisi a-chandrārka-stāyavāgi dēvata-sēveyanu mādi-
koṇḍu sukadalli yīharu endu biḍisi koṭṭa dharmā-śāsana munde Beluḡulada stān-
adavaru svāstiyānu avānān oḷbanu aḍahu-hiḍidantavaru aḍava koṭantavaru dharu-
śāva-dharmakko horagu stāva-mānyake kārūṇav illa | yishṭakku mīri aḍava koṭa-
ntavaru aḍava hiḍidantavarānu t-rāyjakke adhipatiy āgiddantha dhoregaḷu t-dēvara
dharmavanu pūrva-mērege naḍasal-uḷḷavaru || t-mērege naḍasal ariyade upōkshēya
doregalige Vāraṇasīyalli sahasra-[IIb]kapileyanu Brāhmaṇannu konda pāpakke
hōharu yendu baresi koṭṭa dharmā-śāsana maigala-mabā śrī śrī śrī

353.

Pūrnaiya's sanad in the possession of the same Maṭha.

Śukla-saṃvatsarada Phalguna ba 8 Budhavāradalu śrīmatu Pūrnaiya-
navaru Kikkēri Āmla Gavudaiyage barasi kaḷuhista kārya aḍagi sa .. da
keḷagaṇa Dharmastāḷadindā Komāra-beggaḍiyavaru Śravaṇabalaḡulakke dēvara
darnśanakke bandu yiddu hājirige bandu yiddu arike-māḍikoṇḍadu pūrvakke
Kṛishna-Rāja-Vaḍayaravaru Śravaṇabalaḡuladalli yiruva Chikka-Dēvarāya-
kālyāṇi-saṃpada dāna-śyāli-dharmakke Kikkēri-Tālūka Kabāḷu yamba grāma-
vannu naḍasikoṇḍu baruvante sannadu baraśi koṭṭuddu hājaru yidhe yāndu
tāndu tōrisidarindā kaṭṭe-māḍsi yidhittu yī-Kabāḷn-grāmada huṭṭuvali yīga gu
80 60 yambattu varahā yiruvadarindā Śravaṇabalaḡuladalli yiruva Chikka-
Dēvarāya-kālyāṇi-saṃpadalli naḍava dāna-śyāli-dharmakke Gomaṭēśvara-
pūjige Śravaṇabalaḡuladalli yiruva maṭada saṃnyāsi Chāraḱṛti-panḍitāchārya
maṭakke da vechchakke sahā grāmaṇnu Pramōḍita-saṃvatsarada āraḃyā
grāma yivara tābē-māḍsi nemmadi-gūḍi naḍasikoṇḍu baruvadū yī-grāmadalli
pālu-būmi sāguvali māḍsikoṇḍu kere kaṭṭe kaṭṭisikoṇḍu grāmakke rājapattu tāndu
yēnu jāsti huṭṭuvali yivaru māḍikoṇḍāgyā sadari barada maṭada vechchakke dēvara
pūjige dāna-śyālige sahā upayōgā-māḍikoḷuvadē horatu sarakārada taṇṭe māda-
kelasav illā sarāga-gūḍi naḍasikoṇḍu baruvadu tāriku 28 ne māhe Mārchi sāla 1810
ne yisavṭyalln* sadri barada mērige nadaisikoṇḍu barudu śrī* tājākalam yī-sanna-
du daptarakke baraśi koṇḍu asala sannadunne hidakke koḍuvadn* ruju śrī* paiva-
staki Pāḡuna ba 10 Śukravāra stāḷa dākalu

* The portions between these marks are in big characters.

ಸರ್ವಧಾರಿ-ಸಂ | kke Brahma-setṭi-guttige
 ಸುವರ್ನಾದಾಯಾ
 ವಾರಾ-ಹುಟ್ಟುವಾಳಿ
 ಕಬ್ಬು-ಗುಲಿ ೨
 ಹುಲ್ಲಿನಾ ಕ್ಷಾರ್ತಿದಿ
 ಸಾಯಿರು ಪಾಠಾಢೆ

ಸರ್ವಧಾರಿ-ಸಂ | ÷

ವಿರೋಧಿ-ಸಂ | kke Brahma-setṭi-guttige
 ಸಾದರಾ ತಪಸ್ತಿ
 ಬಾಜೆ-ಬಾಬು ಹಾಲಾ-ದಾಕಬಾಲಾ
 ಯಿದಿಗಾ-ಗುತ್ತಿಗೆ
 ಅಲೆ-ಸುಂಕಾ
 ಜಾತಿ-ಮಾಪಿಯಾ
 ಗಾಂಪಿಗಾ
 ಹಾಜೂನಾ
 ಕುಂಬಾರಾ

ಕಾಕಾ

ವಿರೋಧಿ-ಸಂ | ÷

ಅಂದಾ ಸಾಗುವಾಳಿಯಾಗತಾಕಾ ಸಾನು ಫಲ-ಫಲ ÷
 ಹೊಸಾಳ್ಲಿ-ಗ್ರಾಮಾ ಅಸಲಿ 1 ಕೆ ಬೆರಿಜು ಫಲ-ಫಲ
 ಪಾಕಿ ವಾಜೆ ಜಾರಿ ಯಿಂನಮತಿ ಕೊಪಿ
 ಅಪ್ಪಾ
 ಜಾತಾ ಬೆರಿಜು
 ಕಾಕಾ
 ಬಾಜೆ-ಬಾಬು ಪಾಕಿ ಸಾಯಿರು-ಪಾಠಾಢೆ

ಕಾಕಾ-ಪಾಪಿ

ಕೆ ಪಾಂಚಾ-ಸಾಲಿ ಹುಟ್ಟುವಾಳಿ
 ಪಾರ್ಥಿವಾ-ಸಂ | ಕೆ ಡೋಡ್ಡೆ-ಗಾಂಧಾನಾ ಗುತ್ತಿಗೆ
 ಸುವರ್ನಾದಾಯಾಕೆ
 ಬೆದ್ದಾಲು-ಕಾಂಡಾಯಾ
 ಬಾಜೆ-ಬಾಬು
 ಹೆಚ್ಚಿಹಿಗಿ

උච්ඡිලාලා හුලු හොඳු

උච්ඡිලාලා කාචාලි

උච්ඡිලාලා සායිරු

උච්ඡිලාලා

උච්ඡිලාලා Virōdhi-saṃ! kke Doḍḍe-gauḍana guttige

උච්ඡිලාලා suvarnādāya sākka mēre

උච්ඡිලාලා vārada huṭṭuvali

උච්ඡිලාලා bāje-bāba hulu hōṭṭu kharidi

උච්ඡිලාලා කාචාලි

උච්ඡිලාලා සායිරු

උච්ඡිලාලා

aṇḍa sāguvali āgataḥka luksānu උච්ඡිලාලා

උච්ඡිලාලා Uttainahalli-grāma asali 1 kato 1 ke saha

bērijū උච්ඡිලාලා

ke sāguvali paṭṭha-sālu

උච්ඡිලාලා Parthiva-saṃ! kke savāra kachēri risāladāra Kēsarasīṅgagē jahagtru

huṭṭuvali kāṇav illa

උච්ඡිලාලා Vyaya-saṃ! kke amāni huṭṭuvali

උච්ඡිලාලා suvarnādāya

උච්ඡිලාලා beddalu-kandāya

උච්ඡිලාලා bāje-bāba

උච්ඡිලාලා hechehige

උච්ඡිලාලා śyānāya

උච්ඡිලාලා terige

උච්ඡිලාලා hōge meṇasige

උච්ඡිලාලා halasu

උච්ඡිලාලා teṅgu

උච්ඡිලාලා jāti-kūṭa

උච්ඡිලාලා kāla bāḍige

උච්ඡිලාලා huṇṣe-mara

උච්ඡිලාලා sārāyi

උච්ඡිලාලා

උච්ඡිලාලා bāḍyatu kandāya

āda bagye yi-dēvasthānagaḷige varshamprati dāgadōji āgatakkaddu māḍisatakka bagye sahā Ātrēya-sagōtra Āśvalāyana-sūtra Rik-śākhānuvartigaḷ āda yimmaḍi-Kri-
shṇa-Rāja-Vaḍayaravara putrarāda Chāma-Rāja-Vaḍayaravara putrarāda śrīmat-sa-
masta-bhūmaṇḍala-maṇḍanāyamāna-nikhila-dēśavataṃsa-Karṇāṭaka-janapada-sam-
pad-adhishṭhānabhūta-śrīman-Mahīśūra-mahā-sampsthāna-madhya-dēdīpyamāna-
vikāla-kālānidhi-kula-kramāgata-Rāja-kshitipāla-pramukha-nikhila-rājādhirāja-ma-
hārāja-chakravarti-maṇḍalānnbhūta-divya-ratna-sinhāsana-rūdha śrīmad-rājādhi-
rāja rāja-paramēśvara prauḍha-pratāpāpratima-vīra-narapati birud-ent-embara ga-
ṇḍa lōkaika-vīra Yadu-kula-payah-pārāvāra-kālānidhi śaṅkha-chakrāṅkuśa-kuṭhāra-
makara-matsya-śarabha-sālva-gaṇḍabhērūṇḍa-Dharaṇivarāha-Hanūmad-Garuḍa-ka-
ṇṭhīravādy-anēka-birudāṅkita-rāda Mahīśūra śrī-Kriṣṇa-Rāja-Vaḍayaravaru sarva-
mānyavāgi appaṇe-koḍisidhēvey āda-kāraṇa yi-grāmagaḷannū yi-Vikṛiti-saṃvat-
saradārabhya maṭhāda havālu-māḍikoṭṭu nirupādhika-sarvamānyavāgi naḍasikoṇḍu
baruvante tāluku majakūra aṃlago sannadu appaṇe-koḍisidhiṭṭāgi sadari sannadina
mēre yi-mūru-grāmagaḷa yalle chatus-simā-vaḷagaṇa gadde beḍḍalu mane-haṇa
kempu-nūlu uppina mōle yṭhalu-pairu puravarga yēru-kāṇike nāma-kāṇike guru-
kāṇike kāṇike bēḍike kabbiṇaḍa pōmmu āle-pōmmu hatti-pōmmu mārga-karagaḷaḍi
suṅka pōmmu jāti-kūṭa samayāchāra hullu-haṇa ebarādāya horādāya sige maḍḍi pa-
taṅga poppaḷi giḍa-gāvalu brāhmaṇa-nivēśana śūdra-nivēśana soppina tōṭa tippe-haḷḷa
śrīgandha horatāda maravaḷi phala-vṛiksha maddika muntāda ā-sakala-svānyavann
rūhisikoḷḷuttā Śravaṇaḷagaḷa-grāmadalli nereyuvā sante-suṅkada huṭṭuvāḷiann
tegaḍukoḷḷuttā yi-aivajinalli dēvara sēvege upayōga-māḍikoḷḷuttā haruvadu yi-grā-
magāḷalli bosadāgi kere kaṭṭe kālve aṇe muntāgi kaṭṭisi bāje-bābu muntāgi yāva
bābinalli yēnu bechchu-huṭṭuvāḷi māḍikoṇḍāgyū sadari dēvara sēve muntāddakke
npayōga-māḍikoḷḷuvadu yambadāgi Śravaṇaḷagaḷada Chārukirṭti-paṇḍitācbarra
maṭhakke Ātrēya-sagōtra Āśvalāyana-sūtra Rik-śākhānuvartigaḷ āda yimmaḍi-Kri-
shṇa-Rāja-Vaḍayaravara putrarāda Chāma-Rāja-Vaḍayaravara putrarāda śrīmat-
samasta-bhūmaṇḍala-maṇḍanāyamāna-nikhila-dēśavataṃsa-Karṇāṭaka-janapada-
sāmpad-adhishṭhānabhūta-śrīman-Mahīśūra-mahā-sampsthāna-madhya-dēdīpyamā-
nāvika-kālānidhi-kula-kramāgata-Rāja-kshitipāla-pramukha-nikhila-rājādhirāja-
mahārāja-chakravarti-maṇḍalānnbhūta-divya-ratna-sinhāsana-rūdha śrīmad-rājā-
dhirāja rāja-paramēśvara prauḍha-pratāpāpratima-vīra-narapati birud-ent-embara
gaṇḍa lōkaika-vīra Yadu-kula-payah-pārāvāra-kālānidhi śaṅkha-chakrāṅkuśa-
kuṭhāra-makara-matsya-śarabha-sālva-gaṇḍabhērūṇḍa-Dharaṇivarāha-Hanūmad-
Garuḍa-kaṇṭhīravādy-anēka-birudāṅkita-rāda Mahīśūra śrī-Kriṣṇa-Rāja-Vaḍaya-
ravaru Baḷagaḷada dēvasthānagaḷa paḍitara dipārādhane rathōtsava varshamprati
āgataḷa dāgadōji-kelasāda bagye sahā haresi koṭṭa sarvamānya-grāma-sādhana
sahī ||

āda bagye yi-dēvasthānagaḷige varshamprati dāgadōji āgatakkaddu māḍisatakka
 bagye sahā Ātrēya-sagōtra Āśvalāyana-sūtra Rik-śākhānuvartigaḷ āda yimmaḍi-Kri-
 shṇa-Rāja-Vaḍayaravara pantrārāda Chāma-Rāja-Vaḍayaravara putrarāda śrīmat-sa-
 mastā-bhūmaṇḍala-maṇḍanāyamāna-nikhila-dēśāvataṁsa-Karnāṭaka-janapada-sam-
 pad-adhishṭhānabhūta-śrīman-Mahīśūra-mahā-saṁsthāna-madhya-dēdīpyamānā-
 vikāla-kālānidhi-kula-kramāgata-Rāja-kṣhitipāla-pramukha-nikhila-rājādhirāja-ma-
 hārāja-chakravartī-maṇḍalānubhūta-divya-ratna-siphāsanārūḍha śrīmad-rājādhi-
 rāja rāja-paramēśvara prauḍha-pratāpāpratīma-vīra-narapati hirud-ent-embara ga-
 ṇḍa lōkaika-vīra Yadu-kula-payah-pārāvāra-kālānidhi śaṅkha-chakraṅkuṣa-kuṭhāra-
 makara-matsya-śarabha-sālva-gaṇḍabhērūṇḍa-Dharaṇīvarāha-Hanūmad-Garuḍa-ka-
 ṇṭhīravādy-anēka-hirudāṅkītārāda Mahīśūra śrī-Kriṣṇa-Rāja-Vaḍayaravaru sarva-
 mānyavāgi appaṇe-koḍisidhēvey āda-kārāṇa yi-grāmagaḷannō yi-Vikṛiti-saṁvat-
 saradārābhya maṭhāda havālu-māḍikoṭṭu nirupādḥika-sarvamānyavāgi naḍasikoṇḍu
 baruvante tāluku majakūra āmīlaga sannadu appaṇe-koḍisidhūtāgi sadari sannadina
 mēre yi-mūru-grāmagaḷa yalle ebatus-stuā-valagaṇa gadde beddalu mane-baṇa
 kempu-nūlu uppina mōle yichalu-pairu puravarga yēru-kāṇike nāma-kāṇike guru-
 kāṇike kāṇike bēḍike kabhināda pōmmu āle-pōmmu hatti-pōmmu mārga-karagaṇḍi
 suṅka pōmmu jāti-kūṭa samayāchāra hūllu-haṇa charādāya horādāya sige maḍḍi pa-
 taṅga poppali giḍa-gāvalu brāhmaṇa-nivēsana śādra-nivēsana soppina tōṭa tippe-haḷḷa
 śrīgandha horatāda maraṇḍi phala-vṛikṣa maddika muntāda ā-sakala-svāmyavann
 rūhisikolluttā Śravaṇabēḷagaḷa-grāmādalli nereyūva sante-suṅkada huṭṭuvaliyann
 tegadukolluttā yi-aivajinalli dēvara sēvege upayōga-māḍikolluttā baruvadu yi-grā-
 magaḷalli hosadāgi kere kaṭṭe kālve aye muntāgi kaṭṭisi bāje-bāhu muntāgi yāva
 bābinalli yēnu bechēbu-huṭṭuvali māḍikouḍāgyū sadari dēvara sēve muntāddakke
 upayōga-māḍikolluvadu yaṁbadāgi Śravaṇabēḷagaḷada Chārūkīrti-paṇḍitāchāra
 maṭhākke Ātrēya-sagōtra Āśvalāyana-sūtra Rik-śākhānuvartigaḷ āda yimmaḍi-Kri-
 shṇa-Rāja-Vaḍayaravara pantrārāda Chāma-Rāja-Vaḍayaravara putrarāda śrīmat-
 samastā-bhūmaṇḍala-maṇḍanāyamāna-nikhila-dēśāvataṁsa-Karnāṭaka-janapada-
 saṁpad-adhishṭhānabhūta-śrīman-Mahīśūra-mahā-saṁsthāna-madhya-dēdīpyamā-
 nāvīkālā-kālānidhi-kula-kramāgata-Rāja-kṣhitipāla-pramukha-nikhila-rājādhirāja-
 mahārāja-chakravartī-maṇḍalānubhūta-divya-ratna-siphāsanārūḍha śrīmad-rāja-
 dhīrāja rāja-paramēśvara prauḍha-pratāpāpratīma-vīra-narapati birud-ent-embara
 gaṇḍa lōkaika-vīra Yadu-kula-payah-pārāvāra-kālānidhi śaṅkha-chakraṅkuṣa-
 kuṭhāra-makara-matsya-śarabha-sālva-gaṇḍabhērūṇḍa-Dharaṇīvarāha-Hanūmad-
 Garuḍa-kaṇṭhīravādy-anēka-birudāṅkītārāda Mahīśūra śrī-Kriṣṇa-Rāja-Vaḍaya-
 ravaru Bāḷagaḷada dēvasthānagaḷa paḍitara dipārādhane rathōtsava varshamprati
 āgataḷa dāgadōji-kelasāda haḷḷe sahā haṛeṣi koṭṭa sarvamānya-grāma-sādhana
 sahī ||

āditya-chandrāv anilō'nalaś cha dyaur bhūmir āpō hridayam Yamaś cha¹
 ahaś cha rātriś cha ubhiś cha sandhyē dharmaś cha jānāti narasya
 vṛttaiṃ ॥

sva-dattād dviguṇaiṃ puṇyaiṃ para-dattānupālanaṃ |
 para-dattāpahārēṇa sva-dattaṃ nishphalaṃ bhavēt ॥
 sva-dattā putrikā dbātri pitṛi-dattā sahodari |
 anya-dattā tu mātā syād dattānābhūmim parityajēt ॥
 sva-dattāṃ para-dattāṃ vā yō harēta vasundharāṃ |
 shashṭiṃ varsha-sahasraṇi viśṭhāyāṃ jāyatē krimiḥ
 mad-vaiśajāḥ para-mahipati-vaiśajā vā yē bhūmipās satatam ujjala-
 dharma-chittāḥ |
 mad-dharmāṃ ēva satatam paripālayanti tat-pāda-padma-yugaḷaṃ śīrasā
 namāmi ॥

ba tārikha 9 né māhe Āgishta san 1830 ne yisavi khatta aramane Subarāya
 munashi hajūru puranūru * sadari apape-koḍisiruva mērige asali-grāma mūru
 dākhalī-grāma yaraḍu kero vandu kaṭe mūrakke saha jāri yināmatī sivāyi sāliya-
 nā Kanṭhirāyi vambhainūru-aruvat-aru varahālu byāḷe bēriju uḷḷa yi-grāma-
 gaḷannu nimma havālu-māḍikonḍu dēvasthānagaḷa dipārādhane paḍitara utsava
 muntāgi nirupādhika-sarvamānyavāgi naḍasikonḍu baruvadu ruju Śrī-Kṛishṇa*
 (Seal here).

355.

On the back of the prabhārāḷi of Anantanāthasvāmī in the same Maṭha.
 (Grantha and Tamil characters.)

śrīmad-Anantanāthāya namaḥ

ashta-saptaty-adhikāt sapta-śatōttara-sahasrakād guṇitē |
 Śāltvāhana-śaka-nṛipa-sampvatsarakē samāyatē ॥ 1 ॥
 ēkāṇna-viṃśati-yutāt pañcha-śata-sahasra-yugmakād guṇitē |
 śrī-Varddhamāna-Jinapati-mōksha-gatābdē cha sañjātē ॥ 2 ॥
 ēka-nyūna-śatārdhāt Prabhavādi-gatābdakē saṅguṇitē |
 ēvaṃ pravartamānē Nāḷa-nāmābdē samāyatē ॥ 3 ॥
 Minē māsi sitē pakshē pūṇimāyān tithau punaḥ
 Avāk-Kāśiti vikhyāta-Belguḷē nagarē varē ॥ 4 ॥
 Bhaṇḍāra-śrī-Jaina-gēhē śrī-vihārōtsavāya cha |
 Ajavanījava-nāśāya sva-svarūpōpalabdhayē ॥ 5 ॥
 śrī-Chārūkirtti-guru-rāḍ-antēvāsitvaṃ tyushāṃ |
 manōratha-sampiddhīyai Sanmatisāgara-varṇināṃ ॥ 6 ॥

* The portions between these marks may be His Highness' own hand-writing.

Dharaṇendra-śāstrīṇā śuabhat-Kumbhakōṇaṃ upēyushā |
Anantanātha-bimbhō'yaṃ sthāpitas san pratishṭhitah || 7 ||
śrī-pāñcha-gurubhyō namaḥ

356.

At the same place, on the back of the prabhāvalī of Gommaṭṭēvara.
(Grantha and Tamil characters.)

śrī śrī-Gōmaṭṭēśāya namaḥ aśṭya-adhika-sapta-śatōttara-sahasra-saṅgūṇita-Śāli-
vāhana-śaka-varshē ēka-viṇśaty-adhika-pāñcha-śatōttara-dvi-sahasra-pramita-śrī-
mahati Mahāvira-Varddhamāna-tīrtthaṅkara-mōksha-gatābdō ēka-pāñchāśad-
gūṇita-Prabhavādi-samvatsarē sati pravartamāna-Kāḷayukti-nāma-samvatsarē dak-
ṣhiṇyānē grishma-kālē Āśhāḍha-śukla-pūṇimāyāṃ śubha-titan śrī-Dakṣhiṇa-Kāśi-
nīrviśēsha-śrīmad-Belguḷa-Bhaṇḍāra-śrī-Jina-chaityālayē nitya-pūjā-śrī-vihāra-
mahētsavārttamaṃ śrīmān-Chārūkīrtti-paṇḍitāchāryya-varyyāgrāntēvāsi-śrī-Sa-
matisāgara-varmaṇaṃ abhishṭa-saṃsiddhyarthaṃ śrīmad-Gōmaṭṭēśvara-svāmi-prati-
kīrtir iyaṃ śrī-Taṇjaparim adhivasadbhyaṃ Gōpāla-Ādinātha-śrāvakaḥhyāṃ prati-
shṭa-pūvakam sthāpita || bhadrāṃ bhūyāt ||

357.

At the same place, on the back of the Navadēvatā image.
(Grantha and Tamil characters.)

śrī-Śālivāhana-śakābdāḥ 1780 Prabhavādi-gatābdāḥ 51 | śellānira Kāḷayukti-
nāma-samvatsara Āśhāḍha-suddha-pūṇimā-tithiyil śrīmad-Belguḷamaṭṭhētil śrī-
man-nitya-pūjā-nimittam śrīmat-Pāñcha-Paramēśṭhi-pratibimbam ānada Taṇja-
nagaram Perumāḷ-śrāvakarāl śeyvitta ubhayaṃ || varddhatuṃ nitya-maṅgalam

358.

At the same place, on the back of the Gaṇadhara image.
(Grantha and Tamil characters.)

Vṛishabhasēna-gaṇadharan Bharatēśvara-chakravartti Gautama-gaṇadharan
Srēṇika-mahā-maḍḍalēśvaran (In Kaṇṇada characters) Kaḷasadaḷḷ iruva Paduma-iy-
yana dharmma

359.

At the same place, on the back of the Pañcha-Paramēśṭhi image.
(Grantha and Tamil characters.)

Belguḷa-maṭṭattukku Mannārkōvil Śinnu-mudaliyār peṇṣādi Padmavantiyammāḷ
ubhayaṃ śubham

360.

At the same place, on the back of the Chaturviṃśati-tirthakara image.

(Grantha and Tamil characters.)

svasti śrī Belguḷa-maṭhasya Tachchûrū-Ajjikā-dharmah

361.

At the same place, on the back of the prabhāvali of Ananta-tirthakara.

(Grantha and Tamil characters.)

śrī-Śālivāhana-śakābdāḥ 1780 śrīmat-paścīma-tīrtthaṅkara-mōksha-gatāb-
dāḥ 2521 Prahavādi-gatābdāḥ 51 । śēllāninṛa Kālayukti-nāma-sampvatsara-Āshā-
ḍa-śuddha-pūrṇimā-tithiyil śrīmat-Belguḷa-nagara-Bhaṇḍāra-Jinālayattil Ananta-
vṛitōdyāpanā-nimittam śrī-Vṛishabhādy-Ananta-tīrtthakara-paryyanta-chaturdaśa-
Jina-pratibimbam ānadu Taiṇjanagaraṁ Śattiram Appāvu-śrāvakaṛāḥ śeyvitta
uhhayam varddhatām nitya-maṅgalam ॥

362 (142).

To north of samādhi-maṅṭapa on the rock north of Tāvarekere.

śrī-Saka-varusha 1565 neya

śrīmāch-Charusukirtti-paṇḍita-yatīḥ Sōbhānu-sampvatsarē
māsē Pushya-chaturdāśī-tithi-varē krishṇē su-pakṣhē mahān
madhyāhnē vara-Mūla-bhē cha karaṇē Bhārgavya-vārē Dhṛivē ।
yōgē Svargga-puram jagāma matiman traividya-chakrēsvaram ॥

śrī

363.

On rock in front of Chandrayya's field north of Bōlare.

śrī-Chāmuṇḍa-Rāyana bastiya sine

364.

On rock in front of the Halasinabavi entrance.

śrī-Nagara-Jinālayada kere.

365.

*On the top portion of the 3rd pillar in the lower row in the maṅṭapa
north of Kalyāṇi.*

śrī-Chikka-Dēva-Rājendra-mahā-svāmīyavara kalyāṇi

366.

On rock in Sayyad Sab's back-yard behind the Hindustani School.

svasti śrīman-mahā-maṇḍalēśvaram tṛibhuvana-malla Talakāḍu-goṇḍa bhujā-
bāla-Vīra-Gaṅga-Vishpūvarddhana-Hoysala-Dēvara vijaya-rājyam uttarōttarabhi-
vṛiddhi-pravarddhamānam ā-chandrārka

(Stops here.)

367.

Below a Jina figure on a boulder south of Jakki-kāṭṭe.

śrīmat-parama-gambhīra-syādvādāmōgha-lāūchhanam
jlyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||
śrī-Mūlasaṅghada Dēśiyagapada Pustakagachebhada Śubhachandra-siddhānta-
dēvara guḍḍi daṇḍanāyaka-Gaṅga-Rājan attige daṇḍanāyaka-Boppa-dēvana tāyi
Jakkamavve Mōkshatilakaman nōntu nōmbare Nayanada-dēvara māḍisi pratish-
ṭheya māḍisidaru maṅgala-mahā śrī śrī

368.

On another boulder at the same place.

svasti śrīmat-Subhachandra-siddhānti-dēvara guḍḍam śrīmanu-mahā-pracha-
ṇḍa-daṇḍanāyaka Gaṅgapayyagal attige Śubhachandra-dēvara guḍḍi Jakkamavve
keṛeya kāṭṭisi Nayanada-dēvara māḍisidaru maṅgala-mahā śrī śrī

369.

On rock west of Javaranakāṭṭe.

Puttasāmi-Chennanana kolada mārga

370.

On another rock at the same place.

Chennanana kolada mārga

371.

On rock east of Channanana's pond.

Puttasāmi-saṭṭara maga Chennanana bālu-goḷa

372.

At the same place.

Chennanana amṛita-goḷa

373.

At the same place.

Chennanana Gaṅga-Bāvanī koḷa

374.

At the same place.

śrī-Puṭṭasāmi-saṭṭara makaḷu Chikanana tamma Chennanana adi-tartada
koḷa jaya jaya

375 (123).

On rock in Channanna's grove.

Puṭṭasāmi-saṭṭara śrī-Dēvīrammana maga Chennanana maṇṭṭapa ādi-tirttada
koḷav idu hālu-golanōv idu amṛta-golanōv idu Gaṅge-nadiyō! Tuṅgabadiyōv idu
Maṅgaḷa-Gauureyōv idu Rundavanavōv idu sraṅgāra-tōṭavō! ayi ayiyā ayi ayiyē vaḷe
tirtta vaḷe tirtta jayā jayā jayā jaya

376.

*On a boulder (kōḍugallu) in Chikka-Ijjaya's field, south of the village.**(The top portion is worn out.)*

śrī-Gommaṭa-dēvar aṣṭa-vidhārchanege . . . hiriya . . . yikūla da .
. . . lajana Kayi-kantiya ja biṭṭa dattiya śrīman-mahā . . . chāryyaru
Hiriya-Nayakīrtti-dēvaru Chikka-Nayakīrtti-dēvaru ā-chandrārkkā-tāraṃbararu
salisutt iharu maṅgaḷa-mahā śrī śrī śrī Kshaya-saṃvatsarada Chaita-sudha 7
Ā! śrīman-mahā-maṅgaḷa-chāryyaru Hiriya-Nayakīrtti-dēvara sishyaru Cha-
ndra-dēvara sut-ālayada chaturvīpśa-tīrtha-karige riya kayyalu
śāsanada sārige

(rest effaced).

377 (143).

In Bādvāra-Basavayya's field, east of the village.

svasti śrīmat-Taḷakāḍu-goṇḍa-bhujabala-Vīra-Gaṅga-Poysala-Dēvaru hiriya-
daṇḍa-nāyakaru rājye uttarōttarav āge śrī-Gōmaṭṭēsvāra-dēvaru halada daseya ha-
ḷa-va kaṇḍu challadiṇ chuladaṅka-Rāva Hēḍe-jya Gavare-seṭṭiya magaru Beṭṭi-
seṭṭiya Rāvaḃeya magaru Machi-seṭṭi Jakki-seṭṭi-makkaḷu Madi-seṭṭi Machi-
seṭṭi maḍalāda yivaru tale-hoge nḍakita vatsarada Chaitra . . .
. daṇḍu . .

ADJACENT VILLAGES.

378.

At Jinanāthapura, on the jambs of the outer entrance to Śāntiśvara-basti.

(Left side, south face.)

svasti śrī Jaganaṇa . . baḷiya Punaḱālara magam Jūnikavana tammam Cbōḷa-
Permmaḱiyara maḡulārada gaṇḱa . . Sāvitarā-dēva . . sa unga ri . .
. la larau aḱi raṇ kādi konḱu
jāḷa . . nḱra Gaṅgara bḱḱina uram kacheyare bhu . . semara surigela kaḷagam enitu
ri yisi jasakke

(Left side, west face.)

kabandada ni . . tanna mommakkaḷa . . gasu siḱil ta . . maḷ tuḷida . . g
ēkaṇta goḷ mari satta leṅkara anda pakinemba si giṅge
. ra sā ra pari guḷ tabba . . ka lallade

(Right side, north face.)

Gaṅgarapa Jina-tirtḱbada bā ḷtaḷ agra-gaṇṇanu ṅga Chōḷa-sa . . paḱav
avarige sandan āga nilega jana ḷdata lu yavan aḷpa Chanda-
ma gu dāgi yadiṇ Jina-pōjeyan eyde maḱḱidam laḡa cbitra . .
. tanaga bida la sa na di maha-sanyasanam gayy anippa . .
tanna dina baran eṇaya ta sanu

(Right side, west face.)

. śramar ida Bema Kāma sale rada sanyāsanadi dirana ma . .
pa neṭṭ andavad i saṅga ni jar ville Baleha gāvigal ātma yentaḷ chitta
. kuḱ edeyan iri moda tide

379.

In the same basti, on the south-west pillar of the raṅga-maṇṭapa.

(North face.)

śrī śubham astu!

svasti sadbhudaya-Śalivāhana-saka-varuṣa 1553 Prajōtpatya-saṃvatsarada
Paḷḡuṇa-sudha 3 lu Kammamenya-Lōhita-gōtrada Narā-Mali-seṭṭi maga Paḷeda
Padumaṇṇanu yi-basti pratishṭe jīrṇōḱāra māḱḱidaru maṅgaḷa-mahā śrī śrī śrī

380.

On the pedestal of Śāntīśvara in the same basti.

svasti śrī Mūlasaṅgha-Dēsiyagaṇa-Postakagachchhada Koṇḍakundānvaya
Kollāpurada Sāvantana basadiya pratibaddhada śrī-Māghanandi-siddhānta-dēvara
śishyaru Śubhachandra-traividya-dēvara śishyar appa Sāgarapaṇḍi-siddhānta-
dēvarige Vasudhaika-bāndhava śrīkaraṇada Rēchimayya-daṇḍanāyaku Śānti-
nātha-dēvara pratishṭheyam mādi dhāra-pūrvvakam koṭṭaru ||

381.

On two mukkoḍe-stones at the sides of the entrance to the same basti.

Saṅgama-dēvana koḍagiya mane

382.

At the same village, on rock in Śivanaije-gauḍa's back-yard.

śrīmatu Trikaḷa-yōgigaḷu maṭha modalol irddaru śrī-Mūlasaṅghada Abhaya-
dēvaru nāma . . de tam mukshi-padava . . ra idda ||

383.

At the same village, on the legs of the image inside Aregallu-basti.

svasti śrī vijayābhyaḍaya-Śālivāhana-śaka-varuṣa 1812 neya Virōdhi-nāma-
sarpvatsarada Vaiśākha-bahula-pañchamiyallu śrīmad-Belguḷa-nivāsiy āgidda Mēru-
giri-gōtrajar āda śrī-Bujabalaiyyanavarige niśrēya-sukhābhyaḍaya-prāptyarthav-
āgi pratishṭheyam mādisidam

384 (144).

To the right of the doorway of the same basti.

śrīmat-parama-gambhīra-syādvādāmōgha-lāuchhanam
jyāt traiḷōkya-nāthasya śāsanam Jina-śāsanam ||
bhadrām astu Jina-śāsanāya saippadyatām pratividhāna-hētavē
anya-vādi-mada-hasti-mastaka-sphāṭanāya ghaṭanē paṭiyasē ||

svasti samasta-bhuvanāśraya śrī-prithvi-vallabha mahā-rājādhirāja paramē-
śvara parama-lhaṭṭārakam Satyaśraya-kula-tīlakam Chāḷukyaābharanam śrīmat-Tri-
bhuvanānalla-Dēvara rājyam uttarōttarābhivridhi-pravaraddhamānam ā-chandr-
ārka-tāramharuṇi saluttam iro ||

Vinayāditya-nripaḷam

jana-vinutam Poysaḷambarānvaya-dinapam

Manu-mārggan enisi negaḷdam ||

vana-nidhi-parivṛita-samasta-dhātṛi-taḷadoj ||

tat-putra ||

Eṛeyāṅga-Poysalaṁ ta-
 lṭ areyaṭṭi virōdhi-bhūparam dhurad-eḍeyol
 taṛisandu geldu virakk
 erevaṭṭ āgirdu sukhade rājyam-geydam ||
 ā-negaḷd-Eṛaga-nṛipāḷana
 sūnu bṛihad-vairi-marddanam sakaḷa-dhari-
 tri-nāthan artthi-janata-
 Kāninaṁ dharege negaḷda Ballāḷa-nṛipam ||

ātana tamma ||

Kōṅg-ēḷup Maley-ēḷuma-
 n aṅgayg aḷavaḍisi Lokkiguṇḍivaram dē-
 sāṅgaḷan iḷkṇḷi-goṇḍa nṛi-
 siṅgaṇ ṣṛi-Viṣṇuvarddhanōrvvipāḷam ||

svasti samadhiḡata-paūcha-mahā-śabda mahā-maṇḍalēśvaram Dvānīvati-pura-
 varādhiśvaram Yādava-kuḷāmbara-dynumaṇi saṁyaktā-chūḍāmaṇi Malaparol-gaṇḍa
 rāja-mārttaṇḍa Talakāḍu Kōṅgu Naṅgali Koyatūr tTereyūr Uchchangi Taleyūr
 pPombuchham end ivu-modalāge palavu-durggaḷaṇi koṇḍu Gangavaḍi-tombatt-
 aṛuśāsiraṁaṇi pratipālisi sukhadiṇ rājyam-geyyutt ire tat-pāda-padmaṇḍajivga ||
 vṛi |

Jina-dharimaṅgaṇi Nāgavarumaṇa sutam ṣṛi-Māramayyaṇi jag-
 d-vinṭam tat-sutan Ēchi-Rājan amaḷam Kaṇḍinya-śad-gōtran ā-
 tana chittōtsave Pōchikabbe avargg att-utsāhadiṇ puṭṭidar
 [. . .] bBamma-chamūpan emban adhaṭam ṣṛi-Gaṅga-daṇḍādhipam |

antu ||

adaṭ ārpp unnatī satyam aṇṇu chāḷam āyup saucham audāryaṇ a-
 ṇṇu diṭam tannale ninduv emba guḡa-saṅghātaṅgaḷam tāḷḍi lō-
 kada vandi-prakaraṅgaḷam taṇipi kaḷ kēnārthiy end ittu chā-
 gada peṁpiṇḍame Gaṅga-Rājan esedaṇ viśvaṁbhara-bhāḡadol ||
 Talakāḍam seḷad ante Kōṅgaṇ olaḡoḡd ā-Baṇ . . yaṇ tāḷḍi dōr-
 bbaḷadiṇ Cheṅgiriyaṇ kaḷalechi Narasiṅgaṅg antakāvāsamaṇi
 niḷayaṇ-māḍi nimirchebi Viṣṇu-nṛipaṇ ānyāmaṅggadiṇ Gaṅga-maṇ-
 ḡaḷamaṇi koṇḍan arāti-yōtha-nṛiga-siṅgaṇ Gaṅga-daṇḍādhipam |

ātana piri-anna ||

vyāpita-dig-vaḷaya-yaśa-
 kṛi-pati vitaraya-vinōda-pati dhana-pati vi-
 dyā-patiy enippa Bamma-cha-
 mūpati Jina-pati-padaḷbja-bhūṇḡan anindyaṇ |

Ins.

ātana sati ||

parama-śrī-Jinan āptam
gurugaḷu śrī-Bhānukīrtti-dēvar lakshmi-
karan enippa Bamma-dēvane
purushan enalu Bāgaṇahbe paḍedaḷe jasamaṇ ||

kaṇ ||

ā-satige puṇyavatige vi-
ḷasada kaṇi sakaḷa-bhavya-sēvyam garbbhā-
vāsadin udayisidaṇ sasi-
bhāsuratara-kīrttiy Ēcha-daṇḍādhipaṇ ||

vī ||

mādisidaṇ Jinēndra-bhavanaṅgaḷan ā-Kopaṇādi-tīrtthadalu
rūḍhiyin ēlge-vett eseva Beḷgoḷadalu bahu-chitra-bhittiyim
nōḍidaraṇ manaṅgolipuv embinaṇ Ēcha-chamūpan artthi kai-
gūḍe dharitri koṇḍu konedaḍe jaṣam nalidaḍe illeyim ||

antu dāna-vinōdanuṇ Jina-dharmmaḥhyudaya-pramōdanuṇ āgi pala-kāla
sukhadal iṇḍu haḷika sanyāsana-vidhiyim śarīramāṇ biṭṭu Sura-lōka-nivāsiy
ādan itta ||

vī ||

malav aty-uddhata-dēśa-kaṇṭakaraṇ ātand otti beṇkoṇḍu dō-
r-bhaladiṇ Koṅgaran otti vairi-nriparaṇ bennaṭṭi tūḷḷ (ōvisutt) anya-maṇ-
ḷamaṇ tat-patigeye māḍi jagadoḷu birakke tān int ugun-
daley ādaṇ kali Gaṅgan agra-tanayaṇ śrī-Boppa-daṇḍādhipaṇ ||

svasti samadhiyata-paṇcha-mahā-śabda maha-sāmantādhipati maha-pracha-
ṇḍa-daṇḍanāyaka vairi-bhaya-dāyaka drōha-gharaṭṭa saṅgrāma-jattalaṭṭa | haya-
Vatsarājaṇ | kāntā-manōja | gōtra-pavitra | budha-jana-mitraṇ | śrīmatu-Boppa-
dēva-daṇḍanāyakaṇ | tamm aṇṇan appa Ēchi-Rāja-daṇḍanāyakaṅge parōksha-
vinayaṇ nisidhigeyaṇ nilisi ātana mādisida basadige | khaṇḍa-sphuṭitakkav āhāra-
dānakaṇ | Gaṅgasamudradalu 10 khaṇḍuga gadeyuṇ hūvina-tōṭamaṇ basadiya
mūḍaṇa kiṇu-geroyuṇ | Belkana-keṇeya berddaleyuṇ tamma gurugaḷ appa śrī-Māla-
saṅghada Dēsigagaṇḍa Pustakagachchhada śrīmatu-Subhachandra-siddhānta-
dēvara śiṣhyar appa Mādha[va]chandra-dēvargge dhāra-pūrvakaṇ māḍi koṭṭa
datti ||

ślō ||

sva-dattāṇ para-dattāṇ vā yō harēta vasundharāṇ |
shashṭir vvarsha-sahasraṇi viṣṭāyāṇ jāyatē krimiḷ ||
Sītā-kāntige Rukmiṇi-

g átata-yeśan Êvi-Râjan arddhâṅganey ê-
 mâto dore sari samam tope
 bhûtaḷadoḷag Êchikabbe ka rūpiṃ ||
 dānadoḷ abhimānadoḷ i-
 māninig eṇey illa satiya
 kēnartthiy endu kuḍuvaḷe
 dānaman Êchabbey Attimabbarasiyavol ||

intu parama- rāja-daṇḍanāyana daṇḍanāyakiti śrīmatu-Śubhachandra-
 siddhānta-dēvara guḍḍi Êchikabbeyum tamm atte Bāgaṇabbeyum śāsanamam
 ṇīlīsi mahā-pūjeyam māḍi mahā-dānam geydu teṅgina-tōṇṭavam biṭṭar maṅḡala
 śrī ||

385.

At the same village, on a rock near the tank.

Sādhāraṇa-sampvatsarada Śrāvaṇa su 1¹ Â¹ śrīman-mahā-maṇḍaḷāchāryyaruṃ
 rāja-gurugaḷum appa Hiriya-Nayakīrtti-dēvara siśyaru Nayakīrtti-dēvaru tamma
 gurugaḷu Bekkanalu māḍisida basadiya Chenna-Pārisvadēvara aṣṭa-vidhārchanege
 Hiriya-Jakkiyamveya-keṛeya hindana nandana-banadoḷage gade salage kha 2 . .
 rrvakam māḍi koṭṭaru maṅḡala-mahā śrī śrī śrī

386.

At the same village, on a rock near Kālē-gauḍa's wet land.

. si śrī bhana
 gire māḍi
 dra-bratiya muni-rājarinda viḷu
 bharadinda samādhi mum nāḍum prabhu-brātamum
 nered int ellarum irḍḍu koṭṭar amaḷāmbhō-rāsiyum Mēru-bhū-
 dharamum chandranum arkkanuṃ vasudheyum nīlvannegaṃ salvinaṃ ||
 int i-dharmamam kiḍisidavaru Gaṅḡeya tādīyal ekkōṭi-muntudrarum kavileyum
 Brāhmaṇarumam konda brahmattiyalu hōharu¹

387.

At the same village, on a stony mound in Kālē-gauḍa's land.

śrīmatu-Siṅgyapa-nāyakara komarana nīrūpadinda Bekkana Guruvapa Sōvapan
 oḷagāda prabhugaḷu Chāmūṇḍa-Rāyana bastige samarpisida śrī

*At the same village, on a rock below a waved-leaved fig-tree
to the south-west.*

śrī-Vishṇuvardhana-Dēvara hiriya-ḍaṇḍanāyaka Gaṅgapayya Svāmīdrôha-gha-
raṭṭa śrī-Belugulada tirttadalu Jinanāthapurava mādi ya . . stayasa radalu
. ha-gharaṭṭan emba kolaga jagajav-āḍida
. Vishṇuvarddhana-Dēvara ko parihāra || Drôhagharatṭan
echcha kôlu

*At the same village, on a samādhi-maṭṭapa in a field to the
north-west of Śāntinātha-basti.*

Om namaḥ siddhēbhyah! svasti śrīman-mahā-maṇḍalāchāryyarum rāja-guruga!
enipa Belikumbada śrī-Nēmichandra-panḍita-dēvar ent appar enc ||
vri ||

parama-Jinēśvarāgama-vichāra-viśārādan ātma-saḍgunô-
tkara-paripūrṇan unnata-sukhārthi vinēya-janôtpala-priyam
nirupama-nitya-kirtti-dhavalikṛita n endu lōkam ā-
ḍaripudu sūri nidhi-chandramanam muni-Nēmichandranu ||

avara priya-śiṣhyar appa śrīmad-Bālachandra-dēvara tanayana svarūpa-nirūpa
. nantappana vāgviḷāsav ārppam tanpāna
sachcharitra gadolu || jana-Jīna-maṇi . . nihā . . kam niyave . . na rū-
pa-yauvana-guṇa-sampattiyind ātam vattigu bhuvana-bhūṣaṇa-Bāla-
chandra ruhaka . la . dya bahaḷa-chaḍu . . gaja-rāja tibra-jvarô . .
. . karkkaśaḥ pratikā riya . . Saka-varshada 1136 noya Śrīmukha-sam-
vatsarada Kārttika-śudha 5 Sô' prabhāta-samayadoḷ saṇyasana-samanvitam ||
kam ||

pañcha-namaskāra nana
sañchalisaḍ ent oppudu sakaḷa

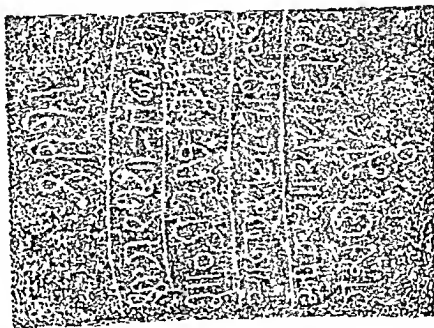
. . badu g Aruba

. ra Dīviya-vadhuge vallabhan āḍam ||

. . yamma sādāraka
. . ya yallarup || antu . . dēvara dbi . . yara dahana-stānadoḷ parôksha nimi-
ttav āgi Bairôjanip māḍisida Bālaçbandra-dēvara maga na śilā-kūṭam ||
māta śīla-brata guṇa da vibbava bhūṭala-
doḷ Kāḷabbeyo Stige Rugminige Ratige sari dore sama v enisid ā-mahā-
sati kshayi stānaman aride Bhava-samvatsarada Jēṣṭha-ba
dvi' niśāntadoḷ sallēkhama-vidhiyimp samādhiya paḍeda Svargga-prāptey āḍalu ||
śrī Śāntināthaya . . ||



№ 394.



№ 206

At Jinnénahalli (same hobli), on a stone in Yañṇappa's hay-yard.

śrī Śaka-varsha 1596 Pramādtcha-samvatsarada Vaiśākha-bahula 11 yalli
Samudrādīśvara-svāmīyavara nitya-samārādhane nityōtsaha koḷa-tōṭa-maṇṭapada
sēvege Puṭasāmi-seṭṭiyara maga Chennapanu biṭṭa Jinneyanahalliya-grāma
maṅgala-mahā śrī śrī śrī

At the same village, on a rock on the bund to the west of Ālatti-kaṭṭe.

śrī-Chāmunḍa-Rāyana bastiya simel śrī

*At Hālumattigaṭṭa (same hobli), on a stone to the right of the entrance
to Mallēśvara temple.*

(Top portion effaced.)

rusa vika varu .. Saṅkaṇṇage koḍagi-tōṭa dā silā-
sasana ka-raṇa-vi kana Saṅkaṇṇagavū Chikka-Saṅkaṇṇa
. pra na harakoṭa koḍaga lā-sasana maṅgala-mahā śrī
śrī

On a pillar in front of the same temple.

De ya-nāyakana maga Mādeya-nāyaka mādisida Nandi

At Kabbāḷu (same hobli), on a stone in Choṭṭitimma's field west of Amma temple.

svasti Satyavākya-Permunanaḍigala paṭṭhaṇṇigaṭṭ-ida padinaydu-variśadandu
Māṭiyara-Būvayyana maganū Bidiyāta tuṟuyan ikkisi kādi sattu divan ērid a-
seṭṭhittiya magala gaṇḍa kkaḷgavu vaḷag and ikkaḷga pa pokka bāl
segevu

At Kaṇṭhirāyapura (same hobli), on a rock to the north of Bairappa's field.

śrīmatu-Paṇḍita-dēvaruḷa guḍḍuḷaḷu Beḷuḷuḷada-nāḍa Chennapa-gauṇḍana
maga Naga-goṇḍa Muttagada-Honna . . ḷiya Kalla-goṇḍa Bair-goṇḍan oḷaḷaḍa
gauḍuḷaḷu Maṅḷayi mādisida bastige koṭṭa Voḍḍara-kaṭṭeya gadde beddalu yi-dhar-
tṁmakke tapidavaru Vāraṇāsiyalu . . hasra-kapileya konda pāpake hōha
ḷa-mahā śrī śrī śrī

At the same village, on a stone under a chujjalu (Helicteres isora) tree in Bommanṇa's field and also on a rock to the west of Holagere-Javara's field.

śrī-Chāmuṇḍa-Rāyana basti sime

At Sāṇenahalli (same hobli), on a stone in Karivôbe-gauḍa's field to the north-west of the village.

śrīmat-parama-gambbira-syādvādamôgha-lāñchhanam
jyāt-traiḷôkya-nāthasya śāsanam Jina-śāsanam ||
bhadram astu Jina-śāsanāya sampadyatam prati-vidhāna-hêtavê
anya-vādi-mada-hasti-mastaka-sphātanāya ghaṭanê paṭṭiyasê ||

namah siddhêbhyaḥ || namô Vitarāgāya || namô Aruhantānam ||

svasti śrī-Konḍakundākhyê vikhyâtê Dêśikê gaṇê

Sirphanandi-munīndrasya Gaṅga-rājya-vinirmmitam ||

svasti samadhigata-paūcha-mahā-śahda mahā-maṇḍalêśvaram Dvāravati-pura-
varādhiśvaram Yādava-kuḷāmbara-dyumaṇi samyaktva-çhūḍāmaṇi Malaparol-
gaṇḍādy-anêka-nāmāvaḷi-samājanīkritar appa śrīman-mahā . . . lēśvara Tribhuvana-
malla Talakāḍu-goṇḍa bhujā-haḷa-Vīra-Gaṅga-Vishṇuvarddhana-Hoysaḷa-Dēvara
vijaya . . . m uttarôttarābhivṛddhi-pravarddhamānam ā-chandrārka-tāraṇ salu-
tam ire tat-pāda-padmôpajivi ||

vritta . .

janatādbāran udāran anya-vanitā-dūram Vachas-sundari-
ghana vṛitta-stana-hāran ugra-rapa-dhiram Māra pai
janakaṇ tān ene Mākapabhe vihudha-prakhyāte dharmma-prayu-
kte nikāmatta-charitre tāy enal i mahā-dhanyanô ||

kanda ||

vittrasta-maḷam bndha-jana-
nitram dvija-kuḷa-pavitran Êcham jagadoḷu
pā kuḷa-kanda-gha-
nitram Kauṇḍinya-gôtran amaḷa-charitram ||
Manu-charitan Êchigānkana
maneyoḷu mu . . . na samôhamum budha-janamum
Jina-pājane Jina-vandane
Jina-mahimēgaḷ āva kalamum sô gūṇ

kaṇ ||

uttama-guṇa-tati vanitā-
vṛittiyan olaḱoṇḍud endu jagam ellam kaiy-

ettuvinaṁ amaḷa-gṇṇa-sam-

pattige jagadoḷage Pōchikabbeye nōntaḷu ||

ant inisiḍ Echi-Rājana Pōchikabbeya putran akhiḷa-tīrthakara-parama-
dēva-parama-charitākarnnanōḍirṇṇa-vipulā-pulaka-parikaḷita-vārabāṇanuv asama-
samara-rasa-rasika-ripu-nṛipa kaḷāpāvalēpa-lōpa-lōlupa-kripāṇanuv āhārābhaya-bha-
ishajya-śāstra-dāna-vinōdanuṁ sakaḷa-lōka-śōkāpanōdanuṁ ||

vṛitta ||

vajraṁ Vajrabhṛitō haḷaṁ Haḷabhṛitaś chakraṁ tathā Chakriṇaś
śaktiś Śaktidharasya Gāṇḍiva-dhanur Gāṇḍivakōḍaṇḍinaḥ
yas tadvad vitanōti Viṣṇu-nṛipatēś kāryyaṁ kathāṁ māḍriśair
Gaṅgō Gaṅga-taraṅga-raṇḷita-yaśō-rāśis sa varṇnyō bhavēt ||

int enipa śrīman-mahā-pradhānaṁ daṇḍanāyakaṁ Drōha-gharaṭṭaṁ Gaṅga-
Rājaṁ Chōlana sāmantaṁ Adiyamaṁ ghaṭṭadiṁ mēḷāda Gaṅgavāḍi-nāḍa gaḍiya
Taḷakāḍa biḍinoḷu padiy-ippant irḍḍu Chōlaṁ koṭṭa nāḍaṁ kuḍade kādi koḷḷim ene
vijigishu-vṛittiyindam etti baḷam eraduṁ sārchchidalli ||

vṛitta ||

ittana bhūmi-bhagadoḷ ad anyar ad ēke bhavat-pratāpa-sam-
pattiya varṇana-vidhige Gaṅga-chamūpa jigishu-vṛittiyind
ettida ninna kayya niśitāsiya tau-mone benna bāraṇ e-
ttutt ire pōgi Kaṇchi gurīy appinam oḍida Dāman eydanē ||
kadanadoḷ andu ninna taravāriya hārige meyyan oḍḷal ā-
rade naḷid innuv ant adane jānisi jānisi Gaṅga tanna nam-
hida sudati-kadambad eḷde pavvane pōgire pulle-vechchu-ve-
chchidapan aharnniṣaṁ Tigula-Dāman araṇya-śaraṇya-vṛittiyim ||
enitānuṁ bavaraṇḷaḷoḷu paḷabaram beṅkoṇḍa gaṇḍindam o-
v-enisuttaṁ Taḷakāḍoḷ innevaram iḷḍ iḷaḷn karaṁ Gaṅga-Rā-
jana khaḷgāhatig aḷki yuddha-vidhiyoḷ benn-ittu nāy unṇad o-
ḍinal unḍ irḍapan attā Śayva-śamiyoḷ sāmanta-Dāmōdaraṁ ||

emhinam onde meyyoḷ avayavadin cyḍi mūdaliśi dhṛiti-giḍiśi beṅkoṇḍu mattaṁ
Naraśiṅga-varṇma mōḍal-āge ghaṭṭadiṁ mēḷāda Chōlana sāmantar ellaraṁ beṅko-
ṇḍu nāḍ Adud ellaman ēka-chchhatrad unḍige sādhyāṁ-māḍi kuḍe kritajña-Viṣṇu-
nṛipati mechchi mechchideṁ beḍikoḷḷim ene ||

kanda ||

avanipan enag ittapan en-
d avar-ivara-voḷ uḷida-vastuvaṁ bēḍade bhā-
bhuvanaṁ baṇṇise Gōvin-
da-vāḍiyaṁ bēḍida Jinārchchana-lubha ||
gommaṭam enc muṇi-samudā-

yaṃ manadoḷ mechchi mechchi bichchaḷisuttuṃ

Gommaṭa-dēvara pūjega a-

daṃ mudadiṃ biṭṭaṃ alte dhīrōdāttam ॥

ādiy āgirppuḍ Ārīhata-samayakke Mūlasaṅgham Koṇḍakundaṇvayaṃ

bādu vēḍ adaṃ baḷayipuḍ alliye Dēsigagaṇada Pustakagachchada

bōdha-vibhavaḍa Kukkuṭāsana-Maladhāri-dēvara sisīyar enipa pempī-

g adam esaḍ irppa Śubhachandra-siddhānta-dēvara guḍḍaṃ Gaṅga-chamū-

pati ॥

Gaṅgavāḍiya basadigaḷ enit olaṃ anitumaṃ tān eyde posayisidaṃ

Gaṅgavāḍiya Gommaṭa-dēvargge suttālayamaṇ eyde māḍisidaṃ

Gaṅgavāḍiya Tigulaṃ heḷkoṇḍu Vira-Gaṅgaṅge nimirebchi koṭṭam

Gaṅga-Rājan ā-munnina Gaṅgara Rāyaūgaṇi nūrmmaḍi dhanyaṇ altē ॥

antu bēḍikoṇḍu śrī-Pārśva-dēvara pūjegaṃ Kukkuṭēśvara-dēvarggaṃ biṭṭaṃ

Saka-varshaṃ 1041 neya Viḷamhi-saṃvatsarada Phalguna-śuddha dasami Bri-

havarādaṇḍu Śubhachandra-siddhānti-dēvara kālaṃ karebchi biṭṭa dattiya Gōvinda-

vāḍige māḍaṇa-stime tśājūa-ḍiseya ereya ko . . Tōṇṭigereya niruha kKellahanaballiga

hōda baṭṭeya dībheya sārāṇa hulumāḍiya gaḍi teṅkalu Arhanahalliyindā . . māḍipura-

kkam Hiriya-dēvara beṭṭakkam hōda hebbaṭṭeye gaḍi haḍuvalu Hiriya . . . haḷḷa Na-

jugere Bekkan anipa . . . haḍakalu Gaṅgasamudrakke Chalyada haḍuvaṇa dīṇneyiṃ

paḍuvalu gaḍi yint i-chatus-stimeyaṃ pūrvvi . . . Bekkana . . nūṃ pratyadbi-

vāsada . . paḍu Gommaṭapurada paṭṭaṇa-svāmi Malli-seṭṭiyaru . . . seṭṭi

Gaṇḍanārāyaṇa-seṭṭiyuṃ mukhyav āda nakara-samūhamuṇi irḍḍu māḍida māry-

yāde yint i-dharmmamam prapīḷisuvargge mahā-puṇyaṃ akkuṃ ॥

vṛittam ॥

priyadind int idan eyde kāva purushargg āyuṃ mahā-śrīyuṃ a-

kkey idaṃ kāyade kāyva pāpige Kurukshétrorvviyoḷu Vāraṇā-

śīyoḷ ekkōṭi-munindraraṃ kavileyam vēdaḷiyaraṃ kondud on-

d ayasaṃ sārggum enutte sārīdapuḍ i-śaḷḷaksharaṃ santatam ॥

biruda-rūvāri-mukha-tiḷakaṃ Gaṅgachāri khaṇḍarīsidaṃ ॥

398.

At the same village, on a rock in Puṭṭē-gauḍa's wet field.

. . risi-dēvage biṭṭa dattiya gaddeya unaḍetti Kavi-seṭṭiyuṃ ma-
danā biṭṭa gade salage ondu koḷaga

399.

At the same village, on the pedestal of the broken image in the ruined basti.

śrī-Vṛishabha-svāmi

At the same basti, on the pedestal of an image built into the eastern basement.

śrī-Mūlasaṅgada Dēśigaṇada Postakagachchhada śrī-Subhachandra-siddh-
ān[ta]-dēvara guḍḍi Jakkiyave-dāṇḍāyakitī Sāhaḷi ta dēvargge
pratishtēyaṃ māḍi Jakkiyave ḍara maga Payamagada sa
. chunaṇeya dāvāḍiya yalu salage heddale koḷagaṃ 5
Gōvindapaḍiya koḷaga 1 bedale kaṇḍuga

At Rāgibommanahāḷi (same hobli), on a stone near the village entrance.

śubham astu
... namas tuṅga-śiraś-chumbi-chandra-chāmara-chāravē
trailōkya-nagarārambhā-mūla-stambhā
śrī-vijayābhūdaya . . . Śalivāhana-śaka-varsha 1595 ne Parridhāvi-samvat-
sarada Kārtika-su 10 lu Maisūra da Dēva-Raj-ayanavaru . . . rājye
. ga channa . . praje . . . Brāhmarrige anna-satrakke biṭa grāma Rāgibom-
menahāḷiya svāmyava biṭa daruma

At Bommēnahāḷi (same hobli), on a stone in front of a ruined temple in the tank-bed.

(One side of the stone is broken.)

. chāmara-chāravē
trailō ya Śambhavē^b
svasti śrīma bhuvana-malla Talakāḍu-Koṇ
. . . ḍi-Banavāse-gonḍa bhūja-bala-Vira-Gaṇ ḷa-Dēvara vijaya-rājyaṃ
uttarōttarā nam ā-chandrārka-tārambarāṃ salutta
. . na Bimmayanahāḷiyalu Halageraya vunda Hoysala-seṭṭiya
magam Rābiganaha kāra-seṭṭi Mādi-gavudana magam Malla-gav-
nḍa gavuṇḍannu^c avara basavagaṃ Binnāchāriya ma
riyaṃ Kiṛiya-Basavāchāri saṃsāra-bhitta ā . . . ya keṇeyaṃ kaṭṭisi dēvāyavaṃ mā-
ḍisi taṇna . . . tāne tapaśviy āgi dharṇamamaṃ pratipīlisi . . . ātana taṇṇamaṃ
Chandāchāri Atana magam Hoysa . . chāri Kunṇāchāri Adalāchāri Bibbāchāri l
Mādāchāri l Saka-varsha 1062 neya Kalayukta-saṃvatsarada Āsvaya-juddha paḍiva
Sōma-vāradanu ā-dēvara saṇāna-nivēdyakkam Malla-gavuṇḍannu avara māva Bi-
cha-gavuṇḍannu innntāgi biṭṭar ā-keṇeya koḷagaṃ gadde nāl-gaṇḍuga-biṭṭu beddale

khaṇḍaga ondu int i-dharmamam naḍaisidavarge Kurukshêtra-Vāraṇasīyalu sāsi-
ra-kavileyam veda-pāragarge dānam-gotta phalam akku ||

sva-dattam para-dattam vā yō harēti vaśundharā
shashtir vvarsha-sahasrāṇi viśṭayam jāyatē kṛimi ||

Maulāchāriyam ātan aliya Kātāchāriyam i-dēvaram māḍidaru

403.

At Hīṇḍalahaḷli (same hōbli), on a rock in Nanjē-gauḍa's field.. . . .

yī-hola-gaḍege tapidare tamma tāya Vāraṇasil āke . . śrī

404.

At Hirēbeḷti (same hōbli), on a stone to the right of the Īśvara temple.

śrī svasti śrīmatu-Sarvvajitu Karttiga . . dḍha 1 lu marada . .
ji . . vara rapa baru samaraṅgadoḷu sa ida baleva . . .
tu . . tanna makkaḷu Makamale-dēvake Pennappa . . ya . . .
. ya i-tuṇuva m kū ma hu nanū Sargastaru
māḍi parōksha-vineyārttav āgisida bīragalu maṅgaḷa-mahā śrī śrī śrī śrī

405.

At Vaḍḍarahāḷli (same hōbli), on a viragal in front of the Īśvara temple.

Āṅgira-saṃvatsarada Phaluguna-su 1 Ā svasti samasta-prasasti-sahitam Voḍa-
rahaḷiya Chēcha-gavudana maga Kēta-gavudann Turakara huyḷuyilali kādi
Svarggastan ādan āgi ātana makkaḷu Ālappa Bayireyaṅgaḷu etisida bīragalu

406.

At the same village, on a stone lying to the right of the Māraniṃṃa temple.

Sārvari-saṃvatsarada Śrāvana-śu 1 lū śrīmanu-Nūguhaḷiya Dāsapa-Nāyakara
komāra Tirumalarāja-Nāyakarū¹ Dāsapa-Nāyakari . . punyav āgali . . du Kikēriya
siha da Gaṅgapa-dēva tamm ayana suyina . . v āgi koṭa Dāsapura Hiri-Tirum:
alarājaya yidake tapidōnu Kāsili tamm tande tāyi konda pātākake hōharū ||

407.

At Suṇḍahaḷli (same hōbli), on a stone in Lingē-gauḍa's back-yard.

. saṃvatsarada Mārggaśira-śu 10 Briha-vāra n-mahā-
maṇḍaḷāchāryyaru Nēmichandra-paṇḍita-dēvaru paṭṭana-śvāmi Naga-
dēva-heggaḍevum Kēṇcha-gauḍanum na maga Māra-gauḍa kereyam
kaṭṭidan aley endu āta hārisuvud illa tā teruva aydu haṇavina do . .
. beddāle haḍuvana Mutteri-stue ātana ma payyanta saluvan-
t āgi koṭa pataḷe āḷhidava kavileya konda ||

CHIKKA BETTA.

408.

On rock to the south of Pārśvanātha-basti, to the south of No. 3.
Namō'stu

409.

At the same place, to the east of No. 6.
Śriratta

410.

At the same place, to the west of No. 16.
Sindayya

411.

At the same place, to the west of No. 52.
..... giṅgha kunda Gangara-baṇṭa ṛgada naṇṭa

412.

On rock at the back of Kattale-basti.
Chandayya

413.

On rock in front of Chandranātha-basti, to the east of the Balī-piṭha.
..... Chāmuṇḍayya

414.

At the same place, to the north-west of No. 413.
Seṭṭapaiya

415.

On rock to the north-west of the same basti, at a distance of about 6 feet.
Sivamārana-basadi

416.

Above the foot-prints to the west of the same basti.

Basaha

417.

On rock in front of Supārśvandtha-basti.

śrī-Vaijaya

418.

At the same place.

śrī-Jakkayya

419.

At the same place.

śrī-Kaḍuga

420.

At the same place.

..... chanamā

....

421.

On rock to the right of Chāmunḍarāya-basti, below No. 92.

mahā-maṇḍa . . śva . .

422.

At the same place, to the north of No. 93.

śrī-Basa

423.

At the same place, to the east of No. 422.

Basavayya

424.

At the same place, to the east of No. 111.

śrī-Mara

425.

At the same place, below No. 424.

Narapaṇya

426.

At the same place, to the north of No. 113.

. . . . rasapa Vama ya nishidhige

427.

On rock to the east of Eraṇḍakatṭe-basti, to the south of No. 126.

Kagāttara

428.

On rock near the steps of Gandharāṇa-basti, to the north-west of No. 133.

śrīnātu-Ravichandra-dēvara pāda

429.

On rock in front of Tērina-basti, to the north of No. 134.

. . . . svareda Badra nar aḡeda kola

430.

On rock behind Śāntiśvara-basti, to the north-east of No. 144.

śrīmat-kammaṇa-Chanda-aḡhāriga

431.

On rock in front of Iruve-Brahmadēva shrine.

Vabōjanū

432.

At the same place, below No. 154.

Melapaṇya

433.

At the same place, to the east of No. 153.

śrī-Prithuva

434.

At the same place, to the north of No. 431, above the Jina figure.

Chandrāditam

435.

At the same place, by the side of No. 434.

Nāgavarmanam baredam

436.

At the same place, to the north-east of No. 435.

.. nigarajeyana tapśavatra-gaṇḍa

437.

At the same place, to the north-east of No. 432.

Puliyana

438.

At the same place, below No. 437.

Saulayya

439.

At the same place, to the north-east of No. 438.

Kṣavayya

440.

At the same place, to the north of No. 439.

namō'stu

441.

At the same place, below No. 440.

śrī-Ēchayya virōdhi-nishṭhuram

442.

At the same place, to the east of No. 441.

Bāsa

443.

On rock to the south of the door inside Kañchinadoṇe on the same hill.
 muru-kallam Kadamba tarisi . . .

444.

On rock near the eastern entrance to the enclosure on the same hill.
 Jinana ḍoṇe

445.

On rock to the west of Lakki-doṇe, outside the enclosure.
on the same hill.

śri-Jina-mārggan niti-saupannan Sarppa-chūlāmaṇi

446.

At the same place, above No. 445.
 śri-Biddarayya

447.

At the same place, to the north of 446.
 śrīmad- Akacheyam

448.

At the same place, below No. 447.
 śri-para-veṇḍir annan Īsarayya

449.

At the same place, to the north-west of No. 448.
 śri-kavi-Ratna.

450.

At the same place, to the north-east of No. 449.
 śri-Machayya

451.

At the same place, below No. 450.
 śri-Chanapausa

452.

At the same place, to the north of No. 451.

śrī-Nāgati-āḍana dāṇḍe

453.

At the same place, below No. 451.

śrī-Bāsaṇa āṇṇa dāṇḍe

454.

At the same place, to the north of No. 453.

śrī-Rājana cātṭa

455.

At the same place, to the south-east of No. 452.

śrī-baḍavara-baṇṭaṇ

456.

At the same place, to the north of No. 455.

śrī-Nāgavarṃma

457.

At the same place, below No. 456.

śrī-Vatsarājāṇa Bāḍadityaṇ

458.

At the same place, to the north-west of No. 449.

śrīmat-Malegollāda Aritṭṭanēmi-paṇḍitar para-samaya-dhvaṇṣaka

459.

At the same place, below No. 458.

śrī-baḍavara-baṇṭaṇ

460.

At the same place, to the south-east of No. 459.

śrī-Nāgayyaṇ

452.

At the same place, to the north of No. 451.

śrī-Nāgati-āḍana daṇḍe

453.

At the same place, below No. 451.

śrī-Bāsan annana daṇḍe

454.

At the same place, to the north of No. 453.

śrī-Rājana chaṭṭa

455.

At the same place, to the south-east of No. 452.

śrī-baḍavara-baṭṭaṃ

456.

At the same place, to the north of No. 455.

śrī-Nāgavarṃma

457.

At the same place, below No. 456.

śrī-Vatsarājyaṃ Bāḍḍityaṃ

458.

At the same place, to the north-west of No. 449.

śrīmat-Malegolḷada Ariṭṭanāmi-paṇḍitar para-samaya-dhvaṃsaka

459.

At the same place, below No. 458.

śrī-baḍavara-baṭṭaṃ

460.

At the same place, to the south-east of No. 459.

śrī-Nāganyyaṃ

461.

At the same place, to the north of No. 460.

śrī-Dēchayya

462.

At the same place, to the north of No. 461.

śrī-Sindayya

463.

At the same place, to the south-east of No. 462.

śrī-Gōvanayya byiḷa-Chaturmukam

464.

At the same place, to the north of No. 463.

śrī . . givarimam bāvasi maḷa ti-mārttaṇḍam

465.

*At the same place, to the west of No. 464.*śrī-Majadhāri-dēvar-ayyan appa śrī-Nayanandi-vimuktara guḍḍam Madhuvay-
yam dēvaram bandisidam ||

vidhu-Vidhudhara-hāsa-payōm-

budhi-phēna-viyaccharāchalōpama-yaśan abby-

adhikātara-bhaktiyindam

Madhuvam band illi dēvaram bandisidam ||

466.

*At the same place, below No. 465.*Kannabbarasiya tamma Cbāvayyanam Dammaḍayyanam Nāgavarmananum
band illi dēvaram bandisidar ||

467.

*At the same place, to the north-west of No. 466.*śrī sanda Belgoḷadale nindu . . ḍane vittu Andamārayya manadal Aggaḷa-dēvar
embaram kAṇba baḡeyindam | śrī-perggeḍe-Rētayyana vēde Saṅkayya

468.

At the same place, below No. 467.

śrīnat-Eṅṅayapa-gāmuṇḍanu Maddayyanu band illi vrata-konḍar

469.

At the same place.

śrī-Pulikkalayya

470.

At the same place, to the north of No. 469.

śrī-Kaūchayya

471.

At the same place, to the north of No. 470.

śrīman Enagaṃ kriyada dēva basada

472.

At the same place, to the north of No. 471.

śrī-Mārasingayya

473.

At the same place, below No. 470.

Kattayya

474.

At the same place, to the east of No. 472.

Pulichōrayyaṃ maha-dhvajad ōja . . maṇi-vitānad ōja-tējaṃ

475.

At the same place, below No. 445.

śrī-Kopaṇa-tīrtthada

DODDA BETTA.

476.

On a bell to the left of the door in front of Gômaṭeśvara.

Ôṃ namô sidyēbya || śrī-Gômaṭeśa prasana Dharaṇappā-sūja || Hubballi sma-
raṇārtha chiṃ ! Mātappā arpaṇa Hubballi

477.

On the left side of the image of Guḷakāyaji on the same hill.

śrī-Malli-seṭṭiya magalāda Ra . . yigala nisidhi

478.

*On rock near the maṇḍapa to the west of the doṇe
on the same hill.*

kāla . . kara . . ha . . la neruvāda . . . | amara . . rage . . chale . . kasa . . ya
gaḍe-gauḍagaṇi . . . naṇṭara paṇṇa . . na bāna rida yugala na
chanda . . ppam Keūcha-gauḍa garu yaṅka dhāra-ya
. da

479.

*Above the carving of Chakrabhīmanakōṭe to the right of the first
Tōraṇa-gamba on the same hill.*

Panditayya .

THE VILLAGE.

480.

*On the back of the prabhāvali of the image of Vardhamāna-svāmi
in the Maṭha at Śravaṇa-Belgola.*

(Grantha and Tamil characters.)

śri-Vardhamānāya namaḥ || Śālivāhana-śakābdah 1780 śrimat-pāschima
tirthaṅkara-mōksha-gatābdah 2521 Prabhavādi-gatābdah 51 l śellāninga Kālayukti-
nāma-saṃvatsara-Āshāḍha-śuddha-pūnima-tithiyil śrimad-Belgu-maṭhattil nitya-
pūjā-nimittanāga śri-Sanmatisāgara-varṇigaludaiya abhiśṭha-siddhyartham
śri-Vira-Varddhamāna-svāmi-pratibimbam Kaūchi-dēsam Sēnpiyambakkam Appā-
sāmiyāl beyvitta ubhayam ēdhata nitya-maṅgalam

481.

On the prabhāvali of the image of Chandranātha-svāmi in the same Maṭha.

(Grantha characters.)

śri-Chandranāthāya namaḥ ||

aṣṭa-saptatī-adhikāt sapta-śatōttara-sahasrakād guṇitē
Śālivāhana-śaka-nṛipa-saṃvatsarakē samāyātē ||
ekānna-vimśati-yutāt pañcha-śata-sahasra-yugmakād guṇitē
śri-Varddhamāna-Jina-pati-mōksha-gatābdē cha sañjātē ||2||
eka-nyūna-śatārḍhāt Prabhavādi-gatābdakō cha saṅguṇitē
ēvam pravarttamānē Nāḷa-nāmābdē samāyātē ||3||
Minē māsi sitē pakṣhē pūrnimāyan tithau punah
Avāk-Kāṣṭi vikhyāta-Belgolē nagarē maṭhē ||4||
śri-Chārukirṭti-gururād-antēvāsitvam tynshāp
mauōratha-saṃpiddhyai Sanmatisāgara-varṇinām ||5||
Kumbhakōna-purasthā śri-Nekkā śivakti śubhā
sthāpayāmāsa sad-bimbam Chandranātha-Jinēnam ||6||
pratishṭhā-pūrvakan nitya-pūjāya svōpalābhaya
pañcha-saṃsāra-kāntāra-dahanāya śivāya cha ||7||

bhadram bhūyāt

*On the back of the prabhavali of the image of Nēminātha-svāmi in the same Maṭha.
(Grantha characters.)*

śrī-Nēmināthāya namaḥ

asṭā-saptaty-adhikāt sapta-śatōttara-sahasrakād guṇitē¹
 Śālivāhana-śaka-nripa-samvatsarakē samāyatē¹
 ēkāṇṇa-vimśati-yutāt pañcha-śata-sahasra-yugmakād guṇitē²
 śrī-Varddhamaṇa-Jina-pati-mōksha-gatābdē cha sanjātē³
 ēka-nyūna-śatārddhāt Prabhavādi-gatābdakē cha saṅguṇitē⁴
 evaṃ pravarttamānē Nāḷa-nāmābdē samāyatē⁵
 Mīnē māsi sitē pakṣhē pauṇṇamāsyān titṭhau punaḥ⁶
 Avāk-Kāṣṭi vikhyāta-Belguḷe nagarē varē⁷
 Bhaṇḍāra-śrī-Jaina-gēhē śrī-vihārōtsavāya cha⁸
 ananta-bhava-dāvāgni-śamanāya śivāya cha⁹
 śrī-Chārukīrtti-guru-rāḍ-antēvāsitaṃ tyushāṃ¹⁰
 manōratna-saṃpiddhyai Sanmatisāgara-varṇināṃ¹¹
 Śāttanna-śrēṣṭhina śumbbat-Kṛmbhakōnam upēyushā¹²
 śrī-Nēminātha-bimbō'yaṃ sthāpitā sa pratisṭhitā¹³

*At the same village, on the back of the Śītalānātha image in
Pandit Dōrbali-śāstri's house.
(In Nāgarī characters.)*

saṃ¹ 1576 va² śā³ 1441 pra⁴ kara⁵ pra⁶ ku⁷ sahita Pau⁸ māśē⁹ śrī-ṇa¹⁰ Jñā
 Sōnśiḥa-bhāryā Dharmmaī-nāmnā putra sō¹¹ Siṅghāriyā śrēyōba¹² vi¹³ . . māśē¹⁴ ān¹⁵
 pa¹⁶ 6¹⁷ Sōmē¹⁸ śrī-Śītalānātha-bimbāṃ¹⁹ kārītaṃ²⁰ pra²¹ śrī²² vī²³ ta pāpa²⁴ śrī-Vīla-
 sāmuskṛibhiḥ

*At the same village, on the pedestal of a Jina image in
Garagaṭṭe Vijayarājayya's house.*

śrīmad-Dēvaṇandi-bbaṭṭārakara guḍḍi Malabhe Kaḍasatavādiya Tīrtṭhada-
 basadige koṭṭaḥ

*At the same village, on the pedestal of a Jina image
in Garagaṭṭe Chandrayya's house.*

śrīmat-Kannabe-kantiyaru Kaḷasatavādiya Tīrtṭhada-hasadige koṭṭar

486.

At the same village, on rock to the east of Jakkikaṭṭe.

Mallishēṇa

487.

At the same place, to the east of No. 486.

Viraṇṇa

488.

At the same village, on rock to the east of Channanṇa's pond.

Chikaṇana taṁma Chennanṇa koḷa

489.

At the same place.

Puṭasāmi-Chennanṇa maṇṭapa koḷa tōṭa

490.

At the same place.

Chikaṇana ta Chennanṇa koḷa

491.

At the same village on rock to the left of the steps leading to the small hill.

śrī-Raṇadhira

492.

On the same hill, on a rock below the big rock to the east of Lakkiḍḍe.

sāsira-gadyāṇa

493.

On a rock above Jalada-guṇḍi on the way to Jīnānāthapura.

Hal-orati

494.

On a rock to the north of the same Jalada-guṇḍi.

śrī-Jīnānāthapurada śīma

On the large hill, on a stone slab to the north-west outside the inner enclosure.

Virôdhikrutu-saṃvatsarada Jêṣṭha-śudha 10 śrī-mūlasaṅgha-dēsigapa-pustaka-gacchha-Koṇḍakundānvayada śrīmadā Abhinava-Paṇḍitācāryyara śiṣhya saṃm-yakta-chūdāmaṇi enisida ā-bhavyôttamanu Talehada Nāgisetṭhiya suputra Pāiseṭi śrī-Gummaṭanātha-svāmiya pūjege sampageya marana balisamarpsida palādinda Jinēśvarana charaṇa-smaraṇāntaḥkaraṇaṇu sukha-samādbiyinda sugatī prāptan ādudakke maṅgaḷa-mahā śrī śrī śrī

At the same place, on a rock to the south of No. 495

svasti śrīmatu Jinasini-bhaṭāraka-paṭṭāchāryyārū Kollāpuradavarū (davarū) saṅga saḥavāgi Raudri-saṃvatsarada Vaisākha-sudda 10 sakravāra-dina daruṣanava māḍidarū || si . . da koṭṭa

At the bottom of the eastern pillar in front of the maṅṭapa to the right of
Gōmaṭṭēvara.

(North face).

. . . śrī-Vyaya-saṃvatsarada Māgha-śudda 13 neya trayōdasīyalu ōja-kula . .
lasetṭi Padmāvati-vajra-kachā. ka . . . mappā nāṭu aṇu-mandi ke . . tha . .
. dake da

At the base of the middle pillar in front of the same maṅṭapa.

(North face).

śrī-Vyaya-saṃvatsarada Māgha-śudha 13 neya trayōdasīyalu Kiriya-kālana-sitīyara aliyindiru setṭi Nēmana-setṭiyara maga setti Braṇṇmaya-setṭi Gommaṭa-nāthana pādada munde tasā . . yau āgi kambaya didanu¹.

In the same maṅṭapa, on the west pillar.

(East face).

. . . subham astu ! Vikrama-nāma-saṃva rājya . . .
.

(North face).

saka na nami ra ñi chalu lu . . .

500.

On the car at the Têrina-manṭapa to the right of the Matha.

Śalivāhana-śaka 1802 ne Vikrama-nāma-samvatsarade Māgha-śuddha 5 lu
Virajēndrapyāṭeyall iruva Rāyaṇṇa-śeṭra attige Jinnamana śēvaritta॥

TRANSLATIONS.

INSCRIPTIONS ON CHANDRAGIRI OR CHIKKABETTA.

I.

Date about A. D. 600.

Success! Be it well. Victory has been achieved by the venerable Vardhamāna, the establisher of the glorious holy faith and the embodiment of the nectar of happiness resulting from the perfection attained; who has acquired supreme honor in the world by his inconceivable greatness and has attained the great position of an *Arhatī* by the abundance of his religious merit which procured for him the name *Tirthakrit* (or Tirthankara); and the singular power of whose range of knowledge pervades things movable or immovable, having their support in both the universe and the non-universe.¹ And after him², victorious today in holy *Viśālā*³ is his doctrine, beneficial to the world, guileless and refuting hostile creeds.

Now indeed, after the sun Mahāvira—who had risen to elevate the whole world and who had shone with a thousand brilliant rays, his 'virtues, which caused the blooming of the lotuses, the blessed people', nourished in the lake of the supreme Jaina doctrine which was an abode of pre-eminent virtues—had completely set, Bhadrabāhu-svāmi,—of a lineage rendered illustrious by a succession of great men who came in regular descent from the venerable supreme *ṛishi* Gantama-ganadhara, his immediate disciple Lōbhārya, Jambu, Vishṇudēva, Aparājita, Gōvardhana, Bhadrabāhu, Viśākha, Prōshthila, Krittikārya, Jayanāma, Siddhartha, Dhritishēṇa, Buddhila, and other teachers,—who was acquainted with the true nature of the eight-fold great omens and was a seer of the past, the present and the future, having learnt from an omen and foretold in Ujjayani a calamity lasting for a period of twelve years, the entire *saṅgha* (or community) set out from the North to the South, and reached by degrees a country counting many hundreds of villages and filled with happy people, wealth, gold, grain, and herds of cows, buffaloes, goats and sheep.

¹ *Ālōka* or space has two divisions: (1) the universe (*lōka*) and (2) the non-universe or the beyond (*alōka*). *Outlines of Jainism*, p. 22

² Tat in *tadanu* refers to Vardhamāna.

³ Probably *Vaiśālī*.

⁴ *Bharya-jana*, a term used by the Jains to denote their own sect.

Then, separating himself from the *saṅgha*¹, an *dchārya*, Prabhāchandra by name, perceiving that but little time remained for him to live and desiring to accomplish *saṁādhi*², the goal of penance associated with right conduct³, on this high-peaked mountain—which forms an ornament to the earth and bears the name Kaṭavapra⁴, with rocks dark as a mass of great water-laden clouds and variegated with the embellishment of masses of the flowers and fruits of various choice trees, and with extensive lowlands, valleys, ravines, great caverns and inaccessible places filled with herds of boars, panthers, tigers, bears, hyenas, snakes and deer—bade farewell to, and dismissed, the *saṅgha* in its entirety, and, in company with a single disciple, mortifying his body on the wide expanse of the cold rocks, accomplished (*saṁādhi*)⁵.

And in course of time seven hundred *ṛishis* or saints (similarly) accomplished (*saṁādhi*)⁶.

Victorious be the doctrine of Jīna!

.2 (15)⁷:

Date about A. D. 650.

Having, by means of groves surpassing Nandana⁸, caused the outer hill to render the directions yellow by its rice plants interspersed with red water-lilies swarming with buzzing bees; teaching the knowledge of Bhagavat, an ocean yielding the wealth of mercy to all creatures; the chief of the virtuous, born to the virtuous Kanakasēna, having accomplished⁹ (*saṁādhi*) on the summit of the hill¹⁰—Alas! the illustrious Baladēva-muni, having forsaken the outer hill and betaken himself to the accomplishment of *saṁādhi*, again departed to the world of *Siddhas* (or perfected beings).

¹ *Atah-tasmāt* = *saṅghāt*. The ablative is here used in the sense of separation, *saṅghāt viśiṣhya* according to the grammatical dictum *lyab-lōpē pañchamī*.

² This word is not used in the sense of mere concentration of the mind; it conveys the additional sense of a religious vow known as *sallekhanā*, according to which the Jains starved themselves to death. This is clearly indicated by the expression *saṁādhi-maraṇē prayatitavyam*. Cp. also Ravisheṣāchārya's *Padmācharita*, II, 187—tē *saṁādhiṁ samāsādyā kṛitā dēha-visarjanam*.

³ *Sucharita* = *samyak-chāritra*, one of the three jewels.

⁴ This appears as Kaṭvappu or Kaṭbappu in the Kannada inscriptions.

⁵ *Ārādhitavyam* does not convey any idea of worship here; it is used in the same sense as *ārādhyitum* in the expression *saṁādhiṁ ārādhyitum* occurring above, only the object of the verb is left out as it can be easily supplied.

⁶ *Ārādhitam* is here used in an active sense and stands for *ārādhitavat*, the object *saṁādhiṁ* being understood as in the previous sentence. This sentence makes it clear that the inscription is not a synchronous record. It was put on the stone long after Prabhāchandra's death.

⁷ The figures in brackets represent the numbers of the inscriptions in the old edition.

⁸ Indra's grove.

⁹ See note 5 above.

¹⁰ The stanza has no finite verb.

3.

Date about A. D. 950.

Śrīdēva's feet. Vamani

4.

Date about A. D. 900.

Mallisēna-bhatāra's lay disciple Cihāreṅgayya bowed to the holy place.

5 (12).

Date about A. D. 700.

Tirthada-goravadigal¹ (or the guru of the *tirtha* or holy place), having observed the vow, [ended his life].

6 (11).

Date about A. D. 700.

Ujjikkal-goravadigal (or the guru of Ujjikkal), having observed the vow, ended his life.

7 (10).

Date about A. D. 700.

?Dhaṇṇekuttārōvi-guravi², [female] disciple of Pērumālu-guravadigal, . . . ended her life.

8 (9).

Date about A. D. 700.

Gupasēna-guravar of Kottāra, disciple of Mōni-guravar of Agali, having observed the vow, ended his life³.

9 (6).

Date about A. D. 700.

Pānapa-bhaṭāra of Neḍubore, having observed the vow, ended his life.

10.

Date about A. D. 800.

Śrīdhara (name of a visitor).

¹Gorava or gurava is a *taḍbhava* form of the Sanskrit word *guru*, and *gali*, meaning 'foot', is used in an honorific sense like the word *pada* in Sanskrit.

²Guravi is the feminine of *gurava*.

³Muḍippīdar. Muḍipu or muḍippu is the causative form of *muḍi*, to end.

11.

Date about A. D. 650.

..... A great *āchārya*, accompanied by many disciples, [came] to the South. Queen? *Kampitā*¹, by the virtues of pre-eminent movable and immovable objects, made with lamps, incense and sandal. Even king *Diṇḍika* was present there as a witness. Having left the whole group (*gaṇa*) consisting of the four castes and having given up food, etc., and even the body, the *āchārya* *Arishṭanēmi*, mounting, on the *Kaṭavapra* hill here, the lofty elephant of pure meditation² on the self, attained perfection, honored by *Siddhas* and *Vidyādhara*s.

12 (3).

Date about A. D. 700.

Having uprooted the tree of sin, having smote the mountain of ignorance, having out asunder the silly but firm king of false doctrine, and having trampled on the five scent elephants (the five senses), the lord of heavenly learning named *Charitaśrī*, having, on (the hill named) *Kaḷbappu* praised by the gods and sages, observed the vows of a *muni*, attained happiness.

13.

Date about A. D. 700.

Free from the dark stain of desire and hatred, a pure-souled warrior, a *ṛishi* or sage of supreme glory of *Vēgār*, *Sarvajña-bhaṭṭāraka*, on the summit of strewn with pure flowers, ascended the high heaven.

14.

Date about A. D. 800.

Arishṭanēmi-dēva, having attained the period of liberation, [ended his life] at the holy place *Kaḷbappu*.

15.

Date about A. D. 800.

Be it well. The epitaph of *Mahāvīra* *Āldura-tammaḍigaḷ* who by *sanyasana*³.

¹*Kampitā* is also capable of being taken as an attribute of *dēva* in the sense of trembling; but it is more likely that it is a proper name here.

²According to the Jainas meditation is of four kinds, namely, *dṛita-dhyāna*, *raudra-dhyāna*, *dharma-dhyāna* and *śukla-dhyāna*. The last, which leads to liberation, is the one mentioned here. *Āṛta-raudra-dharma-śuklānaḥ. Parā mokṣa-kēta*. (*Tatvārtha-sūtra*, IX, 28-29.)

³*Sanyasana* here does not mean mere renunciation of the world; it conveys the sense of abstinence from food, fasting as a form of suicide, and is more or less synonymous with *sallekhaṇa* and *samadhī*. See page 2, footnote 2.

16.

Date about A. D. 950.

(Fragment.)

. the tree with undiminished

17 (4).

Date about A. D. 700.

. , having observed the vow, ended his life.

18 (5).

Date about A. D. 700.

Be it well. Jambunāyagīr, having observed the vow at the holy place, ended her life.

19.

Date about A. D. 700.

Be it well. The epitaph of Kittere . . ya, disciple of the *bhaṭṭānaka*, the *tanmaṇḍi* or guru of? Thittagapāna.

20 (2).

Date about A. D. 700.

Nāgamati-gantiyar¹, female disciple of Mōni-guravadiga² of Chittār in Adeyare-nāḍu², having observed the vow for three months, ended her life.

21.

Date about A. D. 700.

Having come from Madhurā of the southern region and been bitten by a snake owing to a curse, Akshuyākīrti, while those? acquainted with the symptoms were in doubt as to how he will fare, emerged from the ocean of? suffering (*tuntaka*), and, having observed the vow with devotion on this great mountain, became a participator in the happiness of the world of gods delightful to the eye and the mind.

Written by Pallavāchāri.

22.

Date about A. D. 700.

O maiden, hear of him of Kaṭantūr who, having ascended the holy mountain

¹*Kanti*, or, by euphony in a compound, *ganti*, was the designation of a Jaina nun.

²Probably identical with Adeyara-rāṣṭra named in a grant of the Pallava king Nandivarman (*Ind. Ant.*, VIII, 168).

Kaṭavapra, engaged himself for one hundred and eight years in the practice of severe penance which was as difficult as walking on the sharp edge of a sword or on fire, or passing over the great fangs of a cobra. The great guru accomplished *śamādhi*, and, having observed the vow, attained perfection.

23.

Date about A. D. 700.

Obeisance. Be it well. Obeisance to the *sūri*¹ named Guṇadēva by whom versed in the sciences and who, having on the famous mountain Kalvāp practised the twelve kinds of penance² and completely accomplished (*śamādhi*), attained the abode of gods.

24 (7).

Date about A. D. 700.

Baladēva-guravaḍigaḷ, disciple of Dharmasēna-guravaḍigaḷ of Veḷṇāda of Kittūr, having observed the vow of *śanyāsana*³, ended his life.

25 (8).

Date about A. D. 700.

Ugrasēna-guravaḍigaḷ, disciple of Paṭṭini-guravaḍigaḷ of Malanūr, having observed the vow of *śanyāsana* for one month, ended his life.

26 (20).

Date about A. D. 700.

. occupied the seat of honor while the sons honored him. Thus did? Pēgurama attain the splendour of the world of gods.

27.

Date about A. D. 700.

Māsēna, a *rishi* or sage of supreme glory, having, on the mountain Kalvappu, correctly observed the vow in consonance with the rules of the Siddhas enunciated

¹Sage. A title of respect applied to Jaina teachers.

²According to the Jainas penance is primarily of two kinds—external (*bāhya*) and internal (*anta-ranga*), each being again subdivided into six kinds. Their names, as given in *Tatvārthasūtra* IX, 19-20, are *anaśana* (not taking food), *aramāḍarya* (eating less than what one desires), *vritti-parisanhhyāna* (a pledge when going to receive food), *rasa-parityāga* (giving up tasteful things), *evikta-śayyāsana* (sitting and sleeping alone), *kāya-kṛts'a* (mortification of the body); *prāyaścitta* (expiation), *vinaya* (reverence), *śanyāpṛitya* (service to the old, infirm, etc.), *śuddhyāna* (study of the scripture), *vyntasarga* (non-attachment to the body), and *dhyāna* (meditation).

³See page 4, note 3.

by the *saṅghas*, ascended the high heaven, full of palaces and shining with the splendour of variegated gold, being conveyed with high honors by the thousand (? gods).

28 (23).

Date about A. D. 700.

Be it well. Mellagavāsa-guravar of Inuṅgūr expired on the Kalhappu mountain.

29 (31).

Date about A. D. 700.

(The meaning of this inscription is not quite clear.)

Be it well. The epitaph Guṇahhūṣhita (or adorned with good qualities). Descended from virtuous gurus, a follower of the? Sandviga-gaṇa, on the top of the mountain the space being quite insufficient on the ground below an? ahode¹ of self-respect and virtue

30 (16).

Date about A. D. 700.

. mmadigal, having observed the vow, expired.

31 (17-18).

Date about A. D. 650.

When the faith (the Jaina religion), which had greatly prospered at the time when the pair of the great sages Bhadravāhu and Chandragupta shed lustre on it, became afterwards a little weak, the coral-lipped Śantisēna-muni renovated² it; and, on the mountain at Velgoḷa, having given up food and other things, became the lord of the cessation of birth.

32 (19).

Date about A. D. 700.

Siṅganandi-guravaḍigal, disciple³ of Veṭṭe-guravaḍigal, having observed the vow, expired.

33 (13).

Date about A. D. 700.

The guravaḍigal of the *mūṇja* grass group⁴ of Peljeḍi of Talekaḍu, disciple of Kālāvir-guravaḍigal, having observed the vow of *sanyāsana* for twenty-one days, ended his life.

¹ *Geli* for *keli* which means 'an assemblage, a group'

² The Tamil form *akk* for the Kannada *ḍḍi* is used

³ *Māḍakkan*, a *-tadbhava* of *māḍavāka*, is commonly used in the sense of a pupil or disciple in Tamil.

⁴ *Kālāpala* also means 'a bundle.' The guru probably belonged to a particular sect which had the *mūṇja* grass for its emblem.

34 (14).

Date about A. D. 700.

Nāgasēna-guravaḍigaḷ, disciple of Rishabhāsēna-guravaḍigaḷ, thus ended his life by the rites of *sanyāsana*.

I bow to the sinless Nāgasēna, pre-eminent in virtues, conqueror of the assemblage of enemies through Nāganāyaka, the honored of kings, an abode of unblemished fortune, giver of all desires and destroyer of pride.

35 (24).

Date about A. D. 800.

Be it well. While the obtainer of the band of five great instruments, drum and flag, the *mahā-sāmantādhipati*, Raṇavaḷōka-śrī-Kambayyan, son of śrī-Ballabha-maharājādhirāja- [para] mēśvara-maharāja, was ruling the earth. Ba. rasa made a grant of land to sēna-aḍigaḷ from among the fields of Per-gGaḷvappu (the great Kaḷvappu) Kaḷvappu. The grant was made on the occasion of the queen of Manasija's concluding her vow of silence owing to sickness. The boundaries of the field granted are:—Kilkere of Tattaggere; further on the inscribed stone; from there the black rock the big banian sand and the tamarind tree; going further river rock and the big silk-cotton tree of? Kovaḷla. There the boundary ends. The king's accountant, Diṇḍiga-gaṇuṇḍa, Vallabha-gaṇuṇḍa. Rundi-Vachecha, Ruṇḍi-Māramina, Śrīvikrama-gaṇuṇḍa of Kāḍaḷūr, Kalidurga-gaṇuṇḍa, Agadipo Raṇapāra-gaṇuṇḍa, Uttana-gaṇuṇḍa of Andamāsal, the Naḷ-gaṇuṇḍa (gaṇuṇḍa of the *nāḍu*) of Navilūr, and U Maṇandu of Gōvindapaḍi of Belgoḷa made a grant to Gōvindapaḍi near Belgoḷa.

The earth has been enjoyed by many kings, including Sagara; whosoever at any time is the owner of the earth, to him belongs, at that time, the reward (of making or maintaining a gift). He who takes away land, whether given by himself or others, is born as a worm in ordure for sixty thousand years.

36.

Date about A. D. 750.

Sarbaṇandi, disciple of? Paraviya-guru of Chikur¹; he [was also known as] Basudēva.

¹ It is also possible to render the expression thus: the guru of Chikurāparavi or the guru of Paravi of Chikur. Paruvi, Paravi or Parial occurs in several inscriptions as the name of a district. Parivipura was the traditional capital of the Bāḥas.

37.

*Date about A. D. 1000.*The illustrious Ganga family¹.

38.

Date about A. D. 750.

Vitarāṣi (name of a visitor).

39.

Date about A. D. 980.

Chāvundayya, with the honorific prefix śri. (Name of a visitor.)

40.

*Date about A. D. 990.*Kaviratna (the jewel among poets¹, with the honorific prefix śri. (Name of a visitor².)

41.

Date about A. D. 1000.

The illustrious Ankabōya (name of a visitor.)

42.

Date about A. D. 1000.

Viddepayya, with the honorific prefix śri. (Name of a visitor.)

43.

Date about A. D. 1100.

The illustrious Akalanka-paṇḍita (name of a visitor.)

44.

Date about A. D. 1100.

Suba, with the honorific prefix śri. (Name of a visitor.)

45.

Date about A. D. 1000.

Destruction of the [No]lamba family, a servant of the brave, of the courier.

¹The inscription is apparently unfinished.²He is evidently the Kannada poet Ratna-or Ranna who flourished at the close of the 10th century.

10

46.

Date about A. D. 1050.

Be it well. Anna's Kāleya-Paṇḍiga¹ bowed to the holy place Kalvappu.

47.

Date about A. D. 1050.

..... of Bhirjaga-rāya of Kā came here and bowed to the god.

48.

Date about A. D. 1100.

Kottayya, lay disciple of Abhayāṇandi-paṇḍita, came here and bowed to the god.

49.

Date about A. D. 1000.

Āsu , lay disciple of Davanāṇḍi-bāḷara², came and bowed to the holy place.

50.

Date about A. D. 800.

The great sage Alasakumāra.

51.

Date about A. D. 1200.

Śrīkaṇṭhayya (name of a visitor.)

52.

Date about A. D. 1050.

Śrīvarma-Chandragītayya bowed to the god.

53.

Date about A. D. 1050.

Isakayya, with the honorific prefix śrī. (Name of a visitor.)

54.

Date about A. D. 1100.

Bidhiyyanūma, with the honorific prefix śrī. (Name of a visitor.)

¹Or Paṇḍiga of Aṇṇakāḷa (? name of a place).

²Bāḷara is the tadbhava form of bhāṣṭṛaka.

55.

Date about A. D. 900.

Śrī-Nāgaṇandi [and] Kittayya bowed to the god.

56.

Date about A. D. 1100.

Be it well. Chief of the *mahā-sāmantas*, who had acquired the hand of five great instruments. (Titles of a visitor.)

57.

*Date about A. D. 1150.*Mārasandra gave a field, and Bīra rice¹.

58.

Date about A. D. 1000:

Maḷava-Amāvar (name of a visitor.)

59 (38).

Date A. D. 974².

Be it well. Having made the ocean the boundary, and enjoying by the power of the sword of his arm the circle of the earth, the jewel adorning the kings of the Ganga lineage was (like) the rainy season to the moon the faces of the women of his enemies.

Of him who was like bright moonlight to the water-lily the Ganga family, pre-eminent in all the world; who had the title Satyavākya-Koṅṇivarma-dharma-mahārājādhirāja; who became known as the king of the Gūrjaras (Gūrjarādhirāja) by his conquest of the northern region for Kṛishṇa-Rāja³; who displayed his prowess in breaking the pride of the mighty Alla who stood up against Vanagajamallā⁴; who preserved⁵ by his valour all the insignia of royalty including the throne for Gaṇḍamārtanda⁶; who dispersed the bands of the Kirātas dwelling on the skirts of the Vindhya forests; who [protected] by the strength of his arm the army of the emperor which had been sent into Mānyakhēṭa⁷; who [celebrated]

¹Galave may be for kaṭave which means 'rice'.

²In the Melagani inscription (*Epigraphia Carnatica* X, Maḷbāgal 84) Mārasimha II is said to have died in Śaka 896, Bhāva.

³The expression may also mean—"who became acquainted with the king of the Gūrjaras during Kṛishṇa-Rāja's conquest of the northern region".

⁴Kṛishṇa-Rāja III.

⁵The expression is also capable of being rendered thus. "who had all (his) insignia of royalty including the throne preserved by Gaṇḍamārtanda's valour".

⁶Malkhēḍ in the Nizam's Dominions, the capital of the Rāshtrakūtas.

his prowess the coronation festival of the illustrious Indra-Rāja; who
 Vajjala who was ready for war, having been encouraged by
; who was celebrated in songs for capturing all the possessions, including
 jewelled earrings and rutting elephants, of the ruler of the
 Navāsi country who howed down in fear; who received obeisance from those
 in the Maṭūra race; who destroyed in war all the Nolamba kings who mis-
 behaved themselves through self-conceit owing to the arrogance of the strength of
 an of hundreds of princes and the pride of troops of elephants; who rooted out
 the thorns (or troublesome fellows) of his kingdom; who reduced to powder the hill-
 fort of Uchchangī¹; who killed the Śahara leader named Naraga; who by his valour
 made the Chēra, the Chōla, the Pāṇḍya and the Pallava bow down before him;
 who maintained the doctrine of Jina; who the great hanner²; who
 great gifts by seizing the wealth of powerful hostile kings; who protected the earth
 . . . building bridges; and who had the title Nolambakulāntaka-
 ēva (destroyer of the Nolamba family)—may the record of prowess and the record
 of piety travel to all regions to the end of time³ as long as the moon and stars
 endure!

(The upper portion of the west face is mostly defaced.)

. by some means or other garland of
 flowers worn on the head Gaoga-
 chūḍāmanī (the crest-jewel of the Gangas)
 Pallava king Guttiya-Ganga Nolambāntaka
 (destroyer of the Nolambas) who put down the excessive arrogance of the strength
 of arm a hostile
 elephant prowess like a water-lily
 Nolambāntaka the Chōla and the
 Pallava the great king Mārasimha who was a source of joy
 and a moon among the Kshatriyas
 Ganga-chūḍāmanī became a
 forest-fire to the lion Rājāditya, the crest-jewel of the Chalukyas, who, on
 the throne at the great festival of victory, had, through anger, thus made
 a brave declaration of war. When the earth was disquieted with the doubt whether
 the deceitful enemies, Madhu, Kaiṭabha and other chiefs of the demons, destroyed
 by the enemy of Mura (Viṣṇu), had thus risen again, Nolambāntaka made the
 whole world happy with the of the demon-like Naraga, which in-
 termingled with the tears of joy of the earth.

¹In the Bellary District, just over the borders of Mysore, near Dāvāngere.

²'Akālpāntaram,' "till the advent of another kalpa," is probably a mistake for *kalpāntam*.

(The upper portion of the north face is almost entirely defaced.)

whom the world as king Guttiya-Ganga (the Ganga of Gutti)
 the earth to Indra-Raja, having put down the host of wicked kings
 who is extolled by the world as Ganga-chūdāmaṇi. The
 prowess of king Mārasimha, who, the rutting elephant the mahā-sāmanā,
 who was proud of his daring, accomplished the coronation of the lord ,
 is proclaimed with praises by the whole circuit of the earth.
 who performed the anointment of king Indra to the kingdom of the earth, who
 vanquished the younger brother of Pāṭalamalla and who
 Ja , his warlike son, on the battle-field.

Please tell me whether I shall praise the prowess which put to flight and conquered Alla, whose strength was too great to be realised; or I shall praise the glory which drove away Vajjala, who was famous in the world; or I shall praise the heroism which utterly destroyed the of the Pallava king: I do not know which to praise of Chalad-uttaraṅga¹ (the lintel of firmness of character). Famous was the glory² of Maṇḍalika-Triṇētra (a Triṇētra or Śiva among the maṇḍalikās or chieftains) as if to make the Kāpālikas arrange in a string all the newly cut off heads of the Pallavas and firmly proclaim to hostile chieftains—"Aho! Do not allow your newly cut off heads to be added to this string; have audience and live happily in the ranks of his servants". The achievement of king Guttiya-Ganga became the theme of praise in all the three worlds,—the achievement of taking, to the astonishment³ of the world, the fortress of Uchchaṅgi, renowned as the fortress which had previously proved impregnable even to Kāṇḍavāṭṭi who quitted it after having surrounded and besieged it for a long time inspiring terror by his eminent prowess. The head of Naraga, who had acquired such renown that he was looked upon as either a Kāla (Yama), a Rāvana or a Śiśupāla, fell with the greatest ease into the hand of the servant's servant of Ganga-chūdāmaṇi. Has he promised protection?; do not fear, it is the protection offered by Yama himself. Has he promised you any gift?; yes, it is already in your hands. Can the promise of Ganga-chūdāmaṇi ever fail?⁴

¹ Chalad-uttaraṅgam is clearly a mistake for the genitive Chalad-uttaraṅgaṁ with which the words śauryamam, lōgyam and cīramam have to be construed

² Oṭṭaje which means 'a heap, etc.' also means 'greatness, glory'.

³ Aśūṅḡol, besides meaning 'to kill', has also the signification 'to be astonished'. Cp. Triṇētra-numan aśūṅḡolisiḍa sāhaśyadoḥ Kadana-Triṇētranum—said of Arjuna. Pampa-Bhārata, XIV, prose passage after verse 37.

⁴ This verse is quoted in Nāgavarma's Kāryācalōkana (page 9) and in Keśirāja's Śabdamanidar-paṇa [page 68.]

Having in the same manner fought and conquered great enemies on the banks of the Tapi in the vicinity of the Vindhya forests, at the excellent city of Mānya-khōta, at Gōnūr, at Uchelaṅgi, in the Banavāsi country, at the fortress of Pabhasē, and in various other places; having set up great flags at various places and made great gifts; and having thus become famous—the Ganga-Vidyādhara, the hero among the Gangas, the lion of the Gangas, the crest-jewel of the Gangas, the Ganga Cupid, the Ganga diamond, the lintel of firmness of character (Chalad-uttaraṅga), the Ganga of Gutti (Guttiya-Ganga), the incarnation of virtue, the sole hero of the world, the keeper of promises, a sun to (destroy) his enemies, the rough in battle, a Triṇētra (Śiva) among chieftains,—the illustrious Nolaṃba-kulaṅtaka-Dēva caused to be erected at various places *basadis* (Jaina temples) and *mānastambas*¹. Good fortune.

Having reverently carried out works of piety, one year later he relinquished the sovereignty, and, observing the vow for three days with the rites of worship in the presence of the holy feet of Ajitasēna-bhaṭṭāraka at Bankapura, accomplished *samādhi*.

O Chōla king, calm your failing heart by gentle rubbing; O Pāṇḍya, you have escaped slaughter, stay on; O Pallava, run not away in fear from your territory; do not retreat, but remain; the Gaṅga chieftain Nolaṃbāntaka has gone to the abode of gods.

60.

Date about A. D. 1100.

The? courier Mārugabala's pupil², a spear to ?unsteady warriors.

61 (25).

Date about A. D. 900.

Ariṣṭonēmi, disciple of the illustrious , caused (this) to be made. Success.

62.

Date about A. D. 900.

Be it well. Kā mi-bhaṭṭāra (was) the disciple of gara-bhaṭṭāra, (who was) the disciple of ndi-bhaṭṭāra of Teyanṅūdi. His disciple was Paṭṭadēva si-bhaṭṭāra. (This is) the epitaph of the disciple

¹Pillars which have a pavilion at the top containing standing Jina figures facing the four directions. These differ from the Brahmaḍēva pillars which have a seated figure of Brahma at the top.

²Chaffa also means 'a pupil.' Cp. Enna chaffarol ellam tiane billa balmege jāvam. Nayasēna's *Dharmamrta*, X(II, 60).

Date A. D. 1163.

May the doctrine of Jina be victorious—the doctrine of the lord of the three-worlds, the unfailing characteristic of which is the glorious and most profound *syādvāda*¹.

Be it well. With the row of the nails of his holy feet forming a chaplet over the rays of the gems in the crowns of kings bowing down before the greatness and magnificence of his ever faultless learning praised in all the world, a graceful moon to the milk ocean the religion of Jina who has conquered sin, a thunderbolt of fierce refutation able to tear out the irresistible mountain the immense pride of the Chārvāka, destroyer of the rutting elephant the indomitable Bauddha by the deep and terrific roar of the lion his unrestrained voice, mower of the reeds the doctrines of the Naiyāyika by the ever sharp sickle the unrestricted flow of his unrivalled bright eloquence, a forest-fire to consume the great forest the fickle Kapila, disperser of the proud swans the hosts of wide-spread Vaiśeṣhikas by the loud thunder of his voice, coverer of the regions by the creeper of his fame resembling the rays of the spotless autumnal moon, the due and a pearl-necklace,— was the illustrious *mahe māṇḍa* [chārya] Dēvakīrti-paṇḍita-dēva.

I make obeisance to Dēvakīrti-muni, the poet, debater and orator, who is a fierce fire to the forest the maintainers of Kapila's doctrines, a submarine fire to the ocean the maintainers of the Chārvāka system, and a sun in dispelling the darkness the staunch maintainers of the Bauddha faith. Victorious in the world² is the lordly elephant Dēvakīrti, loud in the thundering trumpet of solid arguments and strong in the rut of intellect, destroying with ease the creeper of useless talk, uprooting at once the sandal tree of violent captions arguments and rending quickly asunder the boulder of disputation of the sort known as *ekānta*³. Finding the entrance into and the exit from the four months of Brahmā insupportable, Śarasvatī dances, as it were, in the lotus-like mouth of Dēvakīrti. Skill in poetical composition, thorough knowledge of grammar, clearness of perception, ability in discussing about philosophical systems sacred scriptures and logic, adorableness in penance, purity of conduct, being found together in him, celebrity befits the sage Dēvakīrti, chief of the learned, in the world.

¹The *syādvāda* is the *saptabhaṅgi* doctrine, which views a substance in seven different aspects. It is also called the *anekānta-mata*, as distinguished from the *ekānta* or *Sauvāta-mata* (Buddhism). *Ind. Ant.* XIV, 21, note 14. See *Sarvadarśanasamgraha* by Cowell, 2nd edition, pages 59-60.

²*Jayatu* may be a mistake for *jyoti* 'in the world'.

³See note 1 above.

(On the date specified), the illustrious emperor of logicians, lover of fame spreading in the ten regions, the ascetic Dēvakīrti became the dearest to the hearts of the celestial women (i.e., died). On the death of the chief of ascetics, a lion to the elephants the hostile disputants, a moon to the milk ocean the Jaina religious, Dēvakīrti, the goddess of Speech, the assemblage of Jaina sages and the goddess of Courtesy too cry out saying "where is the abode for us in the whole world?". His disciple, the revered sage Lakṣha-nandi, the ascetic Mādhavēndu and the chief of ascetics, a sun to the lotuses the blessed¹, TribhuvanAkhyāna, these three, through devotion to their guru, caused this epitaph of their guru to be set up with due grandeur, thus making their fame fill up all the regions.

64 (40).

Date A. D. 1163.

May prosperity be to the sin-destroying doctrine of the Jinēndras, a fierce sun in dispelling the mass of darkness the heretical doctrines. May the great ocean of nectar consisting of the group of the illustrious Nabbēya-nātha (i.e., Rishabha) and other great holy Jinās continue as long as the moon and stars endure, — an ocean which has the highest knowledge regarding the group of faultless objects for its great altar (or seal-ring), which has the shouts of joy of the people distinguished by the token of the excellent *syātākāra* (or *syādvāda*) for its great roar, and which has supreme happiness and great splendour for its cluster of waves. In that ocean (arose) the groups of excellent jewels the mighty and illustrious *munis*, Gautama and others endowed with the seven great supernatural powers². In their line was born a storehouse of knowledge, a great *muni*, who, by reason of being auspicious on all sides, was famed as Bhadrabāhu: the last of the Śrutakēvalis. His disciple, with fame brilliant like moonlight, was Chandragupta, by whose glory the *munis* of his group (*gaṇa*) were worshipped by the forest deities. In his world-renowned line arose Kondakunda-muniśvara, who had at first the name Padmanandi and who, through proper self-control, acquired the power of moving in the air. He was also known as Umāsvāti-muniśvara and Gridhrapīṇchhachārya: in his line there is none equal to him in the knowledge of all the predicaments of the time. His disciple, famed in the three worlds, renowned for his good conduct, was Balākapiṇchha, whose lotus feet were adorned by the bees in the garlands on the crowns of all kings. In such a line of great *achāryas* arose the chief of *gaṇis*, a lion among disputants, auspicious on all sides by his good qualities, Samantabhadra, who was a lamp of truth stamped

¹See page 1, note 4.

²The *sapta-mahārddhis* are (1) consummate wisdom (*buddhyārddhi*), (2) ability to move about in space without support (*vikriyārddhi*), (3) highest penance (*tapārddhi*), (4) transcendent strength (*balārddhi*), (5) power of healing (*aushadharddhi*), (6) miraculous power of multiplying substances (*rasārddhi*), and (7) power to expand or contract the body (*kshetrārddhi*).

by the seal of *syātlāra* (i.e., *syādvāda*). Then came Pūjyapāda, so called because his two feet were worshipped by the deities, who had at first the name Dēvanandi, and, on account of his towering intellect, also the name Jinēndrabuddhi. His *Jainēndra* proclaims to the learned his unequalled knowledge of grammar; his great *Sarvārthasiddhi*, his proficiency in philosophy; his *Jaindbhishēka*, his high poetical talent and subtle knowledge of prosody; and his *Samādhiśataka*, his peace of mind;—such is Pūjyapāda-munipa, worthy of being honored by the *gaṇas* of munis. After him arose the high-minded Akalanka, through whom the Jina doctrine, which had been stainless from the beginning, became resplendent without any stain.

Then, in the famous Dēst-gaṇa, a subdivision of the Nandi-gaṇa in the Māla-saṅgha which was the abode of a succession of pre-eminent munis such as the above, arose a wise munipa renowned as Gollachārya, formerly ruler of the Golla country, who, for some reason, was made to renounce the world through fear of rebirth. His disciple was the illustrious Traikalyayōgi, for whom, armed with the bow of pure conduct, the due clinging to the body became an armour, showers of rain a cluster of sharp arrows and the orb of the summer sun a disc for the purpose of conquering the enemies sins. May he, a moon to the water-lilies the blessed, be victorious in the world. May his disciple, an abode of knowledge, the renowned strong-minded Kaumnāradēva-vrati, who had also the well-known appellation *Aviddhakarna*¹-Padmanandi-saiddhāntika, be victorious. His disciple, an ocean of good conduct, honored by the good, was Kuḷabhūshana-yati, who had crossed to the other shore of the ocean of philosophy. His colleague, a sun to the lotus grammar, author of a celebrated work on logic, chief of sages and scholars, was the great Prabbāchandra of the Koṇḍakunda lineage. Kuḷabhūshana's disciple, an abode of philosophical knowledge, praised by the good, of pure conduct, was Kula-chandrādēva, whose disciple, an emperor of good conduct, founder of a *tirtha* (holy place) at Kollāpura, was the firm-minded Māghanandi-muni, who had crossed to the other shore of the ocean of philosophy. As a garden is rendered beautiful by the young mango tree, a clear pond by the lotus, an ornament by the gem, the sky by the moon, even so is the Koṇḍakunda lineage now rendered resplendent by the philosopher Māghanandi-muni, firm in his devotion to the lotus feet of Kuḷachandrādēva. The prince of ascetics Māghanandi, honored by the learned and by the whole world, a solar orb to the lotuses the blessed, whose fame, resembling the Himālayas, a glittering necklace of beautiful pearls, the moon and the white jasmine, spread to all the regions, was a new fillet of brilliant gems to the forehead of mine, spread to all the regions, was a new fillet of brilliant gems to the forehead of mine, spread to all the regions, was a new fillet of brilliant gems to the forehead of mine. The chief of philosophers Māghanandi, a moon to the ocean of self-control, was a lion in quickly tearing asunder the herd of rutting elephants, (sins). His² lay disciples were the *sāmanta* Kēdāra-Nākarasa, the pre-eminent liberal *sāmanta* Nimbā-dēva and the sole warrior of the world *sāmanta* Kāma-dēva.

¹Having unbored ears.

²*Tach-chhishyasya* before this passage appears to be a mistake.

The *saiddhāntika* (philosopher) Māghanandi-munipa being your guru, the general Bharata your pupil, the ornaments of the world and the abodes of all the sciences Bhānukīrti and the glorious Dēvakīrti your disciples, O Gaṇḍavimuktadēva, can these *saiddhāntikas* who are so only in name equal you? The emperor of *saiddhāntas*, the illustrious Gaṇḍavimuktadēva-yatipa, an ornament of the world, a lamp-wick bending towards the spot of the treasure good conduct, was born (spiritually) from the chief of philosophers Māghanandi-yami, as the moon from the milk ocean and a gem from a celebrated mine of jewels. His colleague was Śrutakīrti-traividya-muni. Who attained fame like Śrutakīrti-traividya who, on three occasions of contact with disputants, leaning on the support of his learning, cut off with the *syādvāda* weapon, to the delight of the learned; the wings of the mountains the hostile disputants like Dēvēndra? Śrutakīrti-traividya spread his pure fame by composing, to the astonishment of the learned, the *Rāghava-Pāṇḍaviya* in such a way that it could be read both forwards and backwards¹. His elder brothers were Kanakanandi and Dēvachandra. A dreadful thunderbolt to the mountains the Banddhas, a gale to the clouds the Chārvākas, a lion to the rutting elephants the Mīmāṃsaka disputants, an autumnal moon to the ocean the *syādvāda*, is the illustrious Kanakanandi-yōgīśvara, who shines in the world praised by all. Resplendent is the beloved of the goddess of Fame, the leader of the group of *bhaṭṭarakas*, Dēvachandra-munipa, at whose feet Vētaḷi (a female goblin) serves with folded hands, at whose door and near at hand resides Jhoṭṭinga as a door-keeper, and with whom the worthy goddess of Penance sports at all times. Their colleagues were Māghanandi-traividya-dēva, the emperor of learning the illustrious Dēvakīrti-paṇḍita-dēva's disciple Subhachandra-traividya-dēva, Gaṇḍavimukta-Vādichaturmukha-Rāmachandra-traividya-dēva, and the adamantino goad to disputants the illustrious Akalanka-traividya-dēva. That lord's (Gaṇḍavimukta-dēva's) lay disciples were the ruby-treasurer Maṇiāne-daṇḍanāyaka, the great minister, *sarvādhikāri*, senior *daṇḍanāyaka* Bharatimayya, the head (*heggaḍe*) of the accountants Bāchīmayya and the solo donor in the world *heggaḍe* Kōrayya.

The blameless Yaksharāja, an ornament of the Vaji family, being his father; the well-behaved Lōkāmbike, honored by the world, his mother; Aruha (Jina), whose lotus feet are praised by the host of gods, his god; the crest-jewel of the Yadu kings, Nārasimha, his lord,—how fortunate was Hullepa? The great minister, *sarvādhikāri*, senior treasurer, a modern Ganga-daṇḍanāyaka, Hulle-Rāja caused to be made, as an act of reverence, an epitaph to his guru, the *mahā-maṇḍaḍa-chārjya* Dēvakīrti-paṇḍita-dēva, who had caused? Prātāpura of Kellānge, which

¹These two stanzas about Śrutakīrti appear to have been taken from Nāgachandra's *Rāmachandra-charita-purāṇa*, familiarly known as *Pampa-Rāmayana*, which was written about A. D. 1100. They form stanzas 24 and 25 of the first *dīpa* of that work.

belonged to the Rūpanāriyāṇa-baṣādi¹ of Kollāpura of the Pustaka-gacheliha of the Dēsiya-gaṇa of the Mūla-saṅgha of the Koṇḍakūṇḍānvaya, to be renovated and an almshouse to be built of stone at Jinanāthapura²; and the guru's disciples Lakṣhanandi, Mādhava and Tribhuvanadēva, making great gifts, set it up after due worship and anointment. Good fortune.

65 (41),

Date A. D. 1313.

May the pure, famous, beneficial, faultless and profound doctrine of Jina,—which is stamped by the seal of the glorious *syādrāda*, which is extolled by the Nāga kings, Indras and emperors, which is the fountain-head of merey, which is followed by hosts of virtuous and pre-eminent men, and which is capable of procuring intimacy with the maiden of salvation,—be victorious in the three worlds. If it is asked: “How was the succession of gurus in the Koṇḍakūṇḍa lineage of the Pustaka-gacheliha of the Dēsi-gaṇa of the Mūla-saṅgha?” I shall describe it briefly here.

He who is respected by all, whom the blessed honor as one whose actions are for the good of others, by whom is properly understood the essence of the great doctrines of his own and other religions, to whom the lady of salvation shows her deep love, from whom sin recedes with fear, to whom there is no desire, and in whom there is pure character honored by the three worlds³—is Mēghachandra-traividya. His disciple, versed in philosophy, desirous of salvation, is the world-renowned Virāpandi. His disciple, an ocean of good qualities, vanquisher of Cupid, proficient in expounding the secrets of the *syādvāda*, resplendent by his good conduct, of immense glory, a giver of joy to people, was Anantakīrti-muni, who was a curer of poisons (*narēndra*) clever in removing the poisonous fangs of the fierce snake Cupid. His disciple was the ascetic Maladhāri-Rāmachandra, whose mind spontaneously turned to the recollection of the five gurus⁴. His worthy disciple, proficient in the essence of soul-knowledge, free from wordly attachment, glorious in the path of Jina, a gale to the clouds, false religions, dispeller of the darkness illusion, destroyer of desire, anger etc., honored by all the sages, averse to howing to others (than Jina), the worshippers of whose feet became moons (causers of joy) in the world, was the great ascetic Śubhachandra-muni, who, (on the date specified), meditating on Jina in his mind, uttering salutations to the five (gurus) in his speech and observing vows in his body, shuffled off the mortal coil. Freed from the results of the *ārta* and *raudra* meditations⁵, he went to heaven, the abode of the immortals, eager to see the images and temples of Jina there.

¹Basadi, a corrupt form of *rasati*, means ‘a Jaina temple’. The word has undergone further corruption and has now become *basti*.

²A village about a mile to the north of Srāvāṇa Belgola.

³In this verse all the seven cases of *yak* are used in regular order.

⁴Arhats, Siddhas, Upadhyāyas, Āchāryas and Śādhvas.

⁵See page 4, note 2.

His disciples, a sun and a moon to the darkness sin, were Padmanandi-panḍita-dēva and the ornament of the doctrine Mādhavēndu, of the Dēśi-gaṇa of the Mūla-saṅgha. The ruler of Beḷukare, ? *Rāya-rājaguru* Guṇmaṭṭa, caused to be set up on a grand scale the epitaph of Śubhēndu-muni, the great disciple of the guru Rāmaachandra-yatipa. A worshipper of the red-lotus feet of Vijayapārśva-Jina, the brazier (*bōgāra*) named Rāja, became known as Śubhachandra by his pious service to Śubhachandra.

He who always enabled people to discriminate between what was to be eschewed and what was to be accepted was Kulahhūṣaṇa. His great disciple, of bright fame, was Māghanandi-vratī, who had crossed over to the other shore of the ocean of philosophy. His disciple, versed in the *syādvāda* lore, was the ornament of *yōgis* Śubhachandra-traividya. His disciple, famed for his good qualities, was Chārukīrti-panḍita; his disciple, honored by pro-eminent ascetics, was the renowned Māghanandi-bhaṭṭāraka; his disciple, a moon to the ocean of philosophy, was Abhayaśaśi; his disciple was the noble-minded Balēndu-panḍita; his disciple was the spotless Rāmachandra.

This is a wonder!—O sun Padmanandi, though your penance (*tapah*, otherwise warmth) causes joy to the lotuses (or to Padmā, the goddess of fortune), you are spoken of as one who has not heard of joy (or women); O dispeller of the great darkness of ignorance, you increase, at will (*kāman*), the humility of the good (*otherwise* the stars) and at the same time drive away Cupid (*Kāma*) by your intense devotion to the feet of Śubhēndu. O Padmanandi-panḍita, a moon to the water-lilies the hearts of the learned, though full of forbearance and brave in tearing asunder Cupid, you are renowned in the world as one devoid of forbearance and incapable (*akshama*, otherwise, as one unattached to the world or free from any earthly desire). O Padmanandi-panḍita, lord of ascetics, favorite disciple of Śubhachandra, in you, a supporter of the learned, arises great sympathy on seeing the clouds the *munis* other than you.

By the illustrious Adhyātmi-Śubhachandra-dēva's own disciples Padmanandi-panḍita-dēva and Mādhavachandra-dēva was the epitaph caused to be made as an act of reverence. May prosperity be to the doctrine of Jina.

66 (42).

Date A. D. 1176.

May the doctrine of Jina be victorious—the doctrine of the lord of the three worlds, the unfailing characteristic of which is the glorious and most profound *syādvāda*. May the great ocean of nectar consisting of the group of the illustrious Nābhēya-nātha (Rishabha) and other great holy Jinās continue as long as the

¹In the three succeeding stanzas there is a pun on some of the words.

moon and stars endure—an ocean which has the highest knowledge regarding the group of faultless objects for its great altar (or seal-ring,) which has the shouts of joy of the people distinguished by the token of the excellent *syātkīra* (or *syādvāda*) for its great roar, and which has supreme happiness and great splendour for its cluster of waves. In that ocean arose the groups of excellent jewels the mighty and illustrious munis, Gautama and others, endowed with the seven great supernatural powers.¹ In their line was born, in the Nandi-gaṇa, Padmanandi, also known as Koṇḍakundāchārya, who, by his lofty character, acquired the power of moving in the air. He was likewise known as Umāsvāti-munīśvara and Grīdh-rapiṇḥhāchārya: in his line there is none equal to him in the knowledge of all the predicaments of the time. His disciple, famed in the three worlds, renowned for his good conduct, was Balākapiṇḥha, whose lotus feet were adorned by the bees in the garlands on the crowns of all kings. May his disciple, an emperor of good conduct, proficient in logic, grammar and other sciences, a master of literature, a lion in smiting the herd of intoxicated elephants the false disputants, a sun to the lotuses the blessed, remover of the pride of Cupid, the ascetic Gunanandi-paṇḍita, be victorious. He had three hundred disciples, who were abodes of discrimination and had reached the other shore of the ocean of science. The most prominent among them, clever in expounding the meaning of philosophy and science, of lovely disposition, were seventy-two in number. The most celebrated among these, a proficient in the various philosophical systems and their authorities, a thunder-bolt to the mountains the false systems of philosophy, was the sage Dēvendra-saiddhāntika, who put down the pride of arm of Cupid and who had his feet illumined by the gems on the crowns of kings. May that chief of the learned, a fillet to the forehead of Sarasvati, be victorious.

His disciple, an emperor of philosophers, lord of great fame overspreading the whole sea-girt earth, a lion adorned with the pearls scattered in splitting the frontal globes of the rattling elephants the five senses, honored by the learned, favorite of Sarasvati, was Kaladhautanandi-munipa. His disciple was the philosopher Ravichandra, also known as Sampūrṇachandra-siddhānta-muni, whose disciple was Dāmanandi-muni. His eldest son, instructor of the blessed (the Jainas), vanquisher of Cupid, of a pure mind free from pride, was Śrīdharadēva of great renown, among whose disciples shone Maladhārī-dēva and Śrīdhara-dēva, whose feet were honored by the crowns of bowing kings. Resplendent in the circuit of the earth is the world-renowned Śrīdharadēva-munipa of noble conduct, captivator of the heart of the goddess of penance, a terrible thunderbolt to the mountain ignorance, whose lotus feet are illumined by the rays of the gems on the heads of the hosts of bowing kings. His disciple, a sun to the lotuses the blessed, pre-eminent for his good conduct, a full moon to the ocean the teachings of the great Jinas, an emperor of philosophy, was the renowned Māghanandi-munipa, by whose fame, bright as camphor and pearls, all the regions were made white. His disciple, of pure conduct, lord of

¹See page 16, note 2.

the goddess of fame brilliant as the autumnal moon and the white jasmine, a black cloud to the flames of the wild fire the arrogance of the proud Cupid, a full moon of the autumn to the ocean the sayings of the great Jinās, an emperor of philosophy, was the celebrated Guṇachandradēva-munipa. His colleague was Mēghachandra. When the moon Mēghachandra, spreading the moonlight fame, rose, it was but natural that the ocean of philosophy should rise high; but it was a wonder witnessed on the sea-girt earth that the lotuses the science of music and dramaturgy (*Bharata-sāstra*) remained always full-blown. His colleague was Chandrakīrti. The appellation Chandrakīrti is quite appropriate to this emperor of *bhaṭṭa-rakas*, whose bright fame, like the moon, makes the whole world white. His colleague, a lion to the elephants the Naiyāyikas, a sun in dispelling the dense darkness the Mīmāṃsakas, a wild fire to the forest the Bauddhas, was the great Udayachandra-pañḍita-dēva. The disciple of the lord of ascetics Guṇachandra was the emperor of philosophy Nayakīrti-munindra, who understood the full meaning of the teachings of the great Jinās.

Be it well. With the lotuses his feet adorning the pond the cluster of rays of the pearls set in the crowns of kings who always bowed to him; a joy to the hearts of the blessed; sun in the sky of the Koṇḍakunda line; conqueror with ease of the formidable Cupid; resplendent like the stream of rut of the lordly elephant the Dēśtya-gaṇa; taking delight in making gifts; a lotus of the clear pond the Pustaka-gaehchha; a celestial tree to panegyrists; a bee at the lovely lotuses the feet of the illustrious Guṇachandra-siddhānta-śhakra-vartī; with a mind perfected by the removal of all faults,—was the illustrious Nayakīrti-siddhānta-śhakra-vartī. To describe his greatness. A mirror to the lotus face of the woman literature, a crest-jewel of good conduct, a moon in raising the ocean the Jaina scriptures, leader of philosophers, was the illustrious Nayakīrtidēva-munipa, who destroyed the three *śalyas*¹, the three *gāraṇas*² and the three *daṇḍas*³. His colleague was Guṇachandra-dēva's son Maṇikyanandi-munipa, who had reached the other shore of the ocean of philosophy. The emperor of philosophy Nayakīrtidēva-munipa, a thunderbolt to the great mountain the fierce Cupid, whose fame, bright as pearls, milk, Śiva's smile, Balarāma, the white jasmine, the moon, the Ganges, camphor and alum, made the interior of the three worlds white, attained great celebrity in the world. (On the date specified in the Śaka year reckoned by the holes, the numeral nine, the sky and the moon—1099), the renowned Nayakīrtidēva-munipa, emperor of philosophy, went to *svarga* (or heaven). May the illustrious emperor of philosophy, Guṇachandradēva's son Nayakīrtidēva-munipa, a moon in raising the ocean

The three *śalyas* or darts are (1) *mithyā-śalya* (false belief), *māyā-śalya* (fraud) and *niddā-śalya* (covetousness)

² The three *gāraṇas* are (1) *pañcha-sāṇḍa* (cutting, grinding, cooking, carrying water, sweeping), (2) *śrī-mohaddi* (love of women, etc.), and (3) *parigraha* (land, house, cattle, grain, bipeds, quadrupeds, conveyance, bed, servants, vessels).

³ The three *daṇḍas* are hurtful acts of body, speech and mind.

the teachings of Jina, a mine of literature, a roaring lion striking the head of the elephant the cunning Cupid, the birthplace of kindness, continue long (to guide us). The emperor of philosophy Nayakīrtidēva-munipa was superior to the lord of Khacharas (Jīmūtavāhana) and Bali in liberality, was superior to Mēru and the famous Kailāsa in weight (dignity), was the guru of the praiseworthy Irungōla, and was a true guru of the whole world.

His disciple, a fierce sun to the mass of darkness the pride of Cupid, honored by all, was Mēghachandra-vratindra, whose fame, white as the moon, the autumnal cloud, a cluster of waves of milk, and alum, made all the regions white. His colleague, a sun to the lotuses his followers, an emperor of good conduct, eschewer of all worldly thoughts, was Maladhāri-svāmi, a resident of Anṇitāṭaka, whose chest had a thick layer of dirt resembling a strong armour put on for fighting Cupid. His colleague was the modest Śrīdharadēva who was a matchless expert in the world in the *mantras* concerning the six acts¹ and in medicine curing diseases of various kinds. His colleague was the celebrated Dāmanandī-traividya-munīśvara, who was well-versed in logic, grammar, philosophy, literature and all other sciences. A sun to the lotus-plant the Jaina religion, a gale to the cloud the Naiyāyikas, a terrible thunderbolt to the mountain the Chārvākas, an Agastya to the ocean the Bauddhas, a lion in breaking open the head of the scent-elephant the Mīmāṃsakas, Dāmanandī-munipa, chief of the *traividya*s, was resplendent on the earth. His colleague, favorite of fame bright as the milk ocean, alum, the moon, the white jasmine and the white lily, a moon in raising the ocean philosophy, an ocean of altruism, lover of the lotus feet of the renowned Nayakīrtidēva-munipa, was the emperor of philosophy Bhānukīrti-munipa. Renowned on the earth was this Bhānukīrti-vratindra, the favorite of fame resembling Ādiśeṣha, the milk ocean, Kailāsa, a white umbrella, the Ganges, Śiva's smile, the elephant Airāvata, alum, Nandi, a white cloud, dew, a pearl necklace, Indra, a white lotus, Balarāma, Sarasvatī, the conch, the swan, the moon and the white jasmine. His colleague was Bālachandra-muni. How can Bālachandra-muni, who is adorned with a lovely circular shape (*otherwise* with pure character), who is possessed of all digits (*otherwise* versed in all arts), who has destroyed Cupid, and who brings happiness to the hearts of all those separated from their lovers (*otherwise* of the great ascetics), be compared with the crescent moon, who is crooked, wanting in digits, a friend of Cupid, and an enemy of those separated from their lovers? A valiant lion able to tear asunder the rutting elephant the fierce Cupid, a moon in expanding the lilies the blessed, was Bālachandra-munindra.

Victorious in the world was the chief of the *bhaddrakas* Mēghachandra-vratindra, who was a devotee of the feet of the illustrious emperor of philosophy

¹ The reference is probably to the six acts performed by means of magic—(1) *śānti*, (2) *kailāsa*, (3) *stambhana*, (4) *vidēśa*, (5) *ucchedhāna* and (6) *mdraṇa*.

Nayakīrti-vratīśā and who made all the regions white by the splendour of his fame white as Kailāsa, a stream of milk, alumn, the Ganges, a pearl-necklace, the moon and the white jasmine. An ocean in profundity, a celestial tree in liberality, a fierce sun in splendour, a moon in *kaldh* (digits, *otherwise* arts) a Mandara in firmness, was the leader of the *bhaffārakas* Māghamāndi-muni, who was dear to the heart of the goddess of pure fame filling the whole earth. Resplendent on the earth was the chief of sages Prabhācandra who gratified the desire of all by bestowing wealth (*otherwise* who filled all the regions with his rays) and who was a joy to the circle of the earth (*otherwise* to the water lilies). His colleague was the chief of enchanters (*mantra-vādi*) Padmanāndi-muninātha by whom hosts of cruel imps were brought under control, the nectar of whose speech destroyed all kinds of poison and whose system of treatment conduced to the health of all people. His colleague, a necklace on the two firm breasts of Sarasvatī, was the profound and venerated Nēmicandra-munipa, by the diffusion of whose fame, resembling the moon's rays, the autumnal cloud, the milk ocean and Kailāsa, the interior of the pot in the shape of the mundane egg (*Brahmāṇḍa-bhaṇḍa*) was rendered white.

The superintendent of the treasury, chief of all ministers, a devotee of the two lotus feet of Nayakīrtidēva-munipa, an abode of fame and fortune, altruistic in conduct, protector of the Jaina religion, an ocean of perfect faith, was the world-renowned Hulla. The head of the accountants, a chief minister, a treasure to all the learned, eager in making great gifts of food to the four castes, a devout student of literature, sole abode of kindness, lord of the goddess of fame bright as the moon, was the illustrious Nila whose mind was purified by the Jaina religion. His deity being Jina, his guru the renowned Nayakīrti-yōgīśvara, his mother Jōgāmbā, his father the chief Bannadēva, his daughter Kāmalatā, and his son, the lord of Pura (?city), Mallinātha, the minister Nāgadēva, husband of Chāṇḍāmbikā, shone on the earth. Worshipper of the two lotus feet of the renowned Nayakīrti-yōgīndra who was a treasure to the learned, dear to the heart of Sarasvatī, was Nāgadēva, by whose fame, brilliant as the celestial elephant and the autumnal moon, all the regions became white. Desirous of doing an act of reverence in memory of the renowned Nayakīrtidēva-muninātha whose fame was bright as milk, the chief of ministers, Nāga, the splendour of whose fame made the circle of the regions white, caused to be erected, through devotion, an epitaph to last as long as the sun, moon and stars endure.

67 (54).

Date A. D. 1129.

May he protect the circle of the *chakōras* the blessed—Vardhamāna-Jina, a moon to the illustrious Nātha race, honored by the court of Indra, supporter of the good, a large and excellent globe of light dispelling the darkness of the world purified by the ambrosial stream of his learning, through whom the great glory of

the ocean of pure religion increases. May the *gani*¹ Gautamasvāmi, bearing also the well-known significant name Indrabhūti, be victorious, who, by means of the seven supernatural powers, places the three worlds at his feet, and, entering the ocean of whose knowledge from the slope (*totherwise* the throat) of the Himālaya mountain Vira (i.e., Mahāvira or Vardhamāna) and being absorbed by the clouds the learned, the unimpeded Ganges of speech purifies the world. May the Indras the Śrutakēvalis whose bodies (knowledge) are safe (is confident) having a thousand eyes (kinds of argumentation) produced at the sight of the chief of saints (derived from the philosophical system of the Tirthankara), and who are worshipped by the heads of the host of gods (of a host of learned men) break asunder the tokens of the mountains the false religions with the thunderbolt their thundering speech. Say, how can the greatness be described of Bhadrabāhu whose arms have grown stout by subduing the pride of the great wrestler delusion, and through the merit of being whose disciple the renowned Chandragupta was served for a very long time by the forest deities. By whom on this earth is he not worthy to be honored, the lord Kaundakunda, a bee to the beautiful lotus-bands of the *chirapaṇi*², who adorned the regions by his fame brilliant like the white jasmine and who firmly established sacred knowledge in Bharata (India)? Worthy of honor is the teacher Samantabhadra, the head of a *gana* (or school), skilful in reducing to ashes the disease *bhasmuka* (morbid appetite), receiver of an exalted position from the goddess Padmavati, who summoned Chandraprabha by the words of his spells and through whom in this Kali age the auspicious Jaina path became again and again auspicious on all sides. The following statements of his indicate his display of eagerness to commence disputations:—

“At first the drum was beaten by me³ within the city of Pāṭaliputra,⁴ afterwards in the country of Mālava, Sindhū and Thakka,⁵ at Kāncīpura, and at Vaidīśa⁷. I have now arrived at Karabhāṭaka⁶, which is full of soldiers, rich in learning and crowded (with people). Desirous of disputation, O king. I exhibit the sporting of a tiger. When the disputant Samantabhadra stands in thy court, O king, even the tongue of Dhārjati (Śiva), who talks clearly and skilfully, turns back quickly towards the nape of the neck. What hope can there be for others?”

The sharp sword of meditation on the venerable Arhat, which cuts asunder the row of stone pillars the hostile army of the *gladi* suns⁸, was vouchsafed by

Simhanandi-muni to his disciple¹ also. Otherwise, how was the solid stone pillar, which barred the road to the entry of the goddess of sovereignty, capable of being cut asunder² by him with his sword? Could the king of serpents, though possessed of one thousand throats, adequately praise the power of speech, which overcame the crowd of orators, of the great sage Vakra-griva, who, favored by the Śāsanadēvatā, while the necks of the devils the disputants were bent with shame, briefly expounded here the meaning of the word *atha*³ during six months? O lords of poets, your praises will not do him justice by any means; simply make obeisance to Vajranandi-muni, who composed the *Navastōtra*, an elegant work embodying the variety of the teachings of all the Ariants. Unique is the greatness of the guru Pātrakēsari, to whom, owing to his devotion, Padmāvatī became a helpmate in refuting the *trilakṣaṇa* theory⁴. Praise ye that Sumatīdēva who, out of affection for you, composed the *Sumatīsaptaṭaka*, which displays erores of wise thoughts and removes the pain of worldly existence to those who, avoiding the wrong path, desire the path of truth. O wonder! Having brightly risen in the southern region, the sage Kumārasēna set (i.e., died) there alone, and the splendour of this unique sun of the world remains the same. How is it possible not to praise the noble chief of sages, Chiutāmapi, who composed for use in every house the *Chintāmapi*, which contains fine thoughts on virtue, wealth, pleasure, and salvation, for men who are (thereby) enjoying sweet happiness? A crest-jewel of poets and the author of a worthy poem named *Chāḍmapi*⁵, Śrīvarddhadēva alone was possessed of sufficient merit to acquire fame. He was thus praised in verse by Daṇḍī⁶:—

“Śiva bore Jahnu's daughter (Gangā) on the top of his matted hair. O Śrīvarddhadēva, you bear Sarasvatī⁷ on the tip of your tongue.”

Though, like the sage Mahēśvara, Mahēśvara (Śiva) has overcome Cupid, supports the *gaya* (Pramathā hosts; otherwise followers or disciples), and touches with his feet the crests of mountains (otherwise of kings), still he cannot equal the sage Mahēśvara who is versed in all arts (*kālās*), (while Śiva has only one digit (*kālā*) of the moon on the head), and the celestial river (Gangā) of whose fame flows over the glittering crowns of the eight regents of the quarters (while the Gangā on Śiva's head descends only on earth). Who in this world can praise that sage? Worthy of worship is the lord of sages, Mahēśvara, who was victorious

¹The Ganga king Koṅguṣivarma, whom the Ganga copper grants describe as having gained great fame by cutting asunder a stone pillar with a single stroke of his sword.

²*Khaṇḍo* is most probably a mistake of the engraver for *khaṇḍyō*.

³This is the first word in several Sanskrit works.

⁴The three qualities or characteristics (*lakṣaṇa*) of matter are said to be origination (*utpāda*), perishing (*vyaya*) and continuance (*dhrauvya*). According to Professor Pathak the *trilakṣaṇa-hētu* is discussed and refuted in Pātrakēsari's *śiṣyasahasri* and *Pramāṇaparikṣhā*. *Journal Bombay Branch R. A. Society*, XVIII, 232.

⁵Bhaṭṭakalanka in the introduction to his *Karṇāṭaka-Śabdānuśāsanam* mentions a Kannada work *Chāḍmapi* and describes it as being a commentary on *Tatīrthā-mahāśāstra*, containing 96,000 *granthas* or verse-measures. But he does not name the author, nor does he tell us that the work is a poem.

⁶Daṇḍī most probably flourished at the close of the 7th century. See *Ind. Ant.* for 1912, p 92. There is a reference to the river Sarasvatī also.

in seventy great disputations and in innumerable others, and who was worshipped (even) by the Brahmarakshas¹. Who can comprehend (the greatness of) the blessed Akalankadēva, by whom Tārā that had become secretly manifest in a pot as her abode was overcome along with the Bauddhas; to whom the gods of the heretics, burdened with his seat which they carried, did obeisance with folded hands; and in the dust of whose lotus feet Sugata (i.e., Buddha) performed an ablution as if in expiation of his sins? The following is reported to be his own description of the greatness of his extraordinary faultless learning:—

“O king Sahasatunga², there are many kings with white parasols; but kings who are victorious in war and distinguished by liberality, like you, are hard to find. Just so, there are many scholars in the Kali age; but no poets, pre-eminent disputants, orators and experts in making researches in various sciences, like me.”

Obeisance to Mallishēpa-Maladhāri-dēva³.

“As you, O king, are well-known on earth as skilled in putting down the arrogance of all enemies, so am I famed on this earth as the destroyer of all the pride of scholars. If not, here I am, and here in your court good and great men are always present. Let him who has ability to speak, if versed in all sciences, dispute (with me). It was not with a mind influenced by self-conceit or filled with hatred, but through mere compassion for those people who, having embraced atheism, were perishing, that, in the court of the shrewd king Himasītala, I overcame all the crowds of Bauddhas⁴ and broke Sugata⁵ with my foot⁶.”

Only Pushpasēna-muni, of whom that revered great one (i.e., Akalanka) was a colleague, is the abode of greatness. Is not among flowers only the lotus, whose friend is the sun, the abode of the sports of the goddess Śrī? If scholars were able to understand correctly the unassailable style, which put down the pride of all disputants, of the *guru* (preceptor; otherwise Brihaspati) Vimalachandra-mu-
mindra, would they not then be able to explain the style of Brihaspati? For, the following verse of his, which caused grief to the hearts of hostile disputants, speaks of hanging up a notice (in public):—

¹Ghosts of wicked Brāhmaṇas

²Probably a Rāshtrakūṭa king

³These are words introduced by the engraver at the end of the north face of the pillar, they have nothing to do with the context.

⁴Wilson in his introduction (p. 40) to the Mackenzie Collection, has the following - The Bauddhas are said to have come from Benares in the third century of the Christian era and to have settled about Kanehi, where they flourished for some centuries, at last, in the eighth century, Akalanka, a Jain teacher from Sravasthi, who had been partly educated in the Bauddha College at Ponnataga Nagaram (near Trivatur), disputed with them in the presence of the last Bauddha prince, Himasītala, and having confuted them, the prince became a Jain and the Bauddhas were banished to Kandy.

⁵The reference is evidently to an image of Buddha

⁶This forms the last verse of a small work named *Akalankakāya*, said to have been written by Akalanka.

"At the gate of the large palace of Śatrubhayankara¹, which is thronged with troops of horses and lordly elephants of various kings who are constantly passing (in and out), was eagerly put up by the high-minded Digambara Vimāla-chandra a notice addressed to the Śaivas, the Pāśupatas, the sons of Tathāgata (i.e., Buddha), Kāpālikas and the Kāpilas."

O good men, if you are afraid of being overcome by the devil sin, then serve the sage Indranandi, who is honored by many kings. Skilled in erodes of chains of arguments², eloquent among the learned³, Paravādimalladēva is doubtless a god. When asked for his name by Kṛishṇa-Rāja⁴, he gave out to him the following derivation of his name:—

"The position other than the one taken up is *para* (the other); those who maintain it are *paravādīnah* (maintainers of the other); he who wrestles with them is *paravādimalla* (the wrestler with the maintainers of the other): this name, good men say, is my name."

Let him be borne on the head (i.e., be honored), the ascetic Āryadēva, the best of teachers, establisher of the doctrine, who, observing the vow of *kriyōtsarga*⁵ when about to make the happy journey to heaven, abandoned the body. It is reported that, when a straw was placed on his ear by some people who wanted to test his self-restraint, though his attention was absent by sleep at the hour appointed for sleeping, he slowly wiped the ear with the pea-cock's tail, and, making way for that (imaginary) insect by gently turning round, lay down (again). O wise men, worship with (the flowers of your) words Chandrakīrti-gaṇi of sweet speech and of a fame resembling the moon in splendour, who, out of compassion towards disciples of limited intelligence of this age, by means of his intellect alone, which was as sharp as the *kūka* grass, condensed into his *Śrutabindu*⁶ the whole purport of the works composed by the Gaṇādhīśvaras⁷ with great prolixity. We bow to the saint named Karṇaprakṛiti, a thorough master of the Jaina Doctrine, disposed to deeds of pure virtue, obeisance to whom secures deliverance from the (eight) terrible kinds of *karma*. To be honored is Śrīpālādēva, from whom the good derive the knowledge which discerns the truth, and who, though an expositor of all sciences, accepted the title *Tṛairidya* (versed in three sciences⁸) also. The high-minded teacher Matisāgara (i.e., the ocean of intelligence), in whom the mass of the water of darkness (or ignorance) was drunk up by the brilliant flame (of

¹Probably the title of some king.

²*Ghaṭa-vāda* is literally 'an argument about the pot,' *ghata* being one of the favorite examples of the logicians.

³*Kāśit* appears to be used here in the sense of *lucid*.

⁴Evidently one of the Rāshtrakūṭa kings of that name.

⁵Maintaining the limbs in a state of absolute immobility. It is defined as *kūka-kriyā-mūrti*.

⁶Apparently the name of a work.

⁷The Gaṇādhīśvaras or pupils of Mahāvīra, such as Gautama.

⁸See page 25, note 9.

Grammar, logic and philosophy.

knowledge, or of the submarine fire) and from whom arose the beautiful brilliant gems of many excellent pure virtues which adorned the heads of kings, made the circle of the earth a pure holy place. Alone victorious is the great sage Hēmasēna, bearing the distinct title Vidyā-Dhanāñjaya¹, at whose attack even the abode of ashes (Śiva), who wears the lovely crescent of limited lustre of the moon, becomes powerless. The following verse containing a solemn declaration made by him to the king's court rendered the hostile disputants, who had ascended the mountain of false pride, miserable with the fear of falling to the ground through defeat:—

"Whoever, inflated by his diligent study of logic and grammar and by his intelligence, competes with me in disputation before learned umpires in the presence of kings, on that scholar I will certainly inflict a thorough defeat, which cannot be described in words. Know, O king, that such is the conviction of Hēmasēna."

To be honored with praise is Dayāpala-muni, who composed the beneficial *Rūpasiddhi*² in dignified style for men desirous of welfare, and who, owing to his greatness, had a recognised position on the head of the good. His preceptor being Matisāgara, producer of the moon of glittering fame; his fellow-student the illustrious Vādirāja, the head of a *gana* (or school); the lord Dayāpala-vraṭi is alone extremely fortunate, in whose mind—let alone the thought of taking others' property—there was hatred of his own body. Speech which illumined the three worlds has issued only from two persons on this earth: one, the king of Jinās, the other, Vādirāja. To be served by the wise is Vādirāja, the parasol of whose fame always covered the sky and was eager to outshine the disc of the moon; near whose ears glittered rows of the *chauris* of speech³; who had the honor of a worthy-to-be-worshipped lion-throne (or of a seat worthy to be worshipped by king Jayasinha); and whose high excellence caused all the subjects the disputants to utter shouts of 'Victory!', 'Victory!'. To his merit refers the following flow of elegant words of the poets:—

Obedience to the Arhat⁴.

"In the victorious capital of the illustrious Chālukya emperor, which is the birth-place of Sarasvatī, the drum of the victorious Vādirāja roams about making without a stick these sharp sounds (addressed to its master): *jahi* or strike (the rival disputant), with rising pride in disputation; *jahihi* or dismiss (the rival declaimer), with supreme pride in declamation; *jahihi* or dismiss (the rival orator), impatient of his discourse; *jahihi* or dismiss (the rival poet), with pride in clear, soft, sweet and pleasant poetry⁵. The king of serpents, whose thousand tongues

¹In allusion to Śiva's defeat by Arjuna, also called Dhanāñjaya.

²This occurs as the name of Dayāpala's work in E.C. VIII, Nagar 37, of A.D. 1147.

³According to the Jains so and is a substance of white colour *śabda-dearyam śrīla-nirama*. See *Saṁdhamanidarpana*, sūtra 9, p. 7.

⁴See page 27, note 3.

⁵In Jaina and Lingayat literatures four kinds of scholars are often mentioned, namely, *kavi* (poet), *gamaki* (declaimer), *vaktri* (disputant) and *orator* (orator). This verse refers to Vādirāja's pre-eminence in these four kinds of scholarship.

are well-known, lives in Pātāla (the lower world); and Dhishana (Bṛihaspati) whose disciple is the bearer of the thunderbolt (*i.e.*, Indra), does not stir out of heaven; let these two live owing to the strength of their abodes; what other disputants do not give up their pride and bow in the king's court to the all-conquering Vādirāja? May these loud shouts for help of the ancient sage (*i.e.*, Brahmā) protect you:—

“The sage Vādirāja now takes away with eagerness from my side Sarasvatī, though she is firmly attached to me through long association. Ah! Ah! Look! Look! Is this the way of ascetics?”

Wise, of superhuman qualities, dispeller of darkness by the rays of true knowledge, was Śrīvijaya of revered name, the splendour of the moons of whose five toe-nails was rendered charming by the twilight redness caused by the jewels on the head of the Ganga king. This revered one was (thus) praised by Vādirāja-dēva:—

“All that double excellence of learning and penance, which had formerly been brought to the highest pitch by dint of long application in the sage Hēmasēua, must have mostly passed over to Śrīvijaya when he occupied his seat. How else (could he acquire) such learning and such penance so soon?”

I resort to the lord of sages Kamaḷabhadra, who obtained fame on this earth by the multitude of his sin-destroying virtues, and in whom there is great learning but no conceit, brilliant penance but no fierceness, might but no haughtiness. I resort, for purifying myself, to the extremely pure lake Kamaḷabhadra, by the mere thought of which the mind of good pilgrims on this earth becomes perfectly pure. Let good men who are considered as learned on this earth praise the great scholar, who adorned the name Dayāpala, to whom alone the title of *Paṇḍita* was suitable, the fortunate one, resplendent with a multitude of ornaments of jewels virtues, who, though the foremost of ascetics, was embraced in this Kali age by Sarasvatī with all her parts. Victorious is the subduer of the pride of Cupid, knower of all sciences, conqueror of all disputants, Dayāpala-dēva, whose pure fame pervaded the circle of all quarters and whose feet were reddened by the jewels in the crowns of bowing kings. Who is able to describe as “such and such” the ability of the ascetic Śāntidēva, having worshipped whose pair of pure lotus feet, the Poysaṇa king Vinayāditya brought the goddess of wealth to the territory under his rule? Rare indeed are such men possessed of great and brilliant glory. Alone fortunate is the sage, on whom the Pāṇḍya king, who had acquired superior knowledge through his favor, conferred the name *Sedmi*, and who had the celebrated title Śabda-chaturmukha (conferred on him) in the court of king Āhavanalla. A jewel of the beryl-producing tract of Muḷlāra, possessor of faultless qualities, the head-ornament, consisting of a mass of great splendour, of kings, was the lord of

scholars (*Paṇḍitas*) Guṇasēna¹, who was worthy to be worshipped by those desirous of welfare, seeing that by the mere smell of the medicine of his speech men were made to attain an undecaying condition. I worship thee, O Ajitasēna, who art eagerly worshipped day by day by those who know the science of *syādvāda*, who art an extraordinary sun on earth in dispelling the mass of darkness in the mind, and through whose contact the lotus of the mind of those who devoutly bow to thee shakes off the burden of sleep and becomes the abode of wide expansion. Avoid² the ornament of false speech; give up arrogance: profess *syādvāda*; bow³ with humility to Vāḍibhakanthirava (the lion to the elephants the disputants). If not, you will be perplexed by fear on hearing his loud roar, through which the elephants the disputants are quickly precipitated into the pit of the ruined well of defeat. His virtues successfully rivalling the white jasmine; his speech, like his fame, being charming like the pleasant flow of a stream of nectar; the splendour of the moons of his toe-nails being dear to the *chakoras* the crowds of kings—of which praise is the lord of ascetics, Ajitasēna, not worthy? Resplendent is Vāḍibhasinūha³ Ajitasēna, the head of a school, splitter of the frontal globes of all the rutting lordly elephants the disputants, whose lotus feet were kissed by the tops of the glittering crowns worn on the howing heads of all kings. The following words of his indicate the intensity of his indifference to the world:—

“I have acquired the holy doctrine of Jina, which is difficult of acquisition for living beings in the three worlds, which resembles a band held out to men immersed in the ocean of the world, and the acquirers of which are adorned by the glory of perfect knowledge that is independent of extraneous help. Therefore, what is difficult for me? Of what should I be afraid? What attachment can I either have to this body? I have now recognised the sovereignty of the soul characterised by infinite knowledge, etc. For its acquisition, my mind dwells on it alone waiting for an opportunity. The desire for other happiness, namely, that of an Indra and that of an emperor, has been given up. Therefore, enough, enough of the futile ways of the world which tempt the ignorant. Let one, ignorant of the fact that the soul is an embodiment of the knowledge of all objects and that his own mind, if constantly tranquil, is a means of attaining it, strive outside with a mind tainted by love and hatred. How can one who knows it (soul) strive even for a moment for anything other than it.”

The following is an inadequate description of the eminence of the vast scholarship of his two disciples, Śāntinātha-paṇḍita and Padmanābha-paṇḍita, who had the other names Kavita-kānta and Vāḍikolāhala respectively.—

¹Nos. 31, 35, 37 and 38 of *Coorg Inscriptions* (Revised edition), which are all at Mullar in Coorg, name this guru, and No. 31 tells us that he died in A.D. 1064.

²The forms *pariharita* and *dhamita* are used where we should expect *pariharata* and *dhamata*.

³His title.

"O Śānti', lord of the goddess of fame pervading without interval all directions, the lovely abundance of skill, worthy of being respected by the best of all scholars, which, having resorted to you, of great intellect, Sarnsvati acquired after a long time, even she is not able to describe. How can we then describe it? Having lost the abundance of their great pride (*otherwise* iehor), having forgotten the fierceness of their envy, uttering pitiable cries, and not knowing where to go, —the elephants the hostile disputants, ah! run away trembling at the smell of the scent elephant the learned PadīnanAbha."

May Kunnārasēna protect us, the performer of the misery-removing Jaina penance, from whom ascetics received both initiation and instruction, and whose pure life was an example of the path to bliss. May tho possessor of fierce glory resulting from the practice of the twelve kinds of penance¹, a lion in splitting in two the intoxicated scent elephant Cupid—the destroyer of the dignity of the world, the preceptor Mallishēna-Maladhāri-dēva, whose feet adorn the crests of kings, have mercy on me. I bow to the lord of sages, Maladhāri, possessed of the great wealth of true self-restraint, whose heart was firmly engaged in the work of beating the enemy ignorance, and even the dirt accumulating on whose body was alone able to wash off the soot of ugly impurity in the minds of those who bowed to him with manifest devotion. May the abode of the splendour of the omniscience of great penance, which was like a wild fire to the ancient forest of mundane existence filled with a mass of deep darkness, the king of sages Mallishēna, whose lotus-feet attracted a crowd of bees the blessed, sport in the dwelling of my mind. Worthy to be worshipped is the Rōhana mountain² to the jewels good qualities, purifier of the earth by his wonderfully beautiful conduct, the preceptor Mallishēna, whose body was covered with dirt for securing purity, who professed poverty for securing the goddess of sovereignty of all the three worlds, and who practised penance, surpassing fire (in heat), for removing the great torment (of the world). How should he not cause wonder by his conduct, the sage Mallishēna, in whom unequalled forbearance delights, whom mercy violently embraces, whom impartiality loves, whom freedom from covetousness covets, and who, though a lover of emancipation (*otherwise* pleasure), yet is the foremost of ascetics. Obeisance to the lord of ascetics, Maladhāri, who is worthy to be worshipped on earth, whom the good incessantly praise with eagerness, by whom the bow of Cupid was conquered, to whom sages make obeisance, from whom ascetics obtain decisions relating to the āgamas, who has mercy on living beings, and in whom resides virtue.⁴ At the holy place of Dhavaḷasarasa⁵, he, of firm mind, practising the final stage (of penance) rendered pre-eminent by renunciation and meditating on the

¹ Same as Śāntinātha.

² See page 6, note 2.

³ Said to be Adam's Peak.

⁴ Another instance of a verse in which the seven cases of *yak* are used in regular order. See page 19, note 3.

⁵ Belgola.

great reflections, abandoned his perishable body as if to produce the complete destruction of Cupid who springs from the body. By that magnanimous one, whose mind had become a bee at the divine lotus-feet of the illustrious Ajitasēna-pāṇḍita-dēva, and who was about to abandon his body according to the rite of *sallekhaṇa* celebrated in the *āgamas* of the Jainas, was composed extempore this faultless verse for illustrating the ripeness of his own mind for the satisfaction of the whole congregation that had assembled with the desire of witnessing the rite of *samādhi* and of performing appropriate services:—

“Having obtained the triad of jewels¹ mentioned in the *āgamas*, having refrained from causing pain to all living beings, and having asked forgiveness at the feet of Jina, we abandon the body and enter heaven.”

(On the date specified in the Śaka year reckoned by the cypher, the arrows, the sky, and the earth—1050, the year Kīlaka), at Śvētasarōvara, the sage Mallishēpa, the lord of ascetics, went to the city of the gods in consequence of three days' fasting.

Mallinātha, a lay-disciple of the illustrious Maladbāridēva, and a Mahēśvara (Śiva) to the Cupids titled scribes, wrote (the above). Gangābāri, a forehead-ornament of titled sculptors², engraved (it).

68.

Date about A. D. 950.

Vaijabbe, daughter of the illustrious Beṭṭadavo , having observed the vow at the holy place Kālbappu, by *sanyasana*.

69 (55).

Date about A. D. 1100.

May the doctrine of Jina be victorious—the doctrine of the lord of the three worlds, the unfailing characteristic of which is the glorious and most profound *syddvāda*. May prosperity be to the doctrine of Jina, which is a source of self-defence to its followers, and which is clever in preparing itself to break the heads of the rutting elephants the hostile disputants. In the doctrine of the illustrious Vardhamāna of increasing fame, arose the leader of the Mūla-saṅgha, named Koṇḍakunda, who was the head of a *gaṇa* or school. In his line, in the celebrated Dēsika-gaṇa, was born the virtuous Dēvēndra-saiddhānta-dēva, who was honored by Dēvēndra. His disciple: victorious in ascetics, and an extremely cruel and fierce bludge of lotuses the hearts of lords of the rutting elephant Cupid. He acquired the lion in splitting the frontal globes of the rutting elephant Cupid. He acquired the name Chaturmukha, having made himself famous by an eight days' fast at each of the quarters, so that people said, “This is indeed *kāyōtarga*”, and having

¹Samyak-jñāna, right knowledge, *samyak-darśana*, right faith, *samyak-cāritra*, right conduct.

²Bāndri is a corrupt form of the Sanskrit *vāpaskāri*, a sculptor.

³See page 28, note 6.

broken his fast after the lapse of a month. His disciples, stainless of virtues, pre-eminent among poets, declainers, disputants and orators¹, lords of the lady pure fame, were eighty-four in number. Among them, the virtuous Gôpanandi, a Brahman in poetry and pre-eminent in logic, whose fame was free from the stroke of the hammer of time, attained renown in the Vakra-gachchha. Victorious on earth is Gôpanandi, a moon to the bright milk ocean the Jaina religion, a sun to the assemblage of lotuses the blessed, and the foremost of the Dêsiya-gana. Charming by his great fame, a Mêru in self-respect, favorite of the auspicious goddess of penance, the world-honored Gopapandi caused the Jaina religion, which had for a long time been at a stand-still, to attain the prosperity, and fame of the time of the Ganga kings—a feat which was quite impossible for any one. This lord of ascetics, Gôpanandi, attained celebrity, being praised by the people with joy as a bee at the lotus-feet of Jina, as the destroyer of the pride of Cupid, as the eradicator of *karma*, as dear to the heart of Sarasvati, as a thunderbolt to the mountain the crowd of disputants, as a beautiful receptacle of (the praise of) learned men, as the celestial gem to the blessed, as proficient in all sciences, and as a Brahman in poetry. O Sâṅkhya, do not oppose, but be silent; O Bhautika, do not become inflated with pride; O wise Banddha, do not show your head, be off, be off; O Vaishnava, conceal yourself, conceal yourself; O sweet-tongued Chârṇvaka, give up the pride of the power of your speech; will the intoxicated elephant Gôpanandi, the chief of sages, tolerate your arrogance? Ah! the scent elephant Gôpanandi, resplendent like the elephants of the regions, chased away (opponents) in the paths of the six schools of logic, so that Jainini was stunned, the Vaiśeṣhika tripped and fled, Sugata stopped and stamped the seal, Akshapâda eagerly put on bangles, the Lokâyata lost his ? pride, and the Sâṅkhya took refuge. The clear sharp sound of the ? drum of the eloquent Gôpanandi spread to the regions, proclaiming: He is indeed the shutter up of the mouth of the hostile disputant who attempts to speak; the great victorious rod of Yama (the god of death) to the power of speech of the eminent disputant; a Śiva to the demon the vile arrogant disputant who uses incorrect language; a terror to the proud disputant who argues crooked topics. O Gôpanandi, who art a treasury of supreme penance, the sole kinsman of the world, a full moon in the sky of the Jaina doctrine, a charming expositor of all *agamas*, fundamental truths, categories, and sciences, and a wearer of the jewel ornaments virtues, I fail to see any one on earth who can in any manner be an equal to thee! O brother, which (qualities) can I describe of the honor-conferring Gôpanandi, whether his auxiliary vows (*guṇa-vrata*)², power of unaking gilts, power of self-respect, or power of knowledge?

¹See page 29, note 5.

²*Guṇa-vrata*, which assist in keeping the five *mahā-vrata* (vow of chastity, and vows against killing, lying, stealing and covetousness), are three in number: (1) *digvrata-parimāṇa* (setting bounds to one's travels), (2) *upabhôga-paribhôga-parimāṇa* (limiting the number of things one may use) and (3) *anartha-dasôḍa* (guarding against unnecessary evils).

His colleague, a sun in adorning the lotus-lake logic, a sun to the lotus grammar, a sun to the lotuses scholars, was the illustrious Prahāchandra, who was the lord of the splendour of his lotus-feet which were smeared with the saffron paste the glittering cluster of rays of the gems set in the diadem of Bhōjarāja, king of Dhārā. May he continue long! The scholar Prahāchandra, unassailable by disputants, a goad to the elephants great¹ disputants, was the disciple of Chaturmukhadeva. His colleague, a thunderbolt to the mountains the Bauddhas, a moon to the group of lotuses the Naiyāyikas, a grinding stone to the great disputant, the vile Vishnubhaṭṭa, was the learned Dāmanandi. His colleague was the lord of sages, Maladhāri, (also) named Guṇachandra, who was the worshipper of the feet of Mallikārjuna-Śāntiśa in Balipura. His colleague, firm as Mēru, knower of the pure *syādvāda* doctrine, a goad to the elephants the disputants, was Maḡhanandi-siddhānta-dēva. May the renowned lord of sages Maḡhanandi, the head of the Vakra-gachchha, a moon in increasing (the volume of) the ocean of nectar the Jaina doctrine, a treasury of the knowledge of literature, a Sarasvati in the science of grammar, a dweller in the mansion of truth and other excellent virtues, a source of right conduct and knowledge, of an intellect rendered robust by arguing with the Bauddhas and others,—continue long! His colleague, a Pūjyapāda in the *Jainendra* (grammar), a Bhāṭṭakalauka in the logic of all sects, a Bhāravi in literature, great in poetry, declamation, disputation and eloquence², was the indefatigable lord of sages Jinnechandra, whose feet were worshipped by groups of ascetics, and the pure fame of whose skill in vocal and instrumental music and in dancing spread to all the points of the compass. May he continue long! His colleague, endowed with great good qualities, knower of the purport of the *āgamas* including the Jina doctrine, possessed of right knowledge and other virtues, was Devendra, the lord of sages of Vankāpura. His colleague was the lord of sages Vasavachandra, whose intellect was well trained in the arguments of the great *syādvāda* doctrine, and who attained celebrity as Bala-Sarasvati in the middle of the Chālukya capital. His brother and colleague was the illustrious Yaśahkṛti of great renown, a sun in expanding the lotus the argument of the *syādvāda* doctrine, a splitter of the frontal globes of the elephants the Bauddha and other disputants, who was honored with a respectful offering and water for washing the feet by the king of Sinhalā (Ceylon). His colleague, beloved of the good, a disciple of the eminent lord of ascetics Gōpaṇandi who was a wrestler with wicked hostile disputants, was Trismuṣṭi-munindra, who was content with three fistfuls of food. His colleague was Gaṇḍavinukta-Maladhāri-Hemachandra, also named Gauḷa-muni, who was a disciple of the lord of ascetics Gōpaṇandi, and pre eminent for his pure faith and knowledge. (Even) formidable sins will vanish on earth at the thought of the destroyer of Cupid, possessor of pure virtues, the sage Gauḷadeva-Maladhāri.

¹ *Rudra* is apparently a mistake for *rudra*, a very common word in Jaina and Langkat works meaning 'great'. See also lines 85, 89 and 91 of this inscription.

² See page 29, note 5.

His colleague was the pure-minded Śubhaktīrīdēva, who belonged to the Mūla-saṅgha, which was free from the clouds of faults, the Dēśīgana, distinguished for right conduct and other virtues, and the excellent Vakra-gachchha, which was eminent for learning. The terrestrial globe being the court for the youthful actress his fame, how resplendent was the learned Śubhaktīrī of the Vakra-gachchha and Dēśīya-gana, who was honored by groups of kings! To his colleague Mēghachandra of inseparable glory (*otherwise* brother of Lakshmi), born in the ocean of nectar Māghanaudi-siddhānta, was born a daughter, the world-renowned Abhayachandrikā (or the moonlight¹ of scenery). His colleague was named Kalyāṇaktīrī, who caused prosperity to the blessed and who was an expert in exorcising Śakini and other evil spirits. His colleague, an eye on the forehead of the Lakshmi of speech sprung from the ocean of nectar the Jaina doctrine, a moon giving delight to the *chakōras* the eyes of the lady grammar, a teacher for shooting the arrows her side-glances to the lady literature, was the famous lord of sages Bālachandra, the head of the Vakra-gachchha. May he continue long! May the sage Bālachandra, a royal swan to the lotus-pond the Mūla-saṅgha, an excellent ornament of the noble Dēśīya-gana, a full moon to the milk ocean the Jināgama, the glory of the Vakra-gachchha, be victorious! Who in this world have attained celebrity like the great philosopher Bālachandra-muni by the accuracy and soundness of the exposition of the purport of all *āgamas* including the *siddhānta* (Jaina doctrine), by the discourses on the ascertainment of the fundamental truths of pure soul-knowledge, and by high scholarship in grammar, political science, dramaturgy, rhetoric and literature? Resplendent with his cool hands which gratified the desires of all (*otherwise* with his cool rays which filled all regions), sprung from Sāgara² (*otherwise* the ocean) honored by all, a joy to the circle of the earth (*otherwise* to the water-lilies), lord of the good (*otherwise* of the stars), decorated with (the ornament) the destruction of Cupid (*otherwise* worn as an ornament by Śiva), the renowned lord of sages Bālachandra³, the emperor of the Jaina doctrine, bore on earth a truly significant name.

In the line of Vaddadēva of the Koṇḍakundānvaya school of the Vakra-gachchha of the Dēśīya-gana of the Mūla-saṅgha, was Dēvēndra-siddhānta-dēva; his disciple was Chaturmukha-dēva *alias* Vṛishabhanandyachārya; his disciple was Gōpanandi-panḍita-dēva; his colleagues were Mahēndrachandra-panḍita-dēva, Dēvēndra-siddhānta-dēva, Śubhaktīrī-panḍita-dēva, Māghanandi-siddhānta-dēva, Jinachandra-panḍita-dēva, (and) Gunachandra-Maladhāri-dēva; among these, Māghanandi-siddhānta-dēva's disciple was Triratnanandi-bhaṭṭāraka-dēva; his colleagues were Kalyāṇaktīrī-bhaṭṭāraka-dēva, Mēghachandra-panḍita-dēva, (and) Bāla-

¹ It is probable that the reference here is to moonlight rather than to an actual daughter of the sage.

² Perhaps the name of a place.

³ In this verse, by a play on the words, the sage Bālachandra is compared to *bāla-chandra* or the crescent moon.

chandra-siddhānta-dēva; Gōpanandi-panḍita-dēva's disciples were Jasakīrti¹-panḍita-dēva, Vāsavachandra-panḍita-dēva, Chandanandi-panḍita-dēva, Gauḷadēva *alias* Hēmachandra-Maladhāri-Gaṇḍavimukta, (and) Trimuṣṭidēva.

70 (64).

Date about A. D. 1118.

May thiere be prosperity. The general Ga[ṅga]pāyya, a lay-disciple of Śubhachandra-siddhānta-dēva of the Dēśika-gaṇa of the Mūla-saṅgha, caused this *basadi* (or Jaina temple) to be built for his mother Pōchavve. Good fortune.

71.

Date about A. D. 1180.

(This inscription is fragmentary; the portion on the back of the pedestal has to be taken first.)

A desire for pure sacred knowledge and a desire for omniscience: this is all (the difference between the two); by the greatness of knowing all, the lord of sages Vardhamāna is younger brother to the lord of Jinās Vardhamāna.² The fame of the eminent ascetic Vardhamāna (which spread) in the three worlds excelled in whiteness the Ganges, a pearl-necklace, the celestial elophaunt (Airāvata), the silver mountain (Kailāsa) and the moon. His disciple

May the holy lord of ascetics, a sun to the lotus the Jaina (religion), favorite of Sarnasvati,, an ocean of right (conduct), conqueror of (Cupid), Bhānukīrti, whose pair of lotus feet was touched by the tops of the diadems of illustrious kings, be victorious on earth! (A bee) at the lotus feet of the sage Balachandra, a full moon in increasing the (volume of the) ocean the Jaina doctrine, of a fame resembling the milk ocean, Śiva's smile,

72.

Date about A. D. 1145.

(This inscription is fragmentary.)

. His disciple, famed in the three worlds, renowned for his good conduct, was Balakapīṇḍha, whose lotus feet were adorned by the bees in the garlands on the crowns of all kings. May his disciple, an euperor of good conduct, proficient in logic, grammar and other sciences, a master of literature, a lion in smiting the herd of intoxicated elephants the false disputants, a sun to the lotuses the blessed, remover of the pride of Cupid, the ascetic Gṇānandi-panḍita be victorious!³

¹That is, Yaśakīrti.

²This verse is a quotation from the *Pampa-Rāmāyaṇa* (I. 15). See page 18, note 1.

³These two fragmentary verses are the same as those occurring in lines 14 to 21 of No. 66

. A flow of tears, convulsive speech, and a withered face are seen in him: has he lost his memory through epilepsy? or has he been bitten by a snake? or has he been frightened by a cruel evil spirit? I now understand the reason: the wretched disputant got his mind stupefied by the snake-doctor to the burning poison the speech of hostile disputants, the learned Śubhaktīdēva¹. The sound of Śubhaktī's great fame proclaims—"O disputant, the thunder-bolt to the mountain the Bauddhas inflated by excessive pride is coming, is coming, has come; the sun to the rising darkness the clever Naiyāyikas is coming, is coming; has come; the lion to the active elephant the clever Mīmāṃsakas is coming, is coming, has come; get away! get away! get away!" It is not a false statement to say that the triad known as Aja (Brahmā), Paśupati (Śiva) and Śārṅgi (Viṣṇu), when confronted, will behave themselves suitably to their names² in the presence of the ascetic Śubhaktī. What chance is there for other disputants? Have disputants eight hearts to speak with courage in an assembly in the presence of the lord of sages Śubhaktī instead of trembling with fear like an elephant which has heard the roar of a lion? O disputant, get away. Enough of your vain and faltering discourse which exposes you to the derision of the learned. Can this incoherent talk of yours prevail with the adamant elephant-goat to disputants? His colleague.

73 (59).

. Date A. D. 1118.

May the doctrine of Jina be victorious—the doctrine of the lord of the three worlds, the unfailing characteristic of which is the glorious and most profound *syādvāda*. May prosperity be to the doctrine of Jina, which is a source of self-defence to its followers, and which is clever in preparing itself to break the heads of the rutting elephants the hostile disputants. Obeisance to Vitarāga. Obeisance to the Siddhas.

Be it well. When the mahā-maṇḍalēśvara who has acquired the band of five great instruments, lord of the excellent city of Dvārāvati, sun in the sky of the Yādava family, crest-jewel of rectitude, champion over the Malapas, possessor of these and many other titles, the mahā-maṇḍalēśvara, Tribhuvanamalla, capturer of Talakāḍu, bhujabala-Vira-Ganga-Vishnuvārdhana-Hoysala-Dēva's victorious sovereignty was continually increasing, to last as long as the moon, sun and stars—his servant: his father being the liberal, chaste and valiant Māra, a support of the people and a necklace on the large round breasts of Sarasvatī, and his mother Mākanabbe, always devoted to pious deeds well-known among the learned, how

¹This verse has been completed from lines 140 to 142 of No. 140. The succeeding four verses also occur in No. 140 (lines 144 to 156)

There is a pun on the names: *Aja*=a ram; *Paśupati*=a herdsman; *Śārṅgi*=an archer

fortunate was Ēha! 'Stainless, friendly to the learned, born in a pure Drija family of the Kaundinya-gōtra, of pure conduct, a pick-axe to the roots his enemies, Ēha was indeed a worthy person in the world. In the house of Ēchigānka, who was equal to Manu in pure conduct, were always to be seen groups of sages, learned soon, worship of Jina, obeisance to Jina and celebration of the greatness of Jina. Pōchikabbe alone was the fortunate possessor on-earth of the wealth of pure virtues, so that the people of the whole world raised their hands saying "the assemblage of excellent virtues has assumed the shape of a woman." The son of the above-described Ēchi-Raja and Pōchikabbe, wearer of the armour of great horripilation caused by hearing the noble lives of all the divine Tirthankaras, bearer of a sword fond of destroying the arrogance of hosts of hostile kings and of kings possessed of an intense passion for war, delighting in gifts of food, shelter, medicine and learning, remover of the sorrow of the whole world, was the great minister, *daṇḍadyaka*, a mill stone to traitors, Ganga-Raja. As the thunderbolt to the thunderbolt-bearer (Indra), as the plough to the plough-bearer (Balarāma), as the discus to the discus-bearer (Viṣṇu), as the spear to the spear-bearer (Skanda), as the bow Gaṇḍīva to the owner of Gaṇḍīva (Arjuna), even so, does Ganga conduct the affairs of king Viṣṇu: how can he, whose great fame was brilliant like the waves of the Ganges, be described by people like us?

When the army of the Chalukya emperor Tribhuvannamāla Permitti-Dēva, including twelve *admantas* (or tributary chiefs), was encamped at Kanugāl, this Ganga-Raja, saying 'Awake with the desire to mount a horse, this will be a night battle for me', attacked and defeated with ease all the *admantas*, so that people said that the sword in the arm of Ganga-daṇḍādhipa caused the men of the army who were entering the camp (*saranga*) to enter mine, carried off the collection of their stores and vehicles and presented them to his own lord, who, being pleased with the prowess of his arm, said "I am pleased, ask for a boon." Then upon the obtainer of (the king's) supreme favor asked for neither kingdom nor wealth, but, intent on the worship of Arihaṭ, asked for the unpensable gift of Parama¹, and having obtained it and granted the same to provide for worship in the Jina temples lovingly erected by his mother Pōchala-dēvi and his wife Lakṣmī-dēvi, so that his fame spread abroad, he was immensely pleased. How generous was the general Ganga! The Kondaḷunda line of the Māla-vaṃśa is the most ancient in the Jaina creed; and the promoter of that line is undoubtedly the general Ganga, lay disciple of Śubhachandra-siddhānta-dēva who is celebrated as the disciple of the learned Kukkuṭāsana-Maṇḍhātī-dēva of the Puṣṭaka-gacchhīa of the Dhara-gaṇa. He renovated all the *baṇas* or Jina temples of Gaṇḍavāḍi, he had the *ceṇas* or built around Gommatā-dēva of Gaṇḍavāḍi, having driven out the 'Tirukas', he restored Gaṇḍavāḍi to Vira-Gaṇḍa; was not Ganga-Raja a hundred times more fortunate than

¹ A village to the north-east of Kanugāla, Belgaṇa.
² Kanugāla, the Tirukas.

that former Rāya¹ of the Gāngas? Wherever he marched, wherever he was encamped, wherever his eyes rested, wherever his mind was attracted, there he had rich Jaina temples made; and thus the country was everywhere brought through Gānga-Rāja to the condition in which it had been in days of yore. The reason why the world extols the distinguished Jaina devotee Attimabbasī² is because the Gōdāvarī stopped flowing. Now, the Kāvērī, though it swelled, surrounded him and pressed forward its waters, did not touch the general Gānga. When this is said, how can the panegyrist adequately praise the greatness of (his) devotion to the Jaina faith?

This general Gānga-Rāja, (on the date specified), having washed the feet of his guru Śubhaachandra-siddhānta-dēva, granted Parama; and the general Ēchi-Rāja, for his prosperity, likewise made a grant. (Then follow details of the boundaries of the village Parama). Those who maintain this charity will obtain great merit. This stone inscription always proclaims thus:—May those persons who maintain this with affection enjoy long life and great prosperity! The wicked man who, without maintaining, violates this, shall incur the infamy of having slaughtered on the site of Kuru-kshētra and in Bāparāsī (Benarés) seven crores of eminent sages, tawny cows and men learned in the Vēdas. (Two usual final verses.)

The engraver was Vardhamānāchāri, an ornament to the forehead of titled sculptors.

74 (65).

Date about A. D. 1117.

His preceptor being the chief of ascetics, Śubhaachandra-dēva, an ocean of philosophy, his father well-known by the appellation Budha-mitra (friend of the learned), his mother Pōchāmbikā, the general Gānga, a pure devotee of the Jaina religion, caused with great devotion the Jaina temple Indirā-kulāgriha³ (the abode of Lakshmi) to be erected.

75.

Date about A. D. 650.

Mine be the preceptor renowned as Vrishabhanandi, who has crossed over to the other shore of the ocean of penance and knowledge. His disciple, conqueror of the passions, was the guru Upavāsapara (devoted to fasts), whose intellect was brightened by the water of learning. He, distinguished for penance and meditation, honored (by all), free from desires, of matchless renown, seeing the length of his life with the great eye of knowledge, adopted *sannyāsana* according to the prescribed rules on the summit of the

¹Chāmuṇḍa-Rāja.

²Perhaps identical with Attimabbe mentioned in connection with the Kannada poets Ponna and Ranna of the 10th century. See J. R. A. S. for 1893, pp. 301-2.

Kaṭavapra mountain, put the fuel of *karma* on the . . . meditation and attained celestial happiness and, with his bright intellect the knowledge of the lord of all. What . . . is here? By means of penance every (kind of) happiness is acquired.

76 (35).

Date about A. D. 700.

Success! Possessed of noble qualities and devotional acts, of extensive study, Sasimati-ḡanti of stainless penance and virtue, came to Kalvappu, and, seeing the length of her life and saying "this is the course I have to follow", observed the vow of *sannyasana* on the top of the holy mountain (*tirtha-giri*) and ascended to the abode of heaven.

77.

Date about A. D. 700.

Success! Avoiding motion and gestures in his auspicious body . . . and adopting *sannyasana*, as prescribed for ascetics, on the Kalvappu mountain, the celebrated one, seeing the extent of his life, correctly observed the vow. To one resembling a lotus . . . prosperity is assured in the shape of heaven

78.

Date about A. D. 800.

The pupil or religious student (*māni*) Sahadēva

79.

Date about A. D. 750.

. the beauty and greatness of severe penance, saying " . . . is despicable," O beautiful damsel! Śaṇchadārya (the pure sage) came with affection, circumambulated and ascended the mountain with great joy, and, having instantly reached heaven, attained happiness equal to that of Indra.

80.

Date about A. D. 700.

The chief of sages, the great ascetic, Mahadēva, . . . seeing the approach of death, ascended the great mountain and, having performed great penance on it, entered heaven

81

Date about A. D. 700

Salutation to Śāna-Paramēśthi, devoted to meditation and possessed of great splendour resulting from perfect knowledge which surpasses all other knowledge
A sun in the sky of the *saṅgha* of Kittār

82.

Date about A. D. 750.

The expiry of the life¹ of Baladēvaohārya.

83.

Date about A. D. 750.

Bo it well. The chief of sages Padmanandi

84 (34).

Date about A. D. 700.

Bo it well. Free from fault, of great renown in the Nadi kingdom, distinguished for modesty and pure conduct, great in penance, Chandradēvaohārya, having observed the vow on the rock of the Rishi mountain at the celebrated Kalvappu, abandoned the body and ascended to heaven, attained the happy condition, being honored by the good.

85.

Date about A. D. 750.

The epitaph of Pushpapandi.

86.

Date about A. D. 750.

. ? younger brother

87.

Date about A. D. 1100.

Baṭa, with the honorific prefix *śrī*. (Name of a visitor).

88 (26).

Date about A. D. 700.

Fleeting are the treasures of beauty, pleasure, wealth and power like the rainbow, like the streaks of lightning or like the dew, to every one. This is the supreme truth. I do not like existence on this earth. Thus saying, the chief of sages, the strong-minded Nandisēna, adopted *sanyāsana* and went to the world of gods.

89.

Date about A. D. 700.

. on the rough ground of Kalvappu

¹The Prākṛit form *pāvuggamaṇa* for the Sanskrit *pragolīkramaṇa* is used.

Date about A. D. 900.

Bamma, with the honourific prefix *śrī*. (Name of a visitor).

Date about A. D. 700.

..... mentioned by Dallaga.

Date about A. D. 700.

Be it well. The epitaph of Viśōka bhāṭāra of the Koḷattūr *saṅgha*.

Date about A. D. 700.

..... practising penance and restraint, of the Koḷattūr *saṅgha*, saying "it is impossible for me to live thus hereafter", adopted *samādhi*, ascended Kaṭavapra and attained an exalted position in the world of gods.

Date about A. D. 1100.

The feet of the illustrious Gaṇḍa-dēva.

Date about A. D. 700.

..... noble, self-controlled Indranandi-āchārya freeing himself from delusion and subduing the passions, accomplished (*samādhi*) on the Katavapra mountain and attained everlasting splendour in the kingdom of Indra.

Date about A. D. 700.

Bo it well. The epitaph of Dēva khanti of the Koḷattūr *saṅgha*.

Date about A. D. 700.

Rājūtmātī-ganti of the Āji-gaṇa of the holy Nīmilūr *saṅgha*, pre-eminent for her pure conduct and virtues, saying "this is good for me to-day", went up the hill, adopted *sanyāsana*, and ascended to the abode of heaven.

Date about A. D. 700.

Having practised according to the prescribed rules the twelve kinds of penance¹ on earth, the firm-minded holy Anantamātī-ganti of the Navulūr *saṅgha* correctly observed the vow on the broad Kaṭavapra mountain and attained the state of matchless happiness in the world of gods.

¹See page 6, note 2.

99.

Date about A. D. 700.

Be it well. Recognising the approach of death, of the Portvāna family, kingdom settled himself in the abode of gods.

100.

Date about A. D. 900.

Paravatimala (? name of a visitor).

101.

Date about A. D. 700.

. on the mountain

102.

Date about A. D. 700.

. Śrī r-āchārya, an ornament of the virtuous Navilūr sangha, adopted sanyāsana and attained happiness. Sin is annihilated by salutations to the Five¹.

103.

Date about A. D. 700.

Be it well. The epitaph of Pushpasēnāchārya of the illustrious Navilūr sangha.

104

Date about A. D. 700.

The epitaph of Śrīdēvāchārya.

105 (30).

Date about A. D. 700.

? Guṇakīrti, having through lofty devotion abandoned the body here, the peak of the beautiful golden mountain

106 (31).

Date about A. D. 700.

Be it well. Maunīyā-āchārya was a guru in the Navilūr sangha. His disciple, of stainless character, was the sage Vṛishabhanandi, who, realising the nature of worldly existence and walking on the right path of the Jainas, accomplished śamādhi and attained a happy state of mind in the heavenly world.

¹See page 19, note 4. The Five are the Jinas, the Siddhas, the Āchāryas, the Upādhyāyas and the Sādhus, collectively called the Pañcha-Paramēshṭhis. The salutations run thus—*Namō Arāhantāya, namō siddhāya, namō dyāyāya, namō uvajjhāya, namō lokā sabhā-sāhāya*

107

Date about A. D. 700.

..... severing the bonds with eagerness and ascending the hill,
 Māvi-abbe attained the happiness of the gods.

108 (29).

Date about A. D. 700.

Always exercising self-control with zeal
 observed the vow of *samādhi* and was easily on the way to the matchless world of
 gods.

Ārya by name, an ornament of the Mayūragrāma¹ *sangha*, accomplished
samādhi on the Kaṭavapra mountain.

109

Date about A. D. 700.

The sage Mēghanandi of the illustrious Namilūr *sangha* ... (attained)
 perfection in the holy place

110.

Date about A. D. 1000.

Śrikanthayya. (Name of a visitor).

111.

Date about A. D. 700.

..... fame penance Nandi-muni,
 grandson of having observed the vow here, attained per-
 fection.

112.

Date about A. D. 700.

The epitaph of Guṇamati-avve of the Navilūr *sangha*.

113 (32.)

Date about A. D. 700.

Knowing the approach of his death, the learned and modest sage named
 Dēvasēna, adorned with numerous virtues, observed the vow . and ascended
 to heaven.

114 (27)

Date about A. D. 700.

..... Prabhavati of the fortunate Namilūr *sangha*, having
 observed the vow on this mountain. ? attained a body endowed with natural
 beauty.

¹This is the Sanskrit rendering of Navilūr

The nun Damitānati of the Mayūragrāma *sangha*,¹ staying in the middle of the Kaṭvapra² mountain, accomplished *samādhi*.

115.

Date about A. D. 700.

Adorned with many virtues observing the vow, Purṭiya recognised the approach of his death.

116.

Date about A. D. 700.

Worthy of honor the seven-hundred men the fortunate lord of the Śrisangha bowed to by Gandhavarina of the Pūra family on this rock

117 (43).

Date A. D. 1123.

(Lines 1-51 of this inscription are identical with lines 1-36 of No. 66. They take us as far as Maladhāri-dēva and Śrīdhara-dēva.)

The doctrine of Jinendra formerly shone through Maladhāri-dēva. It again shines now with brightness through Chandrakīrti-bhaṭṭāraka. His disciple, who was praised by the whole world on account of his greatness as an abode of the essence of all the most authentic *śāstras* or sciences, as a crest-jewel of philosophy, as the bearer of a splendid character, as a joy to his followers and as the possessor of the beauty of numerous virtues, was the lord of ascetics Divākaraṇandī, whose bright fame illumined the regions. The world describes the philosopher Divākaraṇandī-dēva as the abode of three sciences owing to his great proficiency in grammar, logic and philosophy. An emperor of great philosophers, destroyer of sin, a lion to the elephant Cupid, a great ocean of pure conduct and virtues, adorned with fame resembling (in whiteness) the lotus, the swan, the elephant of the gods (Airāvata) and the moon—ho! the ascetic Divākaraṇandī was free from pride, matchless and honored by hosts of kings. How resplendent did the speech of the ascetic Divākaraṇandī, praised by the world, make the earth, like the rays of the sun, so that the lotuses the faces of the blessed expanded, the lilies the eyes of the multitude of the ignorant contracted, the darkness of sin disappeared, and the clear firmament of the Jaina path became extremely brilliant everywhere! May Divākaraṇandī-dēva, a royal swan in the lake the Jaina doctrine, by drinking the nectar of speech issuing from the moon of whose face the multitude of *chātaka* birds his followers is gratified, be victorious on the earth! His disciple was Gaṇḍavimuktadēva-Maladhāri-munindra, the sight of whose lotus feet made nothing impossible, while from the blessed people who just thought of

¹See page 45, note 1.

²The name appears to have been thus shortened to suit the metre.

them the fear of harm from the fierce enemy of the elephant (the lion), the king, the great thunderbolt and the terrible hearer of the cluh (Yama) armed with the bow passed away. As he became the natural enemy of the flower-arrowed (Cupid) who harasses (even) the strong, having engaged him in a terrific fight, vanquished and chased him away, the dirt on Mañadhāri-dēva's body, which was overgrown with an anthill, looked as if it were a close-fitting armour of black iron that had not yet been doffed. He never once uttered even in forgetfulness a word about worldly affairs; he never opened the closed door; he never set out after sunset; he never once scratched the body; he never wearied of the posture known as *kukkuṭāsana* (the cock-posture); he never forgot to abstain from injuring others; —such was Mañadhāri-dēva's awful penance, hard to be performed by others.

The disciple of that emperor of good conduct, a fierce well-developed lion eager to split the frontal globes of the well-known elephants the five senses, a full moon to the ocean of philosophy, was the resplendent Śubhachandra-dēva. O Śubhachandra-dēva, the celestial nymphs and the maidens of the regions sing every day your fame, horn of pure conduct, and brilliant like a white cloud, the elephant of the gods (Airāvata), the river of the gods (the Ganges), the stars, the moonlight, the *kunda* flower, the moon, the conch-shell, the lotus, and polished tin. This moon can never equal the splendour of the fame of the lord of sages Śubhachandra, seeing that she loses lustre and waxes. Can there be such defects in the crest-jewel of the birthless (*otherwise* in him who is not the crest-jewel of Śiva)? Whom it is said that in whichever direction he proceeds in that direction the grandeur of *dharma* is cheerfully diffused, can others equal Śubhendu-siddhāntiga? Destroyer of the pride of Cupid, an ocean of Jaina philosophy which is tender to all living creatures, an enemy of the objects of the senses, destroyer of bad *karma*, a sun for ever to the lotuses the blessed, Śubhachandra-dēva-siddhānta-munindra is praised by the whole sea-encircled earth. When alas! alas! the chief disciple of the famous ascetic Mañadhāri-dēva, a crest-jewel of philosophy, benefactor of the world, destroyer of the pride of Cupid, the chief of ascetics Śubhachandra-dēva, praised by the world, went to heaven, the bright lamp of pure conduct was extinguished (and) the creeper of mercy passed away. When the resplendent Śubhachandra (*otherwise* auspicious moon) was? swallowed by Rāhu (the ascending node) in the shape of Death, it is no wonder that the whole world was filled with darkness. (On the date specified in the Śaka year reckoned by the arrows, the oceans, the sky, and the moon—1015, the year Śobhakṛit), the ocean of philosophy, head of a *gaṇa* or school, Śubhachandra-dēva went to heaven.

His illustrious lay disciple, obtainer of the hand of five great instruments *mahā-sāmantādhipati*, *mahā-prachanda-dāṇḍadyaka*, terrorifier of his enemies, purifier of his family, friend of the learned, a millstone to the wheat treachery to his lord, a ? Jatnūṭa in battle, raiser up of the kingdom of Vishnuvardhana-Poy-sala-mahārāja, an ornament of heroes, a moon in raising the volume of the milk

ocean the Jaina religion, a mine to the jewel perfect faith in Jainism, possessor of these and many other titles, the *mahā-pradhāna dandandya* Ganga-Rāja set up, as an act of reverence, an epitaph to his preceptor Śubhachandra-siddhānta-dēva of the Pustaka-gachchha of the Dēsiya-gaṇa of the Mūla-saṅgha and performed great worship and gifts.

That worthy's elder brother's wife, (also) a lay disciple of Śubhachandra-siddhānta-dēva, was Jakkapabbhē, who was always admired and praised by the whole earth as one who with the greatest reverence caused the worship of Jina to be performed and as the possessor of pure conduct and (many) good qualities. Can other women in the world equal Jakkapabbhē in pure conduct, in good disposition, in the worship of the great Jina, in all wonderful gifts, in truth, in devotion to the lotus feet of the *guru*, in modesty, and in the greatness of showing respect with undiminished affection to the blessed?

The writer (of the inscription) was *Heggeḍe* Mardimayya, a lay disciple of the illustrious Prabhāchandra-siddhānta-dēva; and the engraver, Vardhamānāchāri, an ornament to the forehead of titled sculptors. Good fortune.

118 (44).

Dated A. D. 1120.

May the doctrine of Jina be victorious—the doctrine of the lord of the three worlds, the unfailing characteristic of which is the glorious and most profound *syadvāda*. May prosperity be to the doctrine of Jina, which is a source of self-defence to its followers, and which is clever in preparing itself to break the heads of the cutting elephants the hostile disputants. Obeisance to the Siddhas.

His father being the liberal, chaste and valiant Mām, a support of the people and a necklace on the large round breasts of Sarasvatī, and his mother Mākāpabbhē, always devoted to pious deeds well-known among the learned, how fortunate was Ēcha? Stainless, friendly to the learned, born in a pure Dvija family of the Kanḍinya-gōtra, of pure conduct, a pick-axe to the roots of his enemies, Ēcha was indeed a worthy person in the world. When it is said that the supreme lord Jina was his god, the good sinless and most exalted lord of sages Kanakauṇḍī of Mullur¹ his guru, and the wealthy and famous king Nripa-Kaṭṭa-Poykaḥ his patron, who can describe the renowned Ēchigāṅka? In the house of Ēchigāṅka, who was equal to Manu in pure conduct, were always to be seen groups of sages, learned men, worship of Jina, obeisance to Jina and celebration of the greatness of Jina.

To describe that worthy's wife. Pōchikabbhē alone was the fortunate possessor on earth of the wealth of pure virtues, so that the people of the whole world raised their hands saying "the assemblage of excellent virtues has assumed the shape of a woman." Pōchikabbhē alone in the world could settle her mind in the belief that

¹In Coorg See page 31. note 1.

her body would be rendered fruitful by the praise of Jina and her wealth by the gratification (of the desires) of sages. A female swan in the pond the mind of Ēbigāṅka, who was praised by the people, mother of the general Ganga-Rāja. Pōchikahbe shone by the nobility of her qualities as if she were the mother of the world. Having amassed endless merit and spread her fame throughout the world so that her attendants and learned men, being fully satisfied, always blessed her, and having caused to be erected numerous Jina temples at Belgola and many other holy places and performed great gifts, the above-described Pōchāmbike—How can I describe that pious act? Lo! when I think of making an effort to describe it, my hair stands on end. Obeisance to Vitarāga—triumphing over the effects of being a householder and a woman and of the present times, easily took possession of the world of gods by the perfection of the rite of *sallekhaṇā*.

(On the date specified), adopting *sanyasana*, observing the rule of lying on one side only, uttering the five salutations¹, she went to the world of gods. On her going to heaven, the son of that mother of the world,—obtainer of the band of five great instruments, *mahā-sāmantādhipati*, *mahā-prachandā-dandandya*, terrifier of his enemies, purifier of his family, friend of the learned, a moon in raising the volume of the milk ocean the Jaina religion, a mine to the jewel perfect faith in Jainism, taker of delight in gifts of food shelter medicine and learning, a joy to the hearts of the blessed, a *pūrṇa-kumbha* (vessel filled with water) for the coronation of the Hoysala-mahārāja Viṣṇuvardhana, a foundation pillar for supporting the mansion of *dharma*, a hero who keeps his word, chaser of his enemies, a millstone to treachery, possessor of these and many other titles—the *mahā-pradhāna dāyā-dāyaka* Ganga-Rāja set up, as an act of reverence, this epitaph and consecrated it with great gifts, worship and anointment. Good fortune.

The writer (of the inscription) was *Pergeḷe Chāvarāja*, a lay disciple of Prabhāchandra-siddhānta-dēva; and the engraver, the sculptor Hoysalāchāri's son Vardhamānāchāri, an ornament to the forehead of titled sculptors.

119.

Date about A. D. 1100.

The feet of the illustrious Lakṣṇadēva.

120 (66).

Date about A. D. 1138.

Ēchana, the learned son of the general Ganga, caused to be made the Jaina temple Trailōkyaranjana. The affluent Ēchana, friend of the learned, friend of the good, caused to be made the temple which had the other name Boppaṇa.

¹See page 44, note 1

121 (67).

Date about A. D. 995.

Jinadēvaṇa, son of the minister Chāmūṇḍa and lay disciple of the lord of sages Ajitasēna, caused to be made, with pleasure, a Jaina temple at Belgola amidst the acclamation of all the people.

122.

Date about A. D. 982.

Chāmūṇḍa-Rāja caused (this) to be made.

123.

Date about A. D. 1100.

The feet of Santaṇandidēva.

124.

Date about A. D. 1100.

The feet of the illustrious Chandrakīrtidēva.

125 (45).

Date about A. D. 1118.

This inscription is identical with lines 1-35 of No. 78.

126 (46).

Date A. D. 1113.

May prosperity be to the doctrine of Jina. Inaccessible to sin, of wide-spread fame resembling the milk ocean and a pearl necklace, an ocean to the jewels of good qualities, sole friend of the good, a flower to the bees the learned, a spear¹ to the trouble of Cupid,—may the lord of ascetics Śubhēndu be victorious.

As from the birth of Lakshmi, the digit of the moon and the celestial tree, the lady sea-shore acquired greatness; so, the blameless Nāgale of great beauty and grace obtained greatness and immense fame on the birth of the *daṇḍandyakīti* Lakṣāle, Dēmati and this chief Bāchi-Rāja. To describe the son of that lady:—Be it well. Of a countenance rendered charming by the excellent pollen of the most handsome lotus face of the lady fame celebrated in the abodes of all the worlds, of a body whose lustre laughed at the body of Cupid; taker of delight in gifts of food shelter medicine and learning; remover of the sorrows of all the world; adorned with all good qualities; seeker of refuge in the feet of Jina: such was Bāchaja. As of modesty the goal, of truth the birth-place, of purity the native land, thus do people ever praise the renowned Bāchaja, a moon in unfolding the

¹ *Saila* appears to be used here for *dulpa*.

water-lilies the learned, a modern Dadhichi in the noble quality of altruism, a Savyasācbi (Arjuna) in valour which terrified great warriors. (On the date specified), having renounced all attachments, that friend ended his life.

The truthful Būchana, sole abode of good qualities; makes liberality the best of virtues, valour its younger brother, fortitude its friend, knowledge a fierce enemy of pride, all the remaining qualities charming to the good, and whatever is felt by him true: what can not the skilful accomplish? He who while on earth had attained lionhood in valour, the state of the celestial tree itself in unparalleled liberality, oceanhood in profundity, the state of Mēru in eminence: that Būchana, at his end, with a peaceful mind, attained godhead longed for by the wise. In order to perpetuate the fame of the qualities of Būchana, as possessed of a form resembling that of Cupid, as the most renowned, as possessed of the greatest wealth, as having acquired the eminence of the authority of Indra, as pre-eminently wise—the beloved (wife) of the general Ganga, an equal of Lakshmi, set up a stone-pillar. The earth lost weight, the assembly of the great and the good became helpless, the goddess of learning was now left uncared for in the world: while thus the hearts of the blessed were filled with grief, the unrivalled and renowned Būchiya attained the world of Indra.

The epitaph of Būchana, lay disciple of Śubhachandra-siddhānta-dēva of the Pustaka-gachchha of the Dēsign-gana of the Mūla-sangha.

127 (47).

Date A. D. 1115.

May prosperity be to the sin-destroying doctrine of the Jinēndras, a fierce sun in dispelling the mass of darkness the heretical doctrines. May the great ocean of nectar consisting of the group of the illustrious Nabhēya-nātha (i.e., Rishabha) and other great holy Jinās continue as long as the moon and stars endure,—an ocean which has the highest knowledge regarding the group of faultless objects for its great altar (or seal-ring), which has the shouts of joy of the people distinguished by the token of the excellent *syātkāra* (or *syādrīda*) for its great roar, and which has supreme happiness and great splendour for its cluster of waves. In that ocean (arose) the groups of excellent jewels the mighty and illustrious *munis*, Gautama and others endowed with the seven great supernatural powers. In their line was born, in the Nandi-gana, Padmanandi, also known as Kondakundachārya, who, by his lofty character, acquired the power of moving in the air. He was likewise known as Unāsvāti-munisvara and Gridhrapiñehhachārya: in his line there is none equal to him in the knowledge of all the predicaments of the time. His disciple, famed in the three worlds, renowned for his good conduct, was Balākapiñchha,

*The meaning of the last portion of the verse is not quite clear

*See page 16, note 2.

whose lotus feet were adorned by the bees in the garlands on the crowns of all kings. May his disciple, an emperor of good conduct, proficient in logic, grammar and other sciences, a master of literature, a lion in smiting the herd of intoxicated elephants the false disputants, a sun to the lotuses the blessed, remover of the pride of Cupid, the ascetic Guṇanandī-panḍita, be victorious. He had three hundred disciples, who were abodes of discrimination and had reached the other shore of the ocean of science. The most prominent among them, clever in expounding the meaning of philosophy and science, of lovely disposition, were seventy-two in number. The most celebrated among these, a proficient in the various philosophical systems and their authorities, a thunderbolt to the mountains the false systems of philosophy, was the sage Dēvendra-saiddhāntika, who put down the pride of arm of Cupid and who had his feet illumined by the gems on the crowns of kings. May that chief of the learned, a fillet to the forehead of Sarasvatī, be victorious.

His disciple, an emperor of philosophers, lord of great fame overspreading the whole sea-girt earth, a lion adorned with the pearls scattered in splitting the frontal globes of the rutting elephants the five senses, honored by the learned, favorite of Sarasvatī, was Kaladhātūnandī-munipa. His son, a Śiva to Cupid, was Mahēndrakṛtī, whose able speech-goddess wore the garland of the scriptures. May his disciplo, possessed of skill in poetry declamation disputation and oratory, a terrible thunderbolt to the mountain inadvertence, Virapandī, whose fame resembling the celestial Ganges and Indra's elephant is lovingly and loudly sung by the celestial nymphs in the remote quarters of the sky, be victorious. The ruler of the celebrated Golla country, a crest-jewel of the family of the king Nātua-Chandīla, became, for some reason, a *munipa* adorned with the pure triad of jewels, under the name of Gollāchārya, in the line of the chief of the learned, Virapantī. May he, the power of whose intellect has been rendered bright by being washed of sin self-complacency and pride by the waves of the ocean of philosophy which is capable of expounding such things as the perfect soul, etc., and the radiance of whose lotus feet has been increased by the suns the crowns of kings, be victorious.

Pergade Chāvarāja wrote (this). Good fortune.

His disciple was the illustrious Trīkālyayōgi, for whom, armed with the bow of pure conduct, the due clinging to the body became an armour, showers of rain a cluster of sharp arrows, the orb of the summer sun a disc for the purpose of conquering the enemies sins. May he, the best of ascetics, a moon to the water-lilies the blessed, be victorious in the world. Is it possible to describe his penance, by whose power a Brahmārākshasa became his pupil and the oil of the *honge* tree (*Pongamia glabra*) was converted into pure ghee? The very thought of him drove away great evil spirits. May his excellent disciple, a full moon in causing to

¹ See page 22, note 5

² See page 23, note 1

swell the ocean of philosophy, possessor of brilliant fame engraved on the frontal globes of the elephants at the quarters of the compass, Abhayānandi-muni, be victorious in the world. Happy in the world is Abhayānandi-muni who has completely conquered the proud enemies 'the *parishahas*', etc., who has acquired the great celestial trees in the shape of the ten kinds of excellent *dharma*, who has obtained soul-knowledge which destroys all the troubles of rebirth. His disciple, versed in the meaning of all *āgamas*, possessed of a knowledge of the world, of pure and lovely conduct, a sprout for the bulbous root kindness, a moon in destroying the pride of the lotus-garden false doctrines, was Sakalēndu-muni. May he, a wild fire to the forest lust, be victorious. Moreover, Sakalachandra, who was an ear-ornament to Sarasvatī, had his lotus feet worshipped by all kings and was possessed of pure fame as the *kunda* flower, a pearl necklace, moonlight, the celestial elephant (Airāvata), a fine diamond and the celestial Ganges. His disciple, a strict observer of vows, a treasury of tranquillity, an ocean of self-control, an abode of good disposition, possessed of the *samitis* and the three *guptis*, a Rōhana mountain to the jewels various virtues, the birth-place of penance, was the world-renowned Mēghachandra-muni, an emperor of the *traividyas*. His disciple, a full moon to the ocean of religious observances, a proud lion in cutting as under the rutting elephant Cupid, a sun in expanding the lotuses the blessed, master of the trid of jewels the ship which helps in crossing over the ocean of worldly existence, was Prabhāchandra, who had shaken off the three *daṇḍas* and the *śalyas* and whose mind was rendered pure by a thorough knowledge of the meaning of the Jaina *āgamas*.

Having his feet caressed by the crowns of kings, lord of the goddess of fortune right knowledge, riding on the vehicle right conduct, sheltered by the white parasol of pure fame, gainer of world-astonishing victory over the enemy Cupid, lord of the circuit of the earth *dharma*, honored by the hand of the praise of the earth, Mēghachandra was (really) an emperor of the *traividyas*. A crest-jewel of grammarians, a crest-jewel of brilliant logicians, a crest-jewel of philosophers, a crest-

¹ The *parishahas* or hardships are 22 in number, such as hunger, thirst, cold, heat, etc. *Kahut-piṇḍā-tītōṣhī-damśāmsaka-nāgoyarati-sūtri-charyā-nishadya-śāyākrōṣa-vadha-yehñābha-rōga-triṣparśa-mala-satkātapuraskāna-prajñāpāśādarsanāni Tatedrīka-sūtra*, IX, 9.

² The ten kinds are (1) *kṣama* (forgiveness), (2) *mādhava* (humility), (3) *ājaya* (simplicity), (4) *śauca* (purity), (5) *satya* (truth), (6) *samyama* (self-control), (7) *tapa* (penance), (8) *tyāga* (renunciation), (9) *ākinchanya* (absence of any possession), and (10) *Brahmacharya* (celibacy and chastity). *Uttama-kṣama-mādhavājaya-śauca-satya-samyama-tapa-tyāga-ākinchanya-brahmacharya*.

³ *Tatedrīka-sūtra*, IX, 6.

⁴ The *samitis* are 5 in number:—(1) *trya samiti*, not to injure any living thing in walking, (2) *bhāṣa-samiti*, not to sin through speech, (3) *śikṣa-samiti*, to be careful in the matter of food, (4) *śikṣa-nikṣepa-samiti*, to be careful in removing and placing things, and (5) *utsarga samiti*, not to injure any living thing in answering calls of nature.

⁵ The *guptis* are:—(1) *mano-gupti*, control over the mind, (2) *vāg-gupti*, control over speech, and (3) *kāya-gupti*, control over the body.

⁶ Men versed in the three sciences, grammar, logic and philosophy. See page 29, note 9.

⁷ See page 33, note 1.

⁸ See page 22, notes 1 and 8.

What splendour has the method of making gifts of food, shelter, medicine and learning acquired in this world through Lakshminati, a mine of auspiciousness!

128 (48).

Date A. D. 1121.

May the doctrine of Jina be victorious—the doctrine of the lord of the three worlds, the unfailing characteristic of which is the glorious and most profound *syddvāda*. 'Inaccessible to sin, of wide-spread fame resembling the milk ocean and a pearl necklace, an ocean to the jewels of good qualities, sole friend of the good, a flower to the bees the learned, a spear to the trouble of Cupid,—may the lord of ascetics Subhendu be victorious. His female lay disciple:

Shrewdness in determining the supreme category, great simplicity born of thorough unfamiliarity with bad conduct, beauty capable of producing great attachment in her husband's mind, greatness causing unparalleled devotion in the minds of her dependants—these are ever natural to Lakshminati. Can other women in the world equal Lakshminati, wife of Ganga-Rāja, in skill, beauty and deep devotion to God? By the superiority of her graceful and charming beauty the whole world declares that Lakshminati is Lakshmi herself incarnate. What splendour has the method of making gifts of food, shelter, medicine and learning acquired in this world through Lakshminati, a mine of auspiciousness! Lo! Lakshminati of such greatness as can be said of her that the quality of liberality itself has assumed the form of a woman must certainly be presided over by a goddess; can she be a mere woman? When it is said that Ganga-Rāja's wife, endowed with auspicious marks, with a gait like that of the elephant and eyes resembling those of the antelope, is the modern Rukmini, are there any in these three worlds that can equal Lakshminati?

(On the date specified), the *daṇḍandiyakī* Lakṣmī, lay disciple of Subhachandra-siddhanta-dēva of the Pustaka-gachchha of the Dēśya-gaṇa of the Māla-saṅgha, adopting *sanyasana*, ended her life by *samādhi* and went to the world of gods. The *daṇḍandiyaka* Ganga-Rāja set up, as an act of reverence, an epitaph and consecrated it with great gifts and worship. Good fortune.

129 (49).

Date A. D. 1120.

May prosperity be to the doctrine of Jina. Inaccessible to sin, of wide-spread fame resembling the milk ocean and a pearl necklace, an ocean to the jewels of good qualities, sole friend of the good, a flower to the bees the learned, a spear to the trouble of Cupid,—may the lord of ascetics Subhendu be victorious.

* The month is left out.

As from the birth of Lakshmi, the digit of the moon and the celestial tree, the lady sea-shore acquired greatness; so, the blameless Nāgale of great beauty and grace obtained greatness and immense fame on the birth of the *daṇḍanāyakiti* Lakkāle, Dēmati and this chief Būchi-Rāja. To describe the daughter of that lady:—Be it well. Possessed of remarkable and steady loveliness when joyfully bowing to the adorable charming lotus feet of the stainless sin-conquering divine Arhat; ridiculing the beauty of Rati constantly bent on enjoying life on the death of her husband; resembling a female swan sporting in the Mānasa lake of the mind of the greatest royal merchant Chāmunda very brave in protecting all the merchants who are incapable of protecting themselves from the demon of the Kali age; adorned with the form of a *Śāsana-dēvatā* or attendant goddess of Jina, the agent in giving protection to the supreme Jina faith; imitating Sītā in being attracted to Rāma's (otherwise lovely) qualities; a Lakehmi as evidenced by the collection of wealth; of a mind attached to pure *dharma*;—was Dēmiyakka. A driver of the chariot the desire of Chāmunda, a female bee resplendent with the pollen of the lotus the mind of Chāmunda, a great celestial creeper growing in the courtyard of the house of Chāmunda,—may the lady Dēmavati, the dear wife of Chāmunda, be victorious. Always giving food to the people of the three worlds, refuge to the frightened, good medicine to those rendered miserable by disease, and science and the *āgamas* to those desirous of learning them, Dēmavati, at the close of her life, fixed her mind on the Arhat according to the prescribed rites and became a celestial woman.

Lakshmi set up a stone pillar resembling a pillar of victory for that excellent lady Dēmati, who was the dear wife of the merchant Chāmunda, a favorite with all kings endowed with valour that confounded their enemies; who, on account of her merit and beauty, was looked upon as a celestial woman descended from heaven intent on worshipping the Jina temples and Jina figures on earth; who was a liberal bestower of gifts of food, learning, shelter and medicine on the four castes; who, afterwards, by the rite of *samādhi* at the close of her life, entered the high heaven as if her own home; and who, having conquered the king of the Kali age, the enemy of pure *dharma*, established the path of *dharma*.

(On the date specified), Dēmiyakka, disciple of Śubhachandra-siddhanta-dēva of the Pustaka-gacchaha of the Dēsi-gaṇa of the Mūla-sangha, ended her life by the rite of *saṃyāsana*.

130 (63).

Date about A. D. 1118.

Resplendent is Lakshmi, like Lakshmi (the goddess of fortune), at the lotus feet of the lord of sages Śubhachandra, a Siddhanandi in philosophy. Lakshmi, the sole abode of good qualities, who was a Sītā in devotion to her husband, the

Earth in forbearance, a Sarasvati in speech and Chêlini herself in the worship of Jina, and who was to the general Ganga the lady of Policy in business and the lady of Victory in battle, had the new Jina temple made. (It belonged to) the Pustaka line of the Dêsiga-gaṇa of the Mûla-sangha.

131 (62).

Date A. D. 1123.

Śântalâ, a bee at the lotus feet of the lord of sages Prabhâchandra, had the image of Śânti-Jinendra made. O lovely one, you have crookedness (*otherwise* skill) in speech, fickleness (*otherwise* lustre) in the eyes, confusion (*otherwise* graceful movement) in the eyebrows, cruelty (*otherwise* firmness) in the breasts, and transgression (*otherwise* largeness) in the hips; and (yet) convert the defects themselves into charms. O Śântalâ-dêvi, which poet on earth is able to describe adequately the wealth of your beauty? The renowned Santalâ who shines as a royal lioness at the side of king (*otherwise* the mountain) Vishnu had the Jina temple made.

132 (56).

Date A. D. 1123.

Victorious is the unique moon Prabhâchandra, who was born from the milk ocean of the penance of the best of the *trairidyas* Meghachandra; who possesses a full, round, unwaning, stainless body (*otherwise* a body purified by perfect and indefatigable performance of duty); who is a joy to the learned; the whiteness of whose fame pervades the three worlds; who is inaccessible to faults; and who causes to swell the ocean of philosophy.

From the offspring (Brahma) of the lotus navel of Vishnu was born Atri; his son was the Moon; his son Budha; his son Purâra; his son Âyn; his son Nahusha; his son Yayâti; his son Yadu: and in the line of Yadu arose many (kings). Among those famous ones was a certain king, Śaḷa, to whom, on a certain occasion, a pre-eminent sage in a forest said with reference to a fierce tiger *poṃ Śaḷa* (strike, Śaḷa); and from this circumstance he adopted the sage's words as his name, as also the tiger crest. Thence the lords of Dvârâvatî became Poysaḷas and possessors of the tiger crest in Śaḷapura. Among them was king Vinayâditya. Making the world prosperous and beneficial to the people by his rule, causing Lakshmi to reside permanently in the thousand-petalled lotus of his white umbrella, and making the goddess of Valour dance in his arm singularly skilled in cutting down enemies, he, of rising celebrity, punisher of foes, made his prowess felt in all regions. May he—a jewel to adorn the Yâdava family, a jewel of protection to kings, a jewel to the necklace of Lakshmi, an excellent bright jewel to the heads of kings, a jewel mirror to the path of politics, sole crest-jewel of the world, a

Vishnu endowed with modesty, a jewel of virtues, a crest-jewel of perfect faith—be victorious. A celestial tree to the man who asked for help, an asylum of adamant to him who claimed protection, a Hanumān to others' wives, a god of Death to him who opposed in battle,—such was Vinayāditya. On the heads of the Malepas when arrogant and inclined to oppose Vinayāditya lays his sword; (while) on the heads of the Malepas who through fear are neither arrogant nor inclined to oppose he at once lays his hand (of protection).

To that Poysala king was born a crest-jewel of princes, lord of fortune, subduer of kings by his arm, the valiant king Ereyanga. When it is said that Ereyanga-Dēva of unparalleled fame was a third Māruti, a fourth fierce fire, a fifth ocean, a sixth flower-arrow, a seventh universal emperor, an eighth mountain, a ninth lusty elephant, a tenth treasure—who can equal him? In the city of his enemies *dḥagaddhagil dandhagil*, on the heads of hostile kings *garilgari garigaril*, in the bowels of opposing kings *chimil chimi chimi chimil*—thus do the flames of his irresistible anger burn; who can boldly fight with Ereyanga-Dēva? That famous king Erega's son, punisher of mighty enemies, lord of the whole earth, a Kārṇa to suppliants, was the victorious Vishnuvardhana. As soon as he was born, the prosperity of the whole kingdom increased: ha! king Vishnuvardhana was the destroyer of the dignity of proud hostile kings. Some he rooted out; some he captured alive in fierce battle; the heads of some he tauntingly trampled under foot; impudent opponents he trod into a mass with rage;—thus did the mighty Vishnu, equal to Indra in prowess, free his great kingdom from enemies by the strength of his arm. When king Vishnu, an irresistible thunderbolt to the mountains his enemies, roaring pursues them, kings fly panic-stricken, saying with fear 'there he comes, here he comes,' and the whole world seems filled with his form to their eyes, thus affording a clear illustration of the saying that all the world is pervaded by Vishnu.

Be it well. While the victorious sovereignty of the mahā-maṇḍaleśvara, Tri-bhuvanaualla, capturer of Talakāḍu, bhujabala-Vira-Ganga-Vishnuvardhana-Poysala-Dēva,—who was adorned with the titles, namely, the mahā-maṇḍaleśvara who has acquired the hand of five great instruments, lord of the excellent city of Drāra-vati, sun in the sky of the Yādava family, crest-jewel of rectitude, champion over the Malepas, and many others; and who, moreover, having easily captured Chakra-goṭṭa, Talakāḍu, Nilagiri, Kongū, Nangah, Kōḷāla, Tereyōru, Koyatōru, Kongali, Uchchangi, Taleyōru, Pombureha, Andhāsura-chanka, Baleypattana and many other fortresses of the three kinds, and having made by his fierce valour the whole of the Gangavāḍi Ninety-six Thousand obedient to his seal (or command), was happily ruling the kingdom,—was continually increasing to last as long as the sun, moon and stars:—

Dear to the heart and eyes of that famous king Vishnu. Śāntala-Dēvi, with locks black as the moving bees and face resembling the moon, was in every way

equal to Rati, (wife) of Kāma. When it is said that she was the eldest daughter of such a celebrated couple as the noble Mārasinga and the darling of his heart and eyes Māchikabbe, and the noble consort of Vishṇuvaradhana, who can describe the growth of fortune of Śāntala-Dēvi whose greatness was superior to that of Lakshmi? The goddess of Victory to king Vishṇu in battle, the goddess of Wealth always resting most joyfully on his breast, the goddess of Fame able to spread to the remote points of the compass the greatness of his valour—thus is Śāntala-Dēvi described on earth. How can the panegyrist praise her adequately? Inconceivable are the virtues of Śāntala-Dēvi, the greatness of the varied liberality of Śāntala-Dēvi and the pure conduct of Śāntala-Dēvi, the sole celestial jewel of liberality in the world.

Be it will. Resembling a second Lakshmi in sharing the enjoyment of the innumerable fruits of the constant increase of supreme good fortune, free from defect in the knowledge of all arts, a modern Rukmiṇī-dēvi, a Satyabhāmā in love to her husband, an only Brihaspati in discrimination, a Vāśaspati in ready wit, gentle to sages and dependants, the celebrated SITA (herself) in the loftiness of devotion to her husband, a celestial jewel to all panegyrists, crest-jewel of perfect faith (in Jainism), a rutting elephant to ill-mannered co-wives, the cause of the elevation of the four *śamayas* (or creeds), the victorious banner of king Cupid, a lamp for the prosperity of her family, expert in singing, instrumental music and dancing, a rampart to the Jaina faith, delighting in gifts of food, shelter, medicine and learning, Vishṇuvaradhana-Poysaḷa-Dēva's senior queen, the crowned consort Śāntala-Dēvi, having caused to be erected the Savatigandhavārāṇa Jina temple at the holy place Belgola, in order to provide for worship and gifts of food to the assembly of ascetics, granted, on the date specified, with exemption from all imposts, (the village) Motṭenavile off Kalkaṇi-nādu to her preceptor Prabhāchandra-siddhānta-dēva, disciple of Mēghachandra-traividya-dēva of the Pustaka-gaehchha of the Dēsiya-gana of the Mūla-saṅgha, after washing his feet.

This stone inscription always proclaims thus :—May those persons who maintain this with affection enjoy long life and great prosperity! The wicked man who, without maintaining, violates this, shall incur the infamy of having slaughtered on the site of Kurukshētra and in Bāṇarāsi seven crores of eminent sages, tawny cows and men learned in the Vedas. (Usual final verse.)

Having caused Vilasana-kaṭṭa to be built as a tank, the queen granted it to the Savatigandhabasti-basadi for oblation. The senior queen, the crowned consort Śāntala-Dēvi, having obtained from Vishṇuvaradhana-Poysaḷa-Dēva a garden of 50 *koḷagas* of wet land in the middle plain below Gangasamudra, granted the same, with pouring of water, to the Savatigandhavārāṇa-basadi which she had caused to be erected, after washing the feet of Prabhāchandra-siddhānta-dēva.

He who destroys this shall incur the great sin of having killed eighteen crores of tawny cows on the bank of the Ganges. Good fortune.

Mahēndrakīrti-dēva, disciple of Prabhāchandra-siddhānta-dēva, had 313 ? *holariges* made of bell-metal, and presented them to Śāntala-Dēvi's basadi. Good fortune.

133 (57).

Date A. D. 982.

In the midst of this forest of mundane existence does the carpenter Yama select upright round (*otherwise* well-behaved) trees in the shape of men and cut them down. The son's son of the illustrious Kṛṣṇa-Rājendra¹, possessor of the ornaments of both truth and purity, the daughter's son of Ganga-Gāṅgēya, a pleasure-house of the goddess of Victory, the son-in-law of Rājachūḍāmapi,—what glory is this, say: being thus joyfully praised by the whole circuit of the earth, Raṭṭa-Kandarpa-Dēva obtained great renown. A terror to hostile kings was the sharp fierce sword in the hand of Rāja-mārtanḍa, intent on destroying them was the greatness of his valour, the cause of the loss of their side was his effort to gain victory in war, a destructive fire to them was the might of his arm. Some can fight but cannot make gifts, while there are others who can make gifts but cannot fight. What avails this valour, and this liberality? In Rāja-mārtanḍa, however, both courageous valour and great liberality are combined. Who is able to describe the exaltation of his valour and liberality? Resolution to become the abode of undying fame, resolution to bestow wealth on suppliants, resolution not to tell a lie, resolution not to desire another's wife, resolution to shelter those who seek refuge, resolution to chase and kill, unassisted, the enemy's army,—such are the resolutions taken by Chalad-ankakāra. Stop! Why further praise anything else? His liberality is greater than that of the celestial tree; his word is firmer than the mountain of the gods (Mēru): his valour is fiercer than the glare of the sun. When it is said that such is the nature of his liberality, truthfulness and valour, who is able to describe the greatness of Chalad-ankakāra? Inconceivable valour is found nowhere except in the lion, great profundity is found nowhere except in the ocean, world-renowned exaltation is found nowhere except in.....; I am not flattering but speak the simple truth when I say that all these qualities are found in.....

A celestial tree to the destitute, a lion bent on splitting the frontal globes of the elephants the hostile kings, a necklace on the breast of lovely women, a swan residing in the pond the mind of great poets—thus do the people of the whole earth describe Indra-Rāja. Lying is their greatness, giving and eagerly taking back their deliberation, fondness for others' wives their thought, not making gifts their skill, loving and deceiving their learning—such being the nature of the present day princes, how can they be named and compared with Indra-Rāja? The pond the toe-nails of this Yama to his foes was made charming by the lotuses the faces, the lilies the eyes, and the bees the locks of all bowing kings. He was kind and liberal,

¹ The Rāshtrakūṭa king Kṛṣṇa III.

never uttered a falsehood; never retreated from battle through fear; how great was the fame of the liberality, truthfulness and valour of Chalad-aggaji ! From its brilliance as of the autumnal moon, from its pervasion through the moveable and the immoveable, from (being the object of) the praises of the people of the whole world, the fame of Kīrti-Nārāyaṇa was resplendent as if the form of Śvara himself. They brag of their valour but tremble on seeing something ; they boast of their liberality but gnash their teeth when giving ; they think that they alone are pure but associate with others' wives ; they boast of their truthfulness but utter lies ; can such wicked sham heroes approach Kaligalolgaṇḍa (the hero among heroes) of the Kali age ?

Birara-bira (the hero among heroes) engages himself in a game at ball (? polo) as he believes that it is an abode to fortune, to victory, to learning, to generosity, to valour, to fame, to greatness—to all of these'. Indra-Rāja alone is capable on earth of making the various movements such as *sukara*, *dushkara*, *vishama* and *vishama-dushkara* in the four directions, namely, inside, outside, to the right and to the left. When made in the four directions, the movements number 338 ;—and Eḷeva-beḍenga (a marvel in pulling or dragging) made these movements with ease in a crore of ways. Who knows like Raṭṭa-Kandarpa (the Raṭṭa Cupid) the beauty of making movements with great velocity inside, outside, to the right and to the left without missing the circuit, avoiding such defects as going in a circle, ascending, turning round and retreating, and hitting exactly the ball (*girige*) with the stick (or bat) neither going beyond nor coming short of it ? Is the beauty of Kīrti-Nārāyaṇa's movement, pulling nicely at the same time, both inside and outside, a ball of the size of a black pepper seed with a bat measuring a span, of the ordinary kind ? The hall may be smaller than a black pepper seed ; the stick may be shorter than four fingers' breadth ; the horse may be bigger than a mountain ; the circuit may be larger than that of the earth ; still Indra-Rāja will not be satisfied unless he makes eight or ten rounds under these conditions, though others, when they think of these, will not even make an attempt. Eḷeva-beḍenga drags the ? ball (*bidda*) so skilfully that people are astonished at the force, novelty, . . . unique manner and adroitness displayed by him, and that . . . Eḷeva-beḍenga alone in the world knows how to make with ease such difficult and astonishing ? movements (*ḷepa*) as *maṇḍala-māḷe*, *tri-maṇḍala*, *yāmaka-maṇḍala*, *ardha-chandra*, *sarvabhadra*, *uddavaḷa* and *chakra-vyūha*.

*Eḷeva-beḍenga *uddavaḷa* Learn from
Birara-bira and Geḍegal-abharāṇa (an ornament among ? equals) feats such as .

¹ The meaning of the verses which follow, down to the last but one, is not quite clear. They refer to a game at ball, most probably polo, as indicated by the mention of horses, give its technicalities which are little understood now and describe enthusiastically the unparalleled skill displayed by Indra-Rāja in it.

² This portion is likewise found in an inscription at Hēmaṇḍi, EC. XII, Str. 27.

..... Eleva-
bedenga, unlike others, drags the ? ball (*bidda*) without ascending, descending or swinging. Is it possible for a man who has not learnt from Geḍegaḷ-abharapa to avoid defects such as and to become an expert? One may perhaps drag and win through deceit by putting pressure on the legs, hands and the legs of the horses; but can one win in the proper course when Kīrti-Nārāyaṇa is the opponent? On the date specified in the Śaka year reckoned by the oceans, the sky and the treasures (934), having observed the vow with a peaceful mind, Indra-Rāja, praised by the people, acquired all the great power of the king of gods (Indra).

134 (55)¹.

Date about A. D. 982².

..... will make Māvana-gaodhahasti (a rutting elephant of his maternal uncle or father-in-law) laugh. Marching boldly against the enemy, when the horse fell The stainless excellence of Māvana-gandhabasti puts to shame one who through fondness of life timidly enquires twice about the order to fight issued by his master, one who is irresolute and the ungrateful ones who shrink from their duty. Valour when the hostile army is brandishing its weapons at close quarters, purity when others' wives move about close at hand, others were found on examination to lack; such being the case, valour and purity can they stand comparison with Māvana-gandhabasti? The greatness of Māvana-gandhabasti laughs at the despicable heroes who, holding back till a severe blow is inflicted on the hostile army by other generals of their side, march against the weak point of the hostile force and proclaim, to their shame, "we ourselves attacked and defeated the enemy." Oo Rāja-chūḍamaṇi-Māgeḍemalla bestowing with affection the victorious ? leadership I do not know how to describe the movement of the flying arrows. Thus celebrated was Māvana-gandhabasti Piṭṭoga, the pride of the camp, of strong arm, praised by poets, passionately fond of war, a hero who saw the fight to the end.

(Oo the date specified), at the feet of his guru, with a happy eod, Piṭṭa rose to the world of Iodra.

135.

Date about A. D. 1200.

This inscription merely gives the verse in praise of the Jina-śāsana.

¹ The writing on this pillar is worn and the lower portion is built round on three sides.

² The palmography, the reference to Rāja-chūḍamaṇi and the identity of the cyclic year lead us to infer that the date of this record may be the same as that of the preceding one.

136.

Date about A. D. 950.

..... of Śāyibbe-kantiyar, disciplo of Kumārānandi-bhaṭṭāra
of Māla, at Kaḷbappu.

137.

Date A. D. 1117.

May prosperity be to the sin-destroying doctrine of tho Jinēndras, a fierce sun
in dispelling the mass of darkness the heretical doctrines.

On the holy 13th lunar day, a Thursday, of the bright fortnight of Jyēsthā
in Hōmāḷambi corresponding to the Śaka year 1039:—

The great fame of Poysaḷa-seṭṭi and of the ocean of good qualities the graceful
sagacious Nēmi-seṭṭi that both were the royal merchants of king Poysaḷa and warin
supporters of the Jain religion spread widely over the earth. While Poysaḷa-seṭṭi
and tho possessor of innumable good qualities Nēmi-seṭṭi, who attained eminence
as tho possessors of pure fame and pure virtues and as the illuminators of the stain-
less Jina doctrine, were living in happiness, their mothers, praised by the earth,
Māchikabbe and tho possessor of various high virtues Śāntikabbe, who were like
the mothers of Jinas on earth, having joyfully caused a Jina temple to be built and
a *mandarā*¹ made, received with pleasure, suitable initiation (*dikṣhe*) at the lotus
feet of the peerless sage Bhānukīrti amidst the acclamation of the people of the
(whole) world². In the Māla-saṅgha and in the illustrious Dēsiḡa-gaṇa these two
became celebrated as the pre-eminent possessors of all virtues. Are there any so
fortunate?

Poysala-seṭṭi and the mine of goodness Nēmi-seṭṭi caused, with devotion, the
worship of Jina and gifts of food to the sages to be made.

138 (60).

Date about A. D. 940.

The servants of Ganga-vajra, who was celebrated as the abode of fortune and
the home of valour, were known as Bōḡāycha, among whom was Bōḡeya³, harsh to
the hostile army, his elder brother's warrior. Resolved to die in the battle between
Rakkasa-maṇi and Kōṇeya-Ganga, when the battle proved unfavourable, he sent
away Rakkasa-maṇi, and, putting to flight, amidst the praise of his own and the
hostile armies, the horsemen that eagerly came to fight, charged fiercely into the
enemy's troops; and when he saw his own army retreating, he went back, and
inspiring courage, marched with it on horse back, fell upon the enemy's force, cut

¹ A car-like structure sculptured on all sides with 52 Jina figures. It is supposed to represent the
island (*dvipa*) of Nandīśvara.

² Māchikabbe is here named Marudēvi.

³ Apparently a mistake of the engraver for Bōyiga. See further on.

it down and acquired renown. Such was Bôyiga's firmness. Having made the whole force of Vaddega¹ and Kôneya-Ganga flee with terror and killed many warriors, he fell severely wounded, the greatness of his prowess being praised (even) by the enemy's troops. Let people die on earth like Bôyiga, having displayed the greatness of their valour. When, pierced with arrows and wounded with the sharp weapons aimed at him by hostile warriors, Bôyiga was about to fall like the orb (of the sun), Indra's ladies received him into the celestial car even before his body touched the earth.

139 (61).

Date about A. D. 950.

His own lady of victory having become a co-wife with the lady of fortune; a true hero following the traditions of kings bent on war, Bâyika spread his fame. To the world-renowned Jahayye, wife of the lord of fortune Bâyika, were born two sons named Mâduvara and Dôyilamma. Their sister Sâviyabbe became celebrated in the world as an abode of wisdom and a collection of *dharma*. Are there any women who can compare with her and with Sîtâ? When it is said that the world-renowned Loka-Vidyâdhara, son of Dhôra², liberal to the learned, was her husband, can any others be compared with her in glory? Know ye that in the *śrāvaka-dharma* (duties of lay persons) Sâviyabbe was the celebrated *śrāvaki* (laywoman) Rêvati herself, there being no others to compare with her; in wifely conduct Sîtâ herself; in beauty Dêvaki herself; in greatness Arundhati herself; in pure devotion to Jinendra the goddess attendant on Jina herself. Udaya-Vidyâdhara, lord of Sâyihbe³, Sayihbe died at Bagiyur.....

140 (50).

Date A. D. 1145.

(Lines 1-134 of this inscription are identical with lines 1-140 of No. 127 except for the following details:—(1, No. 127 has at the end of the west face two extra verses in praise of Prabhâchandra, disciple of Mēghachandra. The present inscription has after the first verse on the west face an extra verse⁴ in praise of Mēghachandra, which may be rendered thus—Having bound Cupid with thirty-six cords, he had him dragged by a bull (*otherwise*, he checked and vanquished Cupid by his virtuous conduct and thirty-six special qualities⁵); when one thinks of this, how can Mēghachandra-traividya be said to possess the sentiment of quietism? (3) The present record has at the end of the east face the remark "written by

¹Apparently the Râshtrakûta king Amôghavarsha III, father of Krishnâ III.

²This cannot be the Râshtrakûta king Dhruva or Nirupama (c 800), as the characters of the epigraph are of the 10th century.

³Evidently a shortened form of Sâviyabbe. Cp 136 above

⁴Quoted from the *Pampa-Rândyana* (I, 19).

⁵See page 64, note 2.

Ganganna", and at the end of the south face the statement "written by the calligraphist Ganganna, a brother to others' wives." It then proceeds —).

Why do you praise the senseless who are agitated by the arrows of Cupid? Praise Mēghachandra-vrati, a moon to the milk ocean the Jina doctrine, whose fame has rendered white all the points of the compass. His colleague, the holy son of the lord of sages Bālachandra, a sickle to the creeper the conceit of arrogant disputants was Śubhaktīrti-dēva. May he, conqueror of the strength of arm of Cupid, a charming discourser on the *syādvāda*, be victorious. A flow of tears, convulsive speech, and a withered face are seen in him: has he lost his memory through epilepsy? or has he been bitten by a snake? or has he been frightened by a cruel evil spirit? I now understand the reason: the wretched disputant got his mind stupefied by the snake-doctor to the burning poison the speech of hostile disputants, the learned Śubhaktīrti-dēva¹. The sound of Śubhaktīrti's great fame proclaims—"O disputant, the thunderbolt to the mountain the Bauddhas inflated by excessive pride is coming, is coming, has come; the sun to the rising darkness the clever Naiyāyikas is coming, is coming, has come; the lion to the active elephant the clever Mīmāṃsakas is coming, is coming, has come; get away! get away! get away!" It is not a false statement to say that the triad known as Aja (Brahma), Paśupati (Śiva) and Śārāṅgi (Viṣṇu), when confronted, will behave themselves suitably to their names² in the presence of the ascetic Śubhaktīrti. What chance is there for other disputants? Have disputants eight hearts to speak with courage in an assembly in the presence of the lord of sages Śubhaktīrti instead of trembling with fear like an elephant which has heard the roar of a lion? O disputant, get away. Enough of your vain and faltering discourse which exposes you to the derision of the learned. Can this incoherent talk of yours prevail with the adamantine elephant-goat to disputants?

Written by Ganganna and engraved by Dāsōja, son of? Sevapuballana-dēva, the sculptor Rāmōja.

A worthy disciple of the lord of ascetics Mēghachandra-traividya was Prabhāchandra-muni, a full moon to the ocean of religious observances, who had shaken off the three *daṇḍas* and was free from the *śalyas*³. Victorious is the unique moon Prabhāchandra, who was born from the milk ocean of the penance of the best of the *traividyas*⁴ Mēghachandra; who possesses a full, round, unwaning, stainless body (*otherwise* a body purified by perfect and indefatigable performance of duty); who is a joy to the learned; the whiteness of whose fame pervades the three worlds; who is inaccessible to faults; and who causes to swell the ocean of philosophy. The ascetic Prabhāchandra, master of the triad of

¹See page 38, note 1.

²See page 38, note 2.

³See page 22, notes 1 and 3.

⁴See page 53, note 5.

jewels' the ship which helps in crossing over the ocean of worldly existence, had his mind purified by a thorough knowledge of the meaning of the Jaina *dgamas*. Praised by all, a Trinētra in elegant knowledge, asylum of good poets, a dancing stage for Sarasvatī, a Cupid to celestial nymphs, was the celebrated Prabhāchandra-dēva, lord of all good qualities. His colleague was the leader of ascetics Virāṇandi-saiddhāntika, who can only be compared with the Ganadharas in learning and the Chāraṇa sages in pure conduct; can others be compared with him? When it is said that he burnt with the flames of his severe penance Cupid who had conquered with vehemence Hari, Hara and Brahmā, who will not extol Virāṇandi-saiddhāntika? May the emperor of philosophy Virāṇandi-munipa, whose form is like a stream of camphor to the eyes of the people of the world and whose fame is like jasmine flowers in the locks of the lady of the regions, be victorious on earth. Lord of the lady of proficiency, adorned with high virtues, a thunderbolt in splitting the mountain Cupid, crest-jewel of the assemblage of philosophers, a matchless celestial jewel to the people of the earth, possessor of the wealth of kindness, was the lord of sages Virāṇandi, son of Mēghachandra-traividya.

Prabhāchandra-siddhānta-dēva's lay disciple was Vishṇuvardhana-bhujabala-Vira-Ganga-Biṭṭi-Dēva's senior queen, the crowned consort Śāntala-Dēvi. To her, endowed with excellent qualities and great good fortune, only Sarasvatī and Lakshmi were equals; can other women equal her? Śāntala-Dēvi's mother Māchikabbe, having made liberal gifts saying "who wants which?" ended her life meditating on Jina. What more can be said of her greatness?

(On the date specified), Prabhāchandra-siddhānta-dēva, senior disciple of Mēghachandra-traividya-dēva of the Pustaka-gachchha of the Dāsiga-gaṇa of the Koṇḍakundānvaya of the Mūla-saṅgha, attained the world of gods.

141 (51).

Date A. D. 1139¹.

May be doctrine of Jina be victorious—the doctrine of the lord of the three worlds, the unfailing characteristic of which is the glorious and most profound *sydd-rāda*. Praised by all, a Trinētra in elegant knowledge, asylum of good poets, a dancing stage for Sarasvatī, a Cupid to celestial nymphs, was the celebrated Prabhāchandra-dēva, lord of all good qualities. To describe his lay disciple —

Be it well. Pre-eminent among those whose heads are adorned with the clear pearls the drops of fragrant sandal water of the divine Arhat worshipped by the people of all the worlds, a royal swan in the assemblage of lotuses the mind of

¹See page 33, note 1

²Those two verses are quoted from the *Pampa-Rāmāyaṇa* (I, 26 and 27)

³The Śaka year given is 1011, coupled with the cyclic year Siddhārtha. But Siddhārtha corresponds with Śaka 1061. So, 1011 is evidently a mistake of the engraver for 1061

the good, *mahā-prachanḍa-daṇḍanāyaka*, terrifier of his enemies, a rampart for the good of his lord, unassisted hero, a Rāma in battle, a Bhīma in daring, a royal swan in the pond the minds of sages dependants and learned men, a modern Śrēyāmsa in making liberal gifts, skilled in the contemplations¹ of the Jaina² faith, protector of *dharma*, a golden pitcher filled with the sentiment of compassion, a *chakōra* (delighting) in the moonlight Jina's words,—was the celebrated Baladēva-daṇḍanāyaka. Though many have attained prosperity through the religious merit of previous births, are there other *daṇḍādhipas* (generals) who can equal Baladēva in firmness, glory, goodness, appropriate generosity, courage, behaviour captivating the hearts of women, profundity and prowess? Of insurmountable strength of arm and valour and of a conduct resembling that of Manu, was Baladēva -daṇḍanāyaka; who in the sea-girt earth was equal to the crest-jewel of ministers? To describe that worthy's consort—When one thinks of it, hers is not the form of a (mere) woman on earth: the people of the world always praise the fortunate, high-minded, virtuous Bāhikahhe, faithful to her husband. To them were born, amidst the praises of the world, two sons, glorious like the sun, Nāgadēva and Singana, who by their good qualities resembled Rāma and Lakshmidhara. Of the two, lo! who indeed in these worlds is equal to Nāgadēva in perfect faith in Jainism, in truth, in the worship of the supreme Jina, in modesty, in kindness, in greatness, in the cheerful bestowal of gifts, in purity, in the observance of vows? When one thinks of it, he alone was indeed fortunate. Can the same be said of others? That Nāgadēva's consort, endowed with all charming good qualities, was Nāgiyakka, who obtained renown as the equal of Kōnti and as being superior even to the lady of the earth. Their son, Balla, was a celestial jewel and a celestial cow in making gifts of desired things so that his fame filled the whole earth. Howsoever tested, he is virtuous, valiant, pure, compassionate, truthful; there can be no mistake: thus do the learned unweariedly praise Ballana on earth. His younger sister, renowned in the world for the greatness of her liberality, superior even to Sītadēvi on earth, was Ēchiyakka; this said, who will not admire her? A brother of that mother of the world, the chief Baladēva, having meditated on the five expressions³ and having mercilessly torn off the shackles of worldly attachment, attained the state of the gods in the presence of the god and the gurn. (On the date specified), he ended his life by the rite of *sanyasana* at the holy place Mōringere. His mother Nāgiyokka and (his sister) Ēchiyakka caused to be built, as an act of reverence, a *paffa-salle* (? reading-hall) at? Omināḷigeṇa-haḷu in Kabbappu-nādu, and, washing the feet of their gurn Prabhāchandra-siddhanta-dēva,

1. *Anupprākāśas*. These are 12 in number—reflection on (1) the transient nature of the world (*anitya*), (2) the inevitability of the fruition of *karmas* (*asarata*), (3) the cycle of existences (*samsāra*), (4) the dependence of our future on ourselves (*ātma*), (5) the separation of all else from us (*anyatā*), (6) the impurities of the body (*aiśvarya*), (7) the inflow of *karmas* (*āraṇa*), (8) the stoppage of this inflow (*anuvāra*), (9) the freeing of the soul from matter (*niṣyāda*), (10) the world and its elements (*lōka*), (11) the difficulty of attaining wisdom (*ibhāḍi-durlabha*), and (12) the law (*dharma*).

²See page 44, note 1.

granted it, with pouring of water, along with the tank Āreyakere and one *khaṇḍuga* of dry land to the east of it.

142 (52).

Date A. D. 1139¹.

May the doctrine of Jina be victorious—the doctrine of the lord of the three worlds, the unfailing characteristic of which is the glorious and most profound *syā-dvāda*.

¹Be it well. A mirror to the face of powerful *daṇḍanāyakas* who constantly cause the destruction of great enemies in difficult battles with strong hostile armies, a thunderbolt to the mountains the talc-bearers, a ruby pinnacle to the palace the Jaina religion, darkening the house of Jina's worship with the aromatic smoke of saffron and the dark *agaru* (agallochum) mixed with sandal, changeless, of a charming form like that of Cupid, having his head purified by the fragrant water of Jina, a paramour of the lady of heroism, delighting in gifts of food, shelter, medicine and learning, rejoicing in the narration of stories relating to Jainism,—was the highly celebrated Baladēva-daṇḍanāyaka. Is he firm? hurrah! he is superior to Meru; is he profound? hurrah! he surpasses the ocean; is he liberal? he rivals the celestial tree; he equals the king of the gods;—thus does the whole earth always lovingly praise the world-renowned minister Baladēva. Of insurmountable strength of arm and valour and of a conduct resembling that of Mānu, was Baladēva-daṇḍanāyaka; who on the sea-girt earth was equal to the crest-jewel of ministers? Though many have attained prosperity through the religious merit of previous births, are there other *daṇḍādhipas* (generals) who can equal Baladēva in firmness, glory, goodness, appropriate generosity, courage, behaviour captivating the hearts of women, profundity and prowess?

To that Baladēva and the fawn-eyed Bāchikahhe was born the liberal and virtuous Singimayya, a friend of the whole world, despiser of the niggardly. A sun in the sky of the Jaina religion, of pure conduct, pre-eminent in the line of the blessed, asylum of the good, a crest-jewel of ministers, praised by the learned, a sun in the sky of (his) lineage, dear to the hearts of women, stainless, matchless, most excellent, lover of those who love him, an ocean of modesty, a treasury of learning, an abode of virtues,—was Singimayya on earth. Devoted to the feet of Jina, kind to friends, a celestial tree to dependants, a bee at the lotus feet of sages, a liberal bestower of gifts—this asylum of men so distinguished himself that there were no other men to compare with him; thus did the world praise Pergaḍe Singimayya. That renowned Singimayya's wife, a Rati in beauty, honored by the people, was Siriyadēvi, who was lovingly extolled by the whole earth. When about to expire, fixing his mind with great devotion on the lotus feet of the supreme Jina, meditating

¹See page 67, note 3.

intently on the five expressions, cutting off quickly all sorts of worldly attachment, that worthy Pergaḍe Singimayya, a sūn to the assemblage of lotuses the blessed, attained, by the rite of *samādhi*, the abode of Indra.

Be it well. (On the date specified), Śiriyavve, and Nāgiyakka, lay disciple of the *maṇḍaladhārya* Prabhāchandra-siddhānta-dēva,—who was always engaged in the performance of the highest penance and who had crossed over to the other shore of the ocean of philosophy and all other sciences which issued from the lotus mouth of the most venerable Arhat-paramēśvara resplendent with the possession of the five *mahā-kalyāṇas*¹ (auspicious events), the eight *mahā-prātihāryas*² (glories) and the thirty-four *atīśayas*³ (superhuman excellences), and which expound the nature of things such as existence, non-existence, etc.,—performing great worship, set up the epitaph.

143 (53)

Date A. D. 1181.

May the doctrine of Jina be victorious—the doctrine of the lord of the three worlds, the unfailing characteristic of which is the glorious and most profound *syādvāda*.

A jewel to adorn the Yādava family, a jewel of protection to kings, a jewel to the necklace of Lakshmi, an excellent bright jewel to the heads of kings, a jewel mirror to the path of politics, sole crest-jewel of the world, a jewel of virtues, a crest-jewel of perfect faith—may he, a Viṣṇu endowed with modesty, be victorious. A celestial tree to the man who asked for help, an asylum of adamant to him who claimed protection, a Hanumān to others' wives, a god of Death to him who opposed in battle,—such was Vinayāditya. Ho gladly made any number of tanks and temples, any number of Jina shrines, any number of *nāḷus*, villages and subjects. When it is said that king Vinayāditya-Poysaḷa alone excelled the celebrated Balaṇdra, who can praise the greatness of that profound and brave king? The pits dug for bricks became tanks, the great mountains quarried for stone became level with the ground, the roads by which the mortar-carts passed became ravines;—thus did

¹ These are birth, anointment, renunciation, enlightenment and liberation.

² These are (1) divine sound, (2) halo, (3) lion seat, (4) chauris, (5) heavenly music, (6) white umbrella, (7) shower of celestial flowers, and (8) the Aśoka tree.

³ Of these, ten are congenital: (1) beauty, (2) fragrance, (3-4) freedom from sweating and evacuation, (5) sweet speech, (6) great strength, (7) milk-white blood, (8) 1008 lucky signs, (9) perfect proportion of limbs, and (10) unbreakable bones; ten are acquired by penance: (11) averting famine, (12) remaining above the ground, (13) facing the four directions, (14) destruction of harmful impulses, (15) immunity from all pain, (16) absence of hunger, (17) mastery of all learning, (18) non-growth of hair and nails, (19) unwinking eye-lids, and (20) shadowless body; and fourteen are produced by the heavenly bodies: (21) mastery of the Ardra-Magullā languages, (22) friendly feelings in all, (23) clear skies, (24) in all directions, (25) fruits and flowers of all seasons, (26) clean space all round, (27) placing golden lotuses under his feet when the Jina walks, (28) shouts of "Victory", (29) fragrant breezes all round, (30) sweet-scented showers, (31) removal of thorns, (32) joyousness of all living beings, (33) the *dharma-chakra* going before the procession, and (34) eight kinds of auspicious things—umbrella, chauri, flag, *muṣṭika*, mirror, vase, powder flask and throne seat—attending the procession.

king Poysala cause Jina temples to be erected. This said, who can describe the king of the hill kings? To that Poysala king was born a crest-jewel of princes, lord of fortune, subduer of kings by his arm, the valiant king Ereyanga. King Vinayaditya's son, the only celestial tree to the people of the earth, a walker in the path of Manu, sole hero of the world, was king Ereyanga; greater than whom was his son, breaker of the pride of hostile kings, a lion among kings, the world-renowned king Vishṇuvardhana. That famous king Ereyanga's son, destroyer of mighty enemies, lord of all the earth, a Karṇa to the needy, king Viṣṇu, rose (in power). Smiter on the heads of hostile kings, destroyer of the pride of arrogant hostile *maṇḍalēśvaras*, sole ornament of his family, was the profusely magnificent Bitti-Dēva.

Be it well. The mahā-maṇḍalēśvara who has acquired the band of five great instruments, lord of the excellent city of Dvārāvati, sun in the sky of the Yādava family, crest-jewel of rectitude, champion over the Malapas, a great champion of firmness; striker before his soldiers (strike), displayer of valour, capturer of Talakāḍu, fierce warrior, sole promoter of the prosperity of Paṭṭi-Perumāla's own kingdom, punisher of ill-behaved kings, a wild fire to the forest Chakragoṭṭa, final destructive fire to hostile *maṇḍalīkas*, a fierce submarine fire to the assemblage of the *maṇḍalīkas* of Tonḍa, a cause of destruction to mighty hostile armies, remover of the pride of hostile *maṇḍalīkas*, capturer of Nalambavādi, seizer of the goddess of fortune of hostile kings, a traitor to traitors, embracer of the lady of victory, a lover to lovers, displayer of heroism, embraced in his long right arm by the lady of valour, a hero keeping to his word, a spear to the heart of Adiyama, fond of the embrace of the lady of valour, an elephant to the lotus garden arrogant enemies, an adamant cage to refugees, shining with natural fame, a banner of victory in battle, discourter of Chengira, pre-eminent hero, uprooter of Narasingavarma, final destructive fire to Kalapāla, capturer of Hānungalū, circumspect warrior, a Brahṃa among the skilful, a Shanmukha in battle, an ear-ornament to Sarasvatī, of the noble Viṣṇu lineage, a spear to the hearts of enemies, non-slayer of the frightened, delighting in making gifts, of a fragrance like that of the *champaka* (flower), uplifter of the four creeds, an ornament of heroes, a Nārāyaṇa in discrimination, perfect hero, a Vidyādhara in literature, foremost in battle, a sun to the Poysala family, a celestial cow to poets, a Partha of the Kali age, wicked to the wicked, a Raina in battle, a Bhṛṃga in daring, a Vatsarāja in controlling horses, a Cupid to women, a Bhagadatta in controlling rutting elephants, a modern Chārudatta, upholder of the Nilagiri, an ornament of heroes, death to the Kongas, smiter of enemies with the hand, harasser of Tereyār, trampler on Koyatār, confounder of Henjēru, a Jattalaṭṭa in battle, putter to flight of Pāṇḍya, capturer of Uchchangī, unassisted hero, brave in battle, destroyer of Pombuchcha, disturber of Sāvimale, final destructive fire to enemies, a fire to the forest the enemies, scatterer of hostile kings, crownor of friendly

kings, destroyer of the Ghāṭs, dragger along of the Tuḷuvas, a terror to Gōyindavāḍi, a Śankara to hostile armies, trampler on Rodḍa, seizer of adulterers, plunderer of Rāyarāyapura, breaker down of enemies, a Nārāyaṇa among heroes, perfect in prowess, worshipper of the feet of the god Kēśava, subduer of hostile maṇḍalīkas,—adorned with these and many other titles, he easily captured many fortresses including hill fortresses, forest fortresses and water fortresses and made by his fierce valour the whole of the Gangavāḍi Ninety-six Thousand as far as Lokkiguṇḍi obedient to his seal (or command). Moreover,

Having chased and put to flight wicked and arrogant enemies on earth and having by the strength of his arm brought the country under his control so that the whole of Ganga-maṇḍala paid tribute at his command and obeyed his orders, Viṣṇu-Poysaḷa was in peace in the possession of an increasing kingdom and continual happiness. In whatever direction he marched, there the opposing kings, trembling with fear, gave up all their possessions to him, and, becoming his servants, always served around him; his glory was greater than that of many former (kings): this said, who can describe king Viṣṇu?

While the victorious sovereignty of Tribhuvanamalla, capturer of Talakāḍu, bhujabala-Vīra-Ganga-Viṣṇuvardhana-Poysaḷa-Dēva was thus continually increasing to last as long as the sun, moon and stars—his servant, the senior queen, the crowned consort Śāntala-Dēvi:—

Be it well. Resembling a second Lakṣmi in sharing the enjoyment of the innumerable fruits of the constant increase of supreme good fortune, free from defect in all good qualities, a modern Rukmiṇī-dēvi, a Satyabhāmā in love to her husband, an only Brihaspati in discrimination, a Vāchaspati in ready wit, gentle to sages and dependants, upholder of the four creeds, lover of vows, virtues and pure conduct, of unique fame in the world, the celebrated Sītā (herself) in the loftiness of devotion to her husband, a celestial jewel to all panegyrists, crest-jewel of perfect faith (in Jainism), a rutting elephant to ill-mannered co-wives, a cause of the accumulation of religious merit, the victorious banner of king Cupid, a lamp for the prosperity of her family, expert in singing and instrumental music, a rampart to the Jaina faith, delighting in the narration of stories relating to Jainism, taking pleasure in gifts of food, shelter, medicine and learning, pure in Jaina faith, kind to the blessed, having the head purified by the fragrant water of Jina:—

Dear to the heart and eyes of that famous king Viṣṇu, Śāntala-Dēvi, with locks black as the moving bees and face resembling the moon, was in every way equal to Rati, (wife) of Kāma. The goddess of Victory to king Viṣṇu in battle, the goddess of Wealth always resting most joyfully on his breast, the goddess of Fame able to spread to the remote points of the compass the greatness of his valour,—thus is Śāntala-Dēvi described on earth. How can the panegyrist praise her adequately?

When it is said that on the breast of the Vishṇu of the Kali age the Lakṣmī of the Kali age abode, is it possible for him who says he can describe to describe the good fortune of Śāntala-Dēvi? To Śāntala-Dēvi, endowed with excellent qualities and great good fortune, only Sarasvatī, Pārvatī and Lakṣmī were equals; can other women equal her? Her gurn being Prabhāchandra-siddhānta-dēva; the mother who bore her, the abode of virtues Māchikabbe; her father, the senior *Pergeḍe* Mārasingayya; her uncle, the *Pergeḍe* Singimayya; her royal consort, king Viṣṇuvardhana; her ever favorite god, Jinanātha;—is it possible on earth to describe the greatness of queen Śāntala-Dēvi?

(On the date specified), she ended her life at the holy place Śivagange and attained heaven.

A Manu, a Bṛhaspati, of this Kali age; an asylum for the bards, a celestial cow to the world, self-respecting, great chief, supporter of the learned, praised by the people of the world, adorned with good qualities, sole donor in the world, clear-headed minister;—thus does the earth applaud the *Pergeḍe* Mārasinga. Can others of this age equal the *Pergeḍe* Mārasinga-vibbu in the acquisition of the objects of human desire, in great liberality, in love of *dharma*, in devotion to the lotus feet of Hara, in religious observances, in pure conduct:—while the earth applauded him thus, he went with joy to the world of gods. The matchless Śāntala-Dēvi, her loving father Mārasingayya, and her mother Māchikabbe, all these readily ended their lives one after the other and attained heaven.

The writer (of the inscription) was Bōkimayya.

"The queen has attained the state of the gods; I cannot remain (behind)", thus saying, her mother, the proficient Māchikabbe, came to Bejugola, and, adopting severe *sanyāsana*, she too renounced the world. The half-closed eyes, the repetition of the five expressions, the method of meditating on Jinendra, the dignity in taking leave of relatives, evidencing *sanyāsa*, Māchikabbe, fasting cheerfully for one month, easily attained the state of the gods by *samādhi* in the presence of all the blessed. Devoted to the feet of Jina, endowed with virtues, remarkable for devotion to her husband,—thus praised by the people of the earth, that Mārasingamayya's wife Māchikabbe attained glory. A devotee of the feet of Jina, honored by friends, a celestial cow to dependants, a faithful wife superior to Kāma's wife (Rati), pre-eminent in good qualities, delighting in making gifts, always devoted to the lotus feet of sages, praised by the people,—thus does the world ever lovingly applaud Mārasingamayya's wife Māchikabbe. Jinanātha being her favorite (god); Baladēva, her father; the chief of virtuous women Māchikabbe, the mother who bore her; Singana, her younger brother; distinguished by such greatness, Māchikabbe went to the world of gods: thus reiterating, the whole earth is extolling her. This said, how can the panegyrist describe her?

sacred books, poets, declaimers, disputants and orators; a sun in illuminating the wide sky of the Jaina religion; a Śrēyāmsa in being ever liberal to all sages; an ear-ornament to Sarasvati; purifier of his family; a son to others' wives; a delight to the minds of his relatives; destroyer of sin; a Gutta in being free from anger, avarice, untruth, fear, pride and lust; a Chārudatta; an equal of Jīnūtavāhana in doing good to others; averse from sin; pure in the Jaina faith; kind to the blessed; having his head purified by the fragrant water of Jina; lofty by his matchless virtues; a bee at the lotus feet of sages; devoted to the garden of lotuses the assemblage of learned men; rejoicing in the narration of stories relating to Jainism; delighting in gifts of food, shelter, medicine and learning;—was the celebrated Baladēva-dāṇḍanāyaka. To that Baladēva and the fawn-eyed Bābikabbe was born the liberal and virtuous Singimayya, a friend of the whole world, despiser of the niggardly. Devoted to Jina, kind to friends, a celestial tree to dependants, a bee at the lotus feet of sages, a liberal bestower of gifts—this asylum of men so distinguished himself that there were no other men to compare with him: thus did the world praise Pergaḍe Singimayya. A sun in the sky of the Jaina religion, of pure conduct, pre-eminent in the line of the blessed, asylum of the good, a celestial jewel of ministers, praised by the learned, a sun in the sky of (his) lineage, dear to the hearts of women, stainless, matchless, most excellent, lover of those who love him, an ocean of modesty, a treasury of learning, an abode of virtues,—was Singimayya on earth. Śrīyādēvi, pre-eminent in virtues, was in this age a celestial jewel in making gifts; say that Singimayya's wife was an equal of the goddess Earth and Konti.

Be it well. Resembling a second Lakṣmi in sharing the enjoyment of the innumerable fruits of the constant increase of supreme good fortune, free from defect in the knowledge of all arts, an only Bṛihaspati in discrimination, gentle to sages and dependants, the celebrated Sītā (herself) in the loftiness of devotion to her husband, crest-jewel of perfect faith (in Jainism), a rutting elephant to ill-mannered co-wives, delighting in gifts of food, shelter, medicine and learning,—Vishṇuvardhana-Poysala-Dēva's senior queen, the crowned consort Śāntala-Dēvi, having caused to be erected the Savatīgandhavāraṇa Jina temple at the holy place Belgola, in order to provide for worship, gifts of food to the assembly of ascetics, and repairs, granted, on the date specified, with the permission of Vishṇuvardhana-Poysala-Dēva, exempt from all imposts, (the village) Moṭṭenavile of Kalkaṇi-nāḍu, for a garden of fifty *koḷagas* of wet land in the middle plain of Gangasamudra, and, for oblation, Viḷasanakattā which she had caused to be built at the expense of forty *gadyāṇas*, to her preceptor Prabhāchandra-siddhānta-dēva, disciple of Megha-chandra-triavidya-dēva of the Postaka-gaḇchbha of the Dēsiya-gaṇa of the Māla-sangha, after washing his feet. (Two usual final verses).

Date about A. D. 1150.

Obeisance to the *siddhas*. The doctrine of Jina At the side) . . .
 . . bhachandra.¹

145 (36).

Date about A. D. 1000.

Ereyagave in Kavaṭṭa.

146.

Date about A. D. 1200.

The feet of Nēmaṇa. .

147.

Date about A. D. 1200.

Sivaggayya, with the honorific prefix *śrī*. (Name of a visitor).

148.

Date about A. D. 1200.

Kaḷayya, with the honorific prefix *śrī*. (Name of a visitor).

149 (37).

Date about A. D. 1150.

May the illustrious Garuḍa-Kēsi-rāja be ever victorious.

150.

Date about A. D. 950.

• the distinguished son-in-law of Narāsiṅga, minister of the
 Ganga kingdom. Eṛeganga's great minister, promoter of the prosperity of the
 Ganga territory, His son-in-law was the world-renowned Nāgavarma.
 His son, who had acquired the celebrity of being identified with Rāmadēva,
 Vatsarāja and Bhagadatta in the sea-girt earth, renounced the world, and,
 observing the vow,

151.

Date about A. D. 950.

• she caused to be made.

¹This inscription is fragmentary.

motionless or firm, of pure conduct (*otherwise* spotless and round at the sides, or ever in the bright fortnight), and of blameless glory (*otherwise* bright when the night declined)¹ ?

159.

Date about A. D. 1130.²

Praise of the doctrine of Jina. Be it well. The possessor of all virtues, Tribhuvanamalla-Chaladanka-rāva-Hoysala-setṭi bestowed the title Chaladanka-rāva-Hoysala-setṭi on Malli-setṭi, son of Dammi-setṭi of the ? passport department of Ayyavole.³ And, on the date specified, knowing that his end was near, he took leave of his relatives, and ending his life with a peaceful mind, attained heaven.

To describe his wife :—the good daughter of Taravanmarasa and Suggavve, having her head purified by the fragrant water of Jina, delighting in gifts of food shelter, medicine and learning, Chaṭṭikabbe. caused the epitaph to be made as an act of reverence to her husband Chaladanka-rāva-Hoysala-setṭi and her son Būchana.

160.

Date about A. D. 1130.

Praise of the doctrine of Jina. Obeisance to the lord of the three worlds, destroyer of births, Śānti, who dispels the darkness (of ignorance) by the rays of authoritative arguments. Of pure fame in the supreme religion of Jina, a sun to the lotuses the blessed, devoted to the lotus feet of his guru, of noble character, pre-eminent among the Brāhmins, firm like the Mēru mountain, an ocean to the jewels virtues, a mine to the bright jewel perfect faith in Jainism, was with great pleasure on earth.

161.

Date ? about A. D. 1194.

The *mānastambha*⁴ pillar of Dhanakṛti-dēva.

162.

Date ? A. D. 1194.

This natural pond was caused to be made by Mānabha in the year Ānanda.

¹This verse is quoted from the *Pampa-Rāmdyāna* (I, 18).

²The date given is Śaka 1059 corresponding to the cyclic year Saumya, but Saumya was Śaka 1032.

³The modern Aihole in the Kaladgi District of the Bombay Presidency.

⁴See page I, 4, note 1.

163.

Date ? about A. D. 1194.

The epitaph as an act of reverence to his father.

An act of reverence to Śrīdhara.

The epitaph as an act of reverence to his mother.

164.

Date about A. D. 1100.

..... ? Ganga . . set up the epitaph

165 (74).

Date ? A. D. 1216.

Be it well. (On the date specified), the Malayāḷa Adhyaḍi-nāyaka shot from the large hill to the small hill.

166 (71).

Date about A. D. 1100.

Let Jinachandra bow to the feet of Bhadrabāhu-svāmi.

167 (72).

Date A. D. 1809.

(On the date specified), Ajitakīrti-dēva, disciple of Santakīrti-dēva, who was the disciple of Ajitakīrti-dēva, who was again the disciple of Chāru [kīrti-paṇḍita-dēva of the Dēsi-gaṇa of the Kundakundānvaya, having completed a fast of one month attained godhead in this cave.

168.

Date about A. D. 1400.

The epitaph of Mallisēna-dēva, disciple of the illustrious Lakshmiśēna-bhaṭṭa-raka-dēva.

169.

Date about A. D. 1300.

The feet of Bhadrabāhubhali-svāmi.

170 (73).

Date ? A. D. 1217.

Be it well. In the year specified, the Malayāḷa Kodayu-Sankara, standing here, shot at the three boulders near the tamarind tree to the west of the wet land.

171.

Date ? about A. D. 1217.

(*Tamil*). The Malayāṣarar Kōdai-Śāṅkaran ? aimed from here at the tamariind tree to the west of the wet land.

172.

Date about A. D. 1300.

Sāma dēva (labels below figures).

173.

Date about A. D. 1200.

Kanakanandi-dēva, Pasi-dēva, (and) Mali-dēva (labels below figures).

174.

Date about A. D. 1300.

The tank of the Nakhara-Jinalaya.

408¹.*Date about A. D. 1000.*

May there be obeisance.

409.

Date about A. D. 800.

Katta, with the honorific prefix *śri*. (Name of a visitor).

410.

Date about A. D. 1000.

Sindayya (name of a visitor).

411.

Date about A. D. 1000.

. a warrior of the Gangas and a friend of

¹The inscriptions that were latterly found on the same hill are also taken up for translation here.

81

412.

Date about A. D. 950.

Chandayya (name of a visitor).

413.

Date about A. D. 1000.

. Chāmuṇḍayya (name of a visitor).

414.

Date about A. D. 950.

Seṭṭapayya (name of a visitor).

415.

Date about A. D. 810.

The *basadi* or Jina temple of Śivamaṇḍa.

416.

Date about A. D. 1050.

Basaha (name of a visitor).

417.

Date about A. D. 1000.

Vaijayya, with the honorific prefix *śrī*. (Name of a visitor).

418.

Date about A. D. 1050.

Jakkayya, with the honorific prefix *śrī*. (Name of a visitor).

419.

, *Date about A. D. 1050.*

Kaṇḍga, with the honorific prefix *śrī*. (Name of a visitor).

420.

Date about A. D. 1000.

? Obeisance

421.

Date about A. D. 1000.

Maha-maṇḍalēśvara (title of a visitor).

422.

Date about A. D. 1000.

Basa, with the honorific prefix śrī. (Name of a visitor).

423.

Date about A. D. 1050.

Basavayya (name of a visitor).

424.

Date about A. D. 1100.

Mara, with the honorific prefix śrī. (Name of a visitor.)

425.

Date about A. D. 1100.

Naranayya (name of a visitor).

426.

Date about A. D. 1100.

The epitaph of

427.

Date about A. D. 1000.

Kagūttara (? name of a visitor).

428.

Date about A. D. 1100.

The feet of the illustrious Ravichandra-dēva.

429.

Date about A. D. 1000.

The ? pond dug by Badra of svara.

430.

Date about A. D. 1000.

The illustrious blacksmith Chanda-achāriga.

431.

Date about A. D. 1300.

Vabōja (name of a visitor, apparently a sculptor).

432.

Date about A. D. 1000.

Melapayya (name of a visitor).

433.

Date about A. D. 900.

Prithuva, with the honorific prefix śri. (Name of a visitor.)

434.

Date about A. D. 1100.

Chandradita (name of an engraver).

435.

Date about A. D. 1050.

Nāgavarma wrote (this). (Name of an engraver).

436.

Date about A. D. 1050.

Champion over

437.

Date about A. D. 1000.

Puliyannā (name of a visitor).

438.

Date about A. D. 1100.

Saulayya (name of a visitor).

439.

Date about A. D. 1100.

Késavayya (name of a visitor).

440.

Date about A. D. 1000.

Same as No. 408.

441.

Date about A. D. 1000.

śrī-Īchayya, cruel to enemies.

442.

Date about A. D. 1050.

Bāsa (name of a visitor).

443.

Date about A. D. 900.

The Kadamba had three boulders brought

444.

Date about A. D. 1200.

The natural pond of Jina.

445.

Date about A. D. 700.

Sarpa-chūṭānani (crest-jewel among serpents), walking in the path of Jina and of righteous conduct.

446.

Date about A. D. 1000.

Biddarayya, with the honorific prefix śrī. (Name of a visitor).

447.

Date about A. D. 1000.

The illustrious Akacheya (name of a visitor.)

85

448.

Date about A. D. 900.

śrī-īsarayya, an elder brother to others' wives.

449.

Date about A. D. 990.

Same as No. 40.

450.

Date about A. D. 1000.

Maohayya, with the honorific prefix śrī. (Name of a visitor.)

451.

Date about A. D. 1000.

Chanapausa, with the honorific prefix śrī. (Name of a visitor.)

452.

Date about A. D. 1000.

The obeisance of the ruler of Nāgaṭi.

453.

Date about A. D. 1000.

The obeisance of Bāsa's elder brother.

454.

Date about A. D. 1000.

The king's? merchant (*chaṭṭa*).

455.

Date about A. D. 950.

A servant of the poor. (Title of a visitor.)

456.

Date about A. D. 1000.

Nāgavarma, with the honorific prefix śrī. (Name of a visitor.)

457.

Date about A. D. 1000.

śrī-Bāḷaditya, king of the Vatsas.

458.

Date about A. D. 950.

The illustrious Ariṣṭanēmi-paṇḍita of ? Malegolla, destroyer of hostile creeds.

459.

Date about A. D. 950.

Same as No. 455.

460.

Date about A. D. 1050.

Nāgayya, with the honorific prefix śrī. (Name of a visitor.)

461.

Date about A. D. 1050.

Dēchayya, with the honorific prefix śrī. (Name of a visitor.)

462.

Date about A. D. 1000.

Sindayya, with the honorific prefix śrī. (Name of a visitor.)

463.

*Date about A. D. 1000.*śrī-Gōvanayya, a Brahma among? serpents (*byīḷa*).

464.

Date about A. D. 1000.

śrī . . gīvarṇa, a sun

465.

Date about A. D. 1050.

Madhuvayya, lay disciple of Nayanandi-vimukta, who was the? father of Maḷadhari-dēva, bowed to the god.

Madhura, possessed of fame resembling the moon, Śiva's smile, the froth on the milk ocean and the Kailāsa mountain, came here and with intense devotion bowed to the god.

466.

Date about A. D. 1000.

Kaṇṇabbarasi's younger brother Chārayya, Dammaḍayya and Nāgavarma came here and bowed to the god.

467.

Date about A. D. 1000.

Andamārayya, with the desire in his mind of seeing Aggaḷa-dēva, stayed at the celebrated Belgoḷa

Sankayya, a? servant (*reḍe*) of the *pergeḍe* Rēṭayya.

468.

Date about A. D. 950.

The illustrious Ereyapa-gāmunda and Maddayya came here and observed religious vows.

469.

Date about A. D. 1000.

Pulikkalayya, with the honorific prefix *śri*. (Name of a visitor.)

470.

Date about A. D. 1000.

Kaṇṇahayya, with the honorific prefix *śri*. (Name of a visitor.)

471.

Date about A. D. 1000.

The illustrious? Enaga, a? dependant of? Kriyada-dēva.

472.

Date about A. D. 1000.

Mārasingayya, with the honorific prefix *śri*. (Name of a visitor.)

473.

Date about A. D. 1050.

Kattayya (name of a visitor).

474.

Date about A. D. 1000.

Pulichôrayya, resplendent with the great banner and the jewel awning.

475.

Date about A. D. 1000.

Of the holy place Kopana.

491¹.

Date about A. D. 800.

Śrī-Ranadhīra (brave in war). (Title of a visitor.)

492.

Date about A. D. 900

A thousand *gadyānas*.

¹ See page 80, note 1

INSCRIPTIONS ON VINDIYAGIRI OR DODDABETTA.

175 (76).

Date about A. D. 983.

Châmunḍa-Rāja caused (this image) to be made.

176 (76).

Date about A. D. 983.

Châmunḍa-Rājan caused (this image) to be made.

177 (76).

Date about A. D. 1117.

Ganga-Rāja caused the enclosure to be made.

178 (80).

Date about A. D. 1159.

The great minister, senior treasurer, Huḷḷamayya, having received (the village of) Savanēṅṅu from the hands of the mahā-maṇḍalēśvara pratāpa-Hoysaḷa-Nārasimha-Dēva, granted it to provide for the eight kinds of worship of Gommaṭadēva, Pārisvādēva and the twenty-four Tīrthakaras, and for gifts of food to the *śrahis* or ascetics.

179 (75).

*Date about A. D. 983.*Châmunḍa-Rāja caused (this image) to be made¹.

180 (75).

*Date about A. D. 1117.*Ganga-Rāja caused the enclosure to be made¹.

181.

Date about A. D. 1159.

The great minister, senior treasurer, Huḷḷamayya, having received (the village of) Savanēṅṅu from the hands of Biṭṭi-Dēva's son pratāpa-Nārasimha-Dēva, granted it to provide for of Gōmaṭadēva and Pa va, and for gifts.

¹ The language of these inscriptions is apparently Maḥārāṣṭra.

182 (78).

Date about A. D. 1200.

Basavi-setṭi, lay disciple of Nayakīrti-siddhānta-chakravartī, caused the wall of the enclosure and the twenty-four Tīrthakaras to be made; and his good sons Nambidēva-setṭi, Bōki-setṭi, Jinni-setṭi and Bāhubali-setṭi caused to be made the lattice-windows in front of the Tīrthakaras whom their father had caused to be made.

183 (79).

*Date about A. D. 1200.*Lalita-sarōvara (or the lovely pond)¹.

184 (77).

Date about A. D. 1150.

Be it well. May the doctrine of the Jaina faith, which feet are surrounded by hundreds of rays issuing from the jewels on the bowing heads of all the chiefs of the demons and gods and of the Kinnaras and the Pannagas, and which drives away the mass of darkness (or ignorance) from all the heads, spread and endure for as long as the earth, the ocean, the sun and the moon last.

185 (104).

Date about A. D. 1231.

Baunni-setṭi, son of Kēti-setṭi, lay disciple of Bālochandra-dēva who was the disciple of Nayakīrti-siddhānta-chakravartī, caused this Yaksha-dēvate to be made.

186 (81).

Date A. D. 1231.

Praise of the Jina-āsana. Be it well. While the refuge of the whole world, favourite of earth and fortune, mahā-rājādhirāja paramēśvara, lord of the excellent city of Dvārāvati, sun in the sky of the Yādava family, crest-jewel of the all-knowing, uprooter of the Magara kingdom, establisher of the Chōla kingdom, śrīmat-pratāpa-chakravartī Hoysaḷa-śrī-vīra-Nārasimha-Dēva was ruling the earth, his servant and lay disciple of Nayakīrti-siddhānta-chakravartī's disciple Adhyātma-Bālachandra-dēva was—Be it well. Possessed of all good qualities, having his head purified by the fragrant water of Jina, devoted to stories relating to the Jaina faith (*śaś-dharma*), delighting in the four kinds of gifts, Paduma-setṭi; whose son Gommaṭa-setṭi, (on the date specified), granted, as a perpetual endowment, 12 *gadyāṇas* for the eight kinds of worship of Gommaṭadēva and the twenty-four Tīrthakaras.

¹ Inscribed on the anthill to the left of the colossus opposite to a circular stone basin which receives the water used for bathing the image.

187.

Date about A. D. 1180.

Basavi-setṭi, lay disciple of Nayakīrti-siddhānta-chakravartī of the Koṇḍakunda lineage of the Pustaka-gachchha of the Dēsiya-gaṇa of the Mūla-sangha, caused his image to be made.

188.

Date about A. D. 1180.

(Same as the previous inscription).

189.

Date about A. D. 1180.

Balleya-(da)ṇḍavā(ya)ka, lay disciple of, etc., (same as 187).

190.

Date about A. D. 1180.

(Same as the previous inscription).

191.

Date ? A. D. 1536.

(On the date specified), ya-setṭi, Gōmāṭa-setṭi and Danada . . . , of Kopanapura, (visited) the god.

192.

Date A. D. 1498.

Mārvāḍi—(On the date specified), Gōmāṭa-Bahupāla, Prajansavāla, and Brahmachāri of the Kadika family belonging to Purasthāna came on a pilgrimage to Gōmāṭasvāmi with their brothers and sons.

193.

Date about A. D. 1200.

Anki-setṭi, lay disciple of Nayakīrti-siddhānta-chakravartī's discipul Bāḷachandra-dēva, caused (the image of) Abhinandanadēva to be made.

194.

Date about A. D. 1180.

Rāmi-setṭi of the mint (*kamṇāṭa*), lay disciple of Nayakīrti-siddhānta-chakravartī of the Koṇḍakunda lineage of the Pustaka-gachchha of the Dēsiya-gaṇa of the Mūla-sangha, caused (this image) to be made.

195.

Date about A. D. 1200.

The customs-officer Bhānūdēva-heggaḍe, lay disciple of Nayakīrti-siddhānta-chakravartī's disciple Bālachandra-dēva, caused (the image of) Ajita-bhaṭṭāraka to be made.

196.

Date about A. D. 1180.

Bidiyama-seṭṭi, lay disciple of Nayakīrti-siddhānta-chakravartī, caused (the image of) Sumati-bhaṭṭāraka to be made.

197.

Date about A. D. 1180.

Basavi-seṭṭi, lay disciple of Nayakīrti-siddhānta-chakravartī of the Koṇḍākunda lineage of the Pustaka-gachohiha of the Dēsiya-gaṇa of the Mūla-saṅgha, caused (the images of) Chatuṛ-vimśati-Tīrthakaras (the twenty-four Tīrthakaras) to be made.

198.

Date about A. D. 1200.

Mahādēva-seṭṭi of Kaḷale, lay disciple of Nayakīrti-siddhānta-chakravartī's disciple Bālachandra-dēva, caused (the image of) Malli-bhaṭṭāraka to be made.

199.

Date A. D. 1279.

(On the date specified), the *mahā-pasāyata*¹ Tirumappa's officer Sambhudēva-
ṇa's son Mallanna Gommaṭa
. Good fortune.

200.

Date A. D. 1288.

(On the date specified), Mādi-seṭṭi, son of the black pepper merchant (*menasina*)
Sōyi-seṭṭi of Biṭeyanahāḷi, granted 1 *gadyāṇa* and 2 *paṇas* and 1 *māna* of milk for the
daily anointment of Gomāṭadēva.

201.

*Date A. D. 1580.**

Māvedaḍi.—(On the date specified), ? Sēnavirumataji, Jagatakarataji, Paḍabhaṭ-
ṭōḍarāji, and Rāyasōraghaji [had the image made].

¹ Pasāyata, a master of the robes.

* The year intended is apparently Pramāthun.

202.

Date A. D. 1486¹

Mārvāḍī.—(On the date specified), ? Agushnaje Jagad of the
Mōla-sangha [had the image made].

203.

Date A. D. 1490.

Mārvāḍī.—(On the date specified), the pilgrimage of Brahmadharmaruchi-
Brahmaguṇasāgara-paṇḍita, disciple of the *bhaṭṭāraka* Abhayaśhandra, was fruitful.

204.

Date about A. D. 1600.

Linganna, son of Apa-nāyaka of Gerasope, prostrated himself (before the god)
touching the earth with the eight members.

205.

Date ? about A. D. 1650.

Mārvāḍī.—Our sum we shall deposit. Your sum we shall take.

206.

Date A. D. 1742.

Mārvāḍī.—Obeisance to Gaṇeśa. (On the date specified), Śāha Harakhachanda-
dāsaji [came on a pilgrimage].

207.

Date A. D. 1742.

Mārvāḍī.—Obeisance to Gaṇeśa. (On the date specified), Śāha Kapūrachanda
and Mōtichanda [came on a pilgrimage].

208.

Date A. D. 1785.

Mārvāḍī.—(On the date specified), the Āgaravāla Panipathīyā Atadāsa of
Delhi and Sēth Bhagavanādāsa came on a pilgrimage.

209.

Date A. D. 1743.

Mārvāḍī.—(On the date specified), Santōsharāya, Bālakisanaaji
and Khandēlavāla Budhalāla Gangārāmaji [came on a pilgrimage].

¹ Paribhava = Vikrama Samvat 1544.

210.

Date A. D. 1742.

Mārvāḍī.—(On the date specified), Santōsharājī, Bālakisanājī, and Ajīdatajī with his sons Chainarāja and Dinadayāla had come on a pilgrimage. Ajīdatajī was an Agaravālā Sarāvagi of the Pānipatha sect and of the Gōyala-gōtra and belonged to Isthānapetha.

211.

Date A. D. 1742.

Mārvāḍī.—(On the date specified), Vanavārīlāla, son of Dinadayāla, [came on a pilgrimage].

212.

Date A. D. 1754.

Mārvāḍī.—(On the date specified), Bāhurāma, an Agaravālā Sarāvagi, son of Rāmākīśana, and Kēsorāja of Gōkalagaḍha. . . . [came on a pilgrimage].

213.

Date A. P. 1786.

Mārvāḍī.—(On the date specified), the Narāṭhanavālā Tirāmāla, son of Lakṣmīnagarāja, Nathīmāla Gṇinirāma. . . . and the Sabhanavālā [came on a pilgrimage].

214.

Date A. D. 1754.

Mārvāḍī.—(On the date specified), Sēṭhī Rājārāma and Rāmākīśana, sons of Mangatarāja of the Gōyala-gōtra, and Sirāipāla and Śambhunātha, sons of [came on a pilgrimage].

215.

Date about A. D. 1754.

Mārvāḍī.—(On the date specified), Naya , Nārāyanājī, rāma, Dānamāla, Kēso-dā Jainandarājī [came on a pilgrimage].

216.

Date A. P. 1754.

Mārvāḍī.—The son of Kavasārāja. (On the date specified), Mōjīrāma, a Gangāniyā Agaravālā and Pānipathīyā, of Māṇḍanagaḍha, son of Samīramāla, [came on a pilgrimage].

217.

Date A. D. 1742.

Mārvāḍi.—(On the date specified), tho Sēth of Karabadha
 lasurāya . . . rāyaji, the Lasāniyā Isarānaji, and Hulāsarāya Bālā-
 kadāsa, a Sanāniyā Baniyā of the Garga-gōtra and a Pānipathā Agaravālā Sarāvagi,
 [came on a pilgrimage].

218.

Date about A. D. 1742.

Mārvāḍi.—Udaisimha Vagadavālā and [came on a pilgrimage].

219.

Date A. D. 1754.

Mārvāḍi.—(On the date specified), Navalārāya, son of Sankaradāsa, had come
 [on a pilgrimage].

220.

Date A. D. 1754.

Mārvāḍi.—(On the date specified), the Sarāvagi Santōsharāya, son of Maganl-
 rāma and grandson of Jaikarana, [came on a pilgrimage].

221.

Date about A. D. 1120.

To Arasāditya (or king Āditya) and Āchāmbike were born, causing joy (to
 their parents), three sons, namely, Pampa-rāja, Haridēva and the virtuous lea-
 der of the assemblage of ministers Baladēvanna, who were ornaments of the Kar-
 nāṭaka family renowned in the world, uncles of Māchi-rāja, fiercely valorous to
 enemies, devoted to the feet of Jina, and possessed of great fortitude. May Bala-
 dēva,—chief of all ministers, subduer of enemies, eschewer of others' wives, a neck-
 lace to Sarasvati, of well-known pure fame, of a celebrated noble form, worshipper
 of the feet of Jinēndra,—be victorious.

222.

Date ? A. D. 1559.

(On the date specified), Gummī-seṭṭi's son. seṭṭi and Puṭṭanna's
 son Chikanna visited the god.

223 (98).

Date A. D. 1827.

Dēvarājai-arasu, *bhākshi* or head of the body-guard, police (*kandāchdra*) and
 cavalry office (*savāra-lachēri*) departments at the court of Kṛishṇa-Rāja-Vaḍeyar,

lord of the excellent city of Mahisūr,—son of Chaluva-arasu of Satyamangala, grandson of Tōṭa Dēvarājai-arasu and great grandson of Bilikere Anantarājai-arasu of the Kāśyapa-gōtra, Ahaniya-sūtra, Vṛishabha-pravara and Prathamānuyōga-śākhā, descended from Chāvunḍa-Rāja,—having died on the day of the head-anointing festival of Gōmatēśvara-svāmi, his son Puṭṭa Dēvarājai-arasu, in order that the *maṭha* might conduct *pāda-pūje* and other services for Gōmatēśvara-svāmi every year, made (on the date specified) an endowment of 100 *varahas*. May the service prosper. May the doctrine of Jine thrive.

224 (99).

Date A. D. 1539.

Praise of the Jina-śāsana. Chavuḍi-seṭṭi of Gērasoppe having caused the mortgage on my land to be released, I, Kambhayya, son of Agaṇi Bommayya, will (in return) carry on for as long as the moon and sun last these (charities):—the gift of food to one group (*taṇḍa*), the (upkeep of the) flower-garden in front of Tyāgada-Brahma and 1 *paḍi* of rice for *akshatē-pūṇja* (grains of rice used for worship). Good fortune.

225 (100).

Date A. D. 1539.

Chikana, son of Doḍa-Dēvappa, gave a charity-deed (*dharma-sādhana*) to Chauḍi-seṭṭi of Gērasoppe as follows:—As you have relieved us from our difficulty, we will (in return) carry on for as long as the moon and sun last the gift of food to one group. Good fortune.

226 (101).

Date A. D. 1539.

Bommayya, son of Kavi (? the poet), gave a charity-deed to Chavuḍi-seṭṭi of Gērasoppe as follows:—As you have relieved us from our difficulty, we will (in return) carry on for as long as the moon and sun last the gift of food to one group for six months every year.

227 (102).

Date A. D. 1539.

The flower-seller (*hāvina*) Chennayya gave a charity-deed to Chavuḍi-seṭṭi of Gērasoppe as follows:—As you have caused the mortgage on my land to be released, I

228 (103).

Date A. D. 1609.

(On the date specified), the crest-jewel of perfect faith in Jainism Channa-Bommarasa,—brother of the purifier of his family, supporter and protector of Jainism,

Bomyana-mantri, who was the son of Kēśavanātha, who was again the chief minister of the maṇḍalēśvara Kulōttunga-Chaṅgāḷva-Mahadēva-mahipāla,— and the assemblage of the blessed *śrīvaḷas* (Jaina laymen) of Nanjarāyapattana caused the *ballivāḍa* (? arbour) of Guṇmaṭṭasvāmī to be renovated.

229.

Date A. D. 1488.

This inscription is mostly defaced. It seems to record the grant of some village including its dry and wet lands and its income in money and grain.

230.

Date about A. D. 1500.

This inscription is much defaced. It appears to be a sale-deed. Some one sells his ? income (*pattigē*) in a village to another to be enjoyed by him and his posterity for as long as the moon and sun last. Then follow names of witnesses.

231.

Date about A. D. 1500.

(The allotment) made by Pandita-dēva:— During the great anointment (*maḥdbhisheka*), for milk and curds 2, to the *pūjāri* 1 share, to the workmen and stone-masons 2 shares, to the ? carpenter (*bhaṇḍikḍa*) 1. The violators shall be punished (with a fine in the shape of) one oblation-vessel!

232.

Date ? A. D. 1467.

(On the date specified), Kariya Guṇmaṭṭa-seṭṭi, son of Kariya Kāntana-seṭṭi and younger brother of Kariya Birmanaya-seṭṭi, having gone to Beluḡuḷa with a group of pilgrims from Biditi and honored the *saṅgha* on the conclusion of the *Ratnatraya* observance (*nōmṇi*) in the presence of the feet of Guṇmaṭṭanātha, acquired fame and religious merit.

233.

Date about A. D. 1470.

To Kariya Bommaya Guṇmaṭṭanātha is the sole refuge.

234 (85).

Date about A. D. 1180.

I shall praise the immeasurable Gommaṭṭa-Jina, worshipped by the lords of men, Nāgas, gods, demons and Kbacharas, destroyer of Cupid by the fire of meditation and

¹ The purport of the inscription is not clear; and the meaning of the last portion is doubtful.

worthy to be meditated upon by ascetics. Who else is so honorable as the high-souled Bāhubali, son of Puru, who, having generously handed over the kingdom of the earth to his elder brother,—who on defeat in a regular hand-to-hand fight unjustly left off speaking and when even the discus thrown by him proved a failure was seized with shame,—went forth and destroyed by his penance the enemy *karma*? The emperor Bharata, conqueror of all kings, son of Purudēva, caused to be made near Paudanapura, with joy of mind, an image, 525 bows high, resembling the form of the victorious-armed Bāhubali-kēvali. After the lapse of a long time, a world-terrifying mass of innumerable *kukkuṭa-sarpas*¹ having sprung up in the region near that Jina, that enemy of sin obtained, indeed, the name Kukkuṭēśvara. Afterwards that region became invisible to the common people, though seen even now by many skilled in spells and charms (*mantra-tantra*). There might be heard the sound of the celestial drum; why say more, there might even be seen the details of divine worship; those who have seen the brilliant charming mirror of the nails of that Jina's feet, can see the forms of their former births;— the supernatural power of that god is renowned in the world. On hearing from people of the celebrated supernatural power of that Jina, a desire arose in his mind to see him, and when he prepared himself to go, he was told by his preceptors that the region of that city was distant and inaccessible; whereupon, saying "in that case I will cause to be made an image of that god," Gōmāṭa had this god made. Combining in himself learning, purity of faith, power, virtuous conduct, liberality and courage, the moon of the Ganga family, Rāchamalla, was celebrated in the world. Was it not that king's matchless power, Chāmunda-Rāya (*alias*) Gōmāṭa, an equal of Manu, that thus caused this god to be made with great effort?

When an image is very lofty, it may not have beauty; when possessed of loftiness and real beauty, it may not have supernatural power: loftiness, real beauty and mighty supernatural power being all united in it, how worthy of worship in the world is the glorious form, comparable to itself, of Gōmāṭēśvara-Jina? When it is said that Maya, the king of heaven (Indra)², and the lord of serpents (Ādiśēṣa)³ are unable respectively to draw a likeness, to take a full view and to undertake the praise of it, who else are then able to draw a likeness, to take a full view and to undertake the praise of the matchless form of wondrous beauty of the southern Kukkuṭēśvara? Birds do not fly over it even in forgetfulness: fragrance and bright saffron-red lustre issue from the region of its two arm-pits; this wonder has been clearly witnessed by the people of the three worlds: who can adequately praise the glorious form of Gōmāṭēśvara-Jina? The famous world of the Nāgas always forming the foundation, the earth the base, the points of the

¹ The *kukkuṭa-sarpa* is a fowl with a serpent's head and neck. It is the emblem of Padmāvatī.

² Though possessed of 1000 eyes.

³ Though possessed of 2000 tongues.

compass the walls, the region of heaven the roof, the cars of the gods above the towers, and the cluster of brilliant stars the inner broad jewel-awning. the three worlds enlightened by Jina's sayings have (thus) become the abode of Gommatēṣa. Is he of matchless beauty? he is Cupid: is he mighty? he is the conqueror of the emperor (Bharata); is he liberal? he gave back the whole earth though he had completely conquered it, is he free from attachment? he is engaged in penance and contents himself with the two feet of earth given to him; is he possessed of perfect knowledge? he has destroyed the bonds of *karma*: this said, how exalted is Bāhubaliṣa? May the supremely honorable Gommatēṣa-Jina grant us a permanent sense of honor: Cupid, happy beauty; the possessor of the strength of arm which destroyed the pride of arm of the emperor, great strength of arm; the abandoner of the burden of sovereignty, freedom from desire; the obtainer of emancipation, emancipation. The whole world has clearly witnessed the shower of *namēru* flowers—their bright white luster and diffusive fragrance pervading the points of the compass—poured by the gods on the beautiful divine head of the chief of gods Gommatēṣvara: such greatness is nothing extraordinary to that god. Say, did it happen in such a way as to make people say "I was able to see." "I was not able to see"? One whole day the shower of excellent celestial flowers fell on the top of the head of the chief of Jinas Gommatēṣa, causing delight to the eyes of the people of the earth, so that even women, children, old people and cowherds shouted with joy at the sight. As if the cluster of brilliant stars came down with devotion to worship the feet of this supreme lord, the heavy shower of bright flowers fell from the sky at the lotus feet of the celebrated Gommatānātha of Belgūla to the great astonishment and joy of the earth. The shower of flowers fell gracefully on the lord Bāhubaliṣa, so that people said that the shower of flowers formerly poured by the gods on the occasion of the victory in hand-to-hand fight over the primeval emperor Bharata and on the occasion of the acquisition of perfect knowledge after the destruction of the 'great enemy' sin might have been similar to this. Why in vain do you make yourself wander in the forest of births by foolishly mistaking the various dying deities of the land for gods? Think on Gommatādēva who is of the form of the supreme soul, and you will be rid of birth, old age and other sorrows. No man shall take pleasure in killing, lying, stealing, adultery and covetousness; if he does, he will lose for ever this world and the next: lo! Gommatādēva looks as if proclaiming this standing on high.

O Gommatādēva, even the lamentations of innocent women, crying "what greater things are you going to acquire by applying yourself to penance, forsaking, for no reason, us, this Vasanta (spring), the moon, the flower-bow and arrow and (thus, making us a leader-less troupe)?, do not reach your ear; who is there so merciless like you? The anthills and the pressing and entwining creepers on the body looking as if the earth and creeper-like women owing to their grief came and tightly

embraced him, saying "why have you forsaken us?", the state of Gommatāḍēva's intense application to penance was (worthy to be) honored by the lords of serpents, gods and sages. "Younger brother, all my younger brothers have gone to penance; if you, too, thus go to penance, this wealth has no attraction for me; do not go" —this entreaty of your elder brother you heeded not and took *dīkṣhe* (initiation; O Gommatāḍēva, your heroic resolution is? pleasing to the wise. "Give up the idea that your feet are in my territory; when one thinks of it, the territory is neither yours nor mine, it is otherwise; according to the saying of the birthless (Jina), faith, knowledge and strength are the highly esteemed qualities of the soul" —when your elder brother said thus, O Gommatāḍēva, you completely drove away the passion of pride from your mind. The despicable conduct of other guides who while exhorting their ascetics against the evils of false penance allow themselves to be closely associated with women is surely like that of a deceitful teacher (*kammavijjā*); O Gommatāḍēva, it is indeed befitting that you have undertaken such penance as is the cause of unfading happiness—to yourself and others and become a teacher. O Gommatāḍēva, when you firmly fixed your mind on the soul, the troupe of the great *ghāti* (*karmas*), of which *mōhaniya* is the chief, howed, fled away and fell, and you acquired great strength, faith, knowledge and happiness¹; and further by the destruction of the *aghlāti* (*karmas*) you acquired final emancipation of unending happiness. O Gommatāḍēva, how fortunate are those who worship your lotus feet with fragrant fresh wild flowers, look upon your form with joy, circumambulate it, and heartily praise you according to their knowledge: how fortunate (again) must those be who like Indra know you and are worshipping you. Though (as Cupid² he had formerly the greatness of the empire of desire in him, and though the discus weapon, resembling the sun, discharged from the hand of Bharata, desired, along with the empire of the earth, his mighty arm, Bāhubali forsook them (the two empires) and took *dīkṣhe* for the sake of the happiness of the empire of final emancipation: will people like us ever forsake them thus?

Thus did Sujanōttāmsa gladly praise Gommatā-Jina with the desire of destroying the many sins formerly committed in thought, word and body. Boppa is known as Sujanōttāmsa in the sense that worthy good people are over his head-ornament (*utāmsa*), and not in the sense that he is the head-ornament of the good. This inscription in praise of Jina was composed by the knower of the doctrine of Jina, conqueror of sin by his learning, Sujanōttāmsa of pure fame, honored by the assembly of good poets. A disciple of the eminent emperor of *siddhāntikas* and lord of ascetics Nayakīrti, versed in true knowledge, possessed of the science of soul-knowledge, was the lord of sages Bālachandra of bright fame. By direction

¹ See page 25, note 9.

² These four are said to be the great characteristics of the soul.

³ Bāhubali is believed to be Cupid incarnate.

of that sage, Kavaḍamayya's *Dēvaṇa* lovingly caused the inscription in praise of the virtues of the world-renowned *Gommaṭa-Jinēndra* composed with joy by Boppana-pandita, known as the ? leader (*bappa*) of Kannāḍa poets, to be engraved; and Rudra of Bagaḍage, reverently caused the grand consecration to be made.

235 (86).

Date about A. D. 1185.

Be it well. For the eight kinds of worship of the Chaturvimsati-Tīrthakaras caused to be made by the *vaḍḍa-byavahāri* Basavi-seṭṭi of Mosale (see No. 197) in the enclosure of Gommaṭadēva of the holy place Beluḡuḷa, the merchants of Mosale pledged themselves to give annually as follows—(Then follows a long list of names and amounts.)

236 (87).

Date about A. D. 1185.

For the eight kinds of worship of Basavi-seṭṭi's Tīrthakaras, the merchants of Mosale pledged themselves (to give) annually as follows—(Then follows a long list of names and amounts).

237 (88).

Date ? A. D. 1196.

(On the date specified), the *mahā-pasdyita* Vijayanna's son-in-law Chikka Madukanna, having purchased certain lands (specified) in Gangasannudra from the *mahā-maṇḍalāchārya* Chandraprabha-dēva, granted the same to provide for twenty flower garlands for the daily worship of Gommaṭadēva. Good fortune.

238 (89).

Date ? A. D. 1198.

(On the date specified), to provide for flowers for the worship of Gommaṭadēva, Kabi-seṭṭi's (son) Sōmeya of Yagaliya granted certain lands (specified) to the *mahā-maṇḍalāchārya* Chandraprabha-dēva, disciple of the senior (*Hiriya*) Nayakīrti-dēva.

239.

Date A. D. 1742.

Mdvāḍi—(On the date specified), the Pānipatha Patadēva, father of Dānachanda-Puravāḷa, [came on a pilgrimage].

240 (90).

Date about A. D. 1175.

Praise of the Jina-śāsanā. May there be obeisance. Obeisance to the lord of the three worlds, destroyer of births, Śānti, who dispels the darkness (of ignorance) by the rays of authoritative arguments. Obeisance to Jina.

(Lines 5-18, giving an account of Ganga-Rāja, are identical with lines 4-20 of No. 73.)

That great minister, *daṇḍanāyaka*, a millstone to traitors, Ganga-Rāja—when Chōla's *sāmanta* Adiyama, stationed as if a door in the camp of Talakāḍu, the frontier of Gangavāḍi-nāḍu above the ghāts, refused to surrender the *nāḍu* which Chōla had given, saying 'Fight and take it'—marched (against him) with the desire of victory; and the two armies met. O Ganga-chamūpa, why do we require others in this part of the country for the task of describing the greatness of your prowess? Is not Dāma who, while the destructive point of the sharp sword in your hand raised with the desire of victory was lifting up the skin of his back, fled in the direction of Kañchi enough? O Ganga, unable to expose his body to the turn of your sword once in battle, the Tigula Dāma escaped and took refuge in the forest, and, thinking of it again and again even now, is frightened like the deer day and night to the consternation¹ of his faithful wives. Having remained till now in Talakāḍu astonishing people by his valour which put to flight many in any number of battles, the *sāmanta* Dāmōdara, turning now his back on the fight through great fear of the blows of Ganga-Rāja's sword, lives like a Śaiva ascetic eating from a skull (or potsherd) from which (even) a dog will not eat. Marching alone rapidly, taunting and making them lose courage, he thus put them to flight. Moreover, he put to flight Narasinga-varma and all the other *sāmantas* of Chōla above the ghāts and brought the holo *nāḍu* under the dominion of a single umbrella, whereupon the grateful king Viṣṇu, being pleased, said, "I am pleased; ask for a boon." Thereupon, though he knew that the king would give (anything that was asked), he did not ask like ordinary people for any other thing, but, intent on the worship of Jina, asked for Gōvinda-vāḍi amidst the plaudits of the earth: The noble-minded (Ganga) granted it indeed with joy for the worship of Gommatādeva, so that the assembly of sages, expressing approbation again and again, exclaimed "this is excellent." The Koṇḍakunda line of the Mōla-saṅgha is the most ancient in the Jaina creed; and the promoter of that line is undoubtedly the general Ganga, lay disciple of Śubhachandra-siddhānta-dēva who is celebrated as the disciple of the learned Kukkuṭāsana-Maladhāri-dēva of the Pustaka-gacchha of the Dēsigna-gaya. He renovated all the *basadis* or Jaina temples of Gangavāḍi; he had the enclosure built around Gommatādeva of Gangavāḍi; having driven out the Tigulas,² he restored Gangavāḍi to Vira-Ganga; was not Ganga-Rāja a hundred-fold more fortunate than that former Rāja³ of the Gangas?

By the power of *dharma* or virtue (*otherwise* bow) alone does the world conquer all enemies; let every one apply the highest quality (*otherwise* bow-string) there alone. May the illustrious emperor of philosophy, Guṇachandra-dēva's son

¹ Literally, causing palpitation in the hearts of.

² See page 37, note 2.

³ Chāmudā-Rāja.

Nayakīrtidēva-munipa, a moon in raising the ocean the teachings of Jina, a treasury of literature, a roaring lion striking the head of the elephant the cunning Cupid, the birthplace of kindness, continue long (to guide us). When returning from the conquest of the regions, the celebrated unequalled warrior king Narasimha visited with devotion the Jinas Gommatā and Pārśvanātha, as also the shrine of the Chaturvimsati images, and granted for them with joy Savanēru, Bekka and Kaggere to last till the advent of another age (*kalpa*). The Hūṃālaya mountain Narasimha (caused to flow) from the deep pool the uplifted water-vessel through the spout Hulla's hand a Ganges stream to the middle of the pool the feet of Nayakīrti-muniśa. As formerly the slower-arrowed (Cupid) was born for woman's pleasure to Vishnu and his lovely consort Śrī, so to king Narasimha and his consort Ēchala-Dēvi was born the meritorious altruistic king Ballāla of victorious arm, a Yama to the race of mighty enemies. Laying siege to Uchchangi, which was for a long time considered impregnable to enemies, king Ballāla, a treasury of irresistible prowess, took the fort and seized the kings Kāma-dēva and the famous Oḍeya, and their treasury, women and troops of horses.

Be it well. The great minister, *sarvādhikāri*, senior treasurer, Hullaṃyā, lay disciple of Nayakīrti-siddhanta-chakravarti, having asked for and received from the hands of the pratāpa-chakravarti vira-Ballāla-Dēva Savanēru, Bekka and Kaggere, granted the same to provide for the eight kinds of worship of Gommatadēva, Pārśvadēva and the twenty-four Tīrthakaras, and for gifts of food to ascetics. A moon to the ocean the *paramāgama*, disciple of the emperor of philosophy and lord of ascetics Nayakīrti, versed in true and pure knowledge, was the lord of sages Adhyātmi-Bālachandra. Who can thus make a great *śāsana* (or inscription) of the Yama of the end of time to the race of Cupid (*i.e.*, Jina), a group of epitaphs, and a series of tanks and ponds as acts of reverence in memory of Nayakīrtidēva-siddhantika? Who was so fortunate?—thus was Nayakīrti spoken of on the earth.

241 (91).

Date about A. D. 1175.

Be it well. All the jewel merchants, endowed with all good qualities, of the holy place Beluḡuḷa, to provide for flowers for Gommatadēva and Pārśvadēva; pledged themselves to pay annually for as long as the sun, moon and stars endure certain dues (specified) on coral. Good fortune.

242 (92).

Date about A. D. 1175.

Be it well. To provide for flowers for Gommatadēva, all the merchants of the holy place Beluḡuḷa, including Gumi-seṭṭi's Dasaiya, Lōkeya-sahapi's daughter

Sômauve and others (two more named), having purchased certain lands (specified) at Gangasamudra and Gommatâpura from the assembly, made over the same to the garland-maker with a charter to the effect that he was to enjoy them for as long as the sun, moon and stars endure.

243 (93).

Date ? A. D. 1274.

(On the date specified), to provide for flowers for Gommatâdêva and the Tirthakaras, Chennai-setti's son Kallayya, lay disciple of Chandrakîrti-bhaṭṭârakadêva, granted, as a perpetual endowment, 1 *ga* and 2 *pa* with the condition that no less than 6 garlands of flowers should be supplied. Good fortune.

244 (94).

Date ? A. D. 1274.

(On the date specified), to provide for the daily anointment of Gommatâdêva, a perpetual endowment of 4 *gadyâpas* was made as an act of reverence in memory of Mêdhavi-setti of Bârakanûr, lay disciple of Prabhâchandra-bhaṭṭârakadêva, with the condition that 3 *mânas* of milk should be supplied every day for as long as the sun and moon last. The jewel merchants and the ? *elayi* should look after this charity. Good fortune.

245 (95).

Date ? about A. D. 1274.

Kêti-seti, son of Sôyi-seti of Halasûr, paid 3 *ga* to provide for 3 *mânas* of milk for the daily anointment of Gommatâdêva. The milk should be supplied out of the interest on the sum by the jewel merchants for as long as the sun and moon last. Good fortune.

246 (96).

Date A. D. 1273.

Praise of the Jina-âsana. While the pratâpa-chakravarti Hoysala-sri-vîra-Narasimha-Dêvarasa was in the capital Dôrasamudra, ruling the kingdom in peace and wisdom—(on the date specified), Sambhu-dêva, son of Mâdayya of Honnachageri, and others (three named), having purchased certain lands (specified) at Mattiyakere from the *mahâ-manḍalâchârya* Nayakîrtidêva's disciple Chandraprabhadêva with exemption from all imposts and a libation of water, granted the same for as long as the sun, moon and stars endure to provide for milk-offerings for Gommatâdêva and the twenty-four Tirthakaras of the enclosure. Good fortune.

247 (97).

Date ? A. D. 1274.

(On the date specified), Âdiyanna, son of Gôvinda-setti of Gôrasape and lay disciple of Prabhâchandra-bhaṭṭârakadêva, granted, as a perpetual endowment,

4 *gadyānas*, to provide for milk for the daily anointment of Gommaṭadēva. One *balla* of milk was to be supplied for the daily anointment out of the interest on the sum at the rate of 1 *hāga* for each *hon* per month. The jewel-merchants and the *elame* were to be the guardians of the money. They had to carry on (the charity) for as long as the sun, moon and stars endure. Good fortune.

248.

Date A. D. 1742.

Mārvāḍi.—(On the date specified), Kaṭarāya and Giridhara-lāla, sons of Vijaimala, and Mangatarāya, son of Kaṭarāya, (and) Beṇumala came on a pilgrimage to Gōmaṭasvāmi.

249 (83).

Date A. D. 1723¹.

Praise of the Jina-śāsana. Be it well. (On the date specified), the mahā-*rājādhirāja* paramēśvara, enjoying satisfaction from his anointment to the Karmāṭaka kingdom, possessed of supreme happiness and good fortune, of skilful means for protecting the six *darśanas* or schools of philosophy, pre-eminent among the learned, breaker of the pride of the wicked, lord of the Mahiśūra country, Doḍḍa-Krishṇa-Rāja-Vaḍeyaraiya,—Moreover, the support of the people, liberal, truthful, merciful, captivator of the lady fame, modest, a fine abode of *dharma*, full of happiness, of increasing glory and valour, possessed of great merit, leader of the Kshatriyas, the great king Krishṇa-bhāvara, waxing like the brilliant moon, acquired the wealth of excellent *dharma*;—on seeing the face of the divine Gōmaṭa-Jinapa, which out-shone the sun and moon, on the mountain at the holy Beḷuḡuḷa, was pleased, and, with horripilation, spoke. The purifier of the line of kings, the illustrious Krishṇa-Rāja, granted, for the acquisition of the increase of merit, certain villages (named) including the village Beḷuḡuḷa along with its hamlets, as a *sarvamānya* (i.e., exempt from all taxes), for as long as the seven oceans endure, with the sun and moon as witnesses, in order to provide for the worship and festivals of the lord of the seven *parama-sthāna* Gummāṭa-svāmi. These villages were granted for the Jina-dharma of Beḷuḡuḷa. Further, the virtuous and pre-eminent king Krishṇa-Rāja granted the village Kabāle for the (upkeep of the) feeding-house, etc., situated near the Chikṇa-Dēva-Rāja pond (*kalyāṇi*). May this work of merit (*dharma*) at Beḷuḡuḷa not fail and may our kings promote with joy the growth of *dharma* for as long as the sun and moon last. Those who maintain this work of merit will obtain virtue, wealth, pleasure and final

¹ The original has Śaka 1621, but this agrees neither with the cyclic year given nor with the period of Krishṇa-Rāja-Oḷeyar I who reigned from A. D. 1713 to 1731. The year intended is apparently Śaka 1646 corresponding with Śōbhakṛitu.

emancipation for generations. King Krishna's stone inscription exhorts thus.— May those who carry on this Jina-dharma with affection enjoy long life and great prosperity. The vile sinner who violates this shall incur the infamy of having slaughtered on the site of Kurukshêtra and in Bâparâsi (Banares) seven crores of eminent sages, tawny cows and men learned in the Vêdas. May there be good fortune.

250 (84)

Date A. D. 1631.

(On the date specified), the mahâ-râjâdhirâja râja-paramêśvara, lord of the city of Maisûr, establisher of the six *darśanas* or schools of philosophy, and of *dharma*, Châna-Râja-Oḍeyarayya,—the lands of the temple-managers of Belugûla having for a long time been mortgaged,—sent for Chennappa, son of Kêmpappa of Hosavolalu, and other mortgage-holders (two named) and said "I shall pay off the debt on your mortgage"; whereupon Chennappa and all the other merchants and *gavudus* (nineteen named, including poet Panohabâna's son Bomyappa and poet Bommappa), in order that merit might accrue to their parents, gave up to the mortgagee temple-managers, with pouring of water, the mortgage bonds in the presence of Gummaṭasvâmi and their guru Chârukîrti-pâṇḍita-dêva, and wrote this stone inscription recording the release of the mortgage and stating that whoever claimed the debt that had thus been quitted should incur the sin of having slaughtered one thousand tawny cows and Brâhmanas at Kâśi and Râmêśvara.

251

Date about A. D. 1118.

(This inscription is identical with lines 1-36 of No. 240.)

252

Date about A. D. 1185.

Be it well. For the eight kinds of worship of the Chaturvîṃśati-Tîrthakaras caused to be made by the *raḍḍa-ryarahâri* Basavi-seṭṭi of Mosâlo (see No. 235), the jewel merchants and others pledged themselves to give annually as follows:—(Then follows a very long list of names and amounts).

253 (82).

Date A. D. 1422.

Praise of the Jina-kâsana. There was a minister of Bukka-Râya named Baichadandêśvara, whose policy, worthy to be approved by all, exterminated the multitude of his enemies. If I speak of his liberality, the celestial tree (Santânaka) enters the way of the greedy; if of his proficiency, that talk of Brîhaspati hides somewhere;

if of his inexhaustible forbearance, the earth is affected by insensibility : how on earth is it possible for poets to praise the general Baichapa? From him were born three sons, conquerors of the world, graced with a lovely character, adorned by whom the middle world became similar to the final beatitude of the Jainas (which is adorned) by the three jewels¹. Honored in the world for his virtues was the general Mangapa, remover of the necklaces from the large breasts of the wives of his adversaries, who made his younger brothers, the general Irugapa and Bukkapa, highly famous by the abundance of his own glory. A chief seat of kindness, the sole shelter of virtuous conduct, a receptacle of veracity, ever swift-footed in running on the track of the munificent, a supporting tree to (the creeper) *dharma*, the birthplace of forbearance, a rendezvous of goodness—this general Mangapa, an adherent of the Jaināgama, spread his fame. His wife was Jānaki, resplendent with the ornaments lovely character and virtues, as Jānaki of slender round waist (was the wife) of Rāghava of charming glory. They had two sons, destroyers of hosts of enemies and purifiers of the path of *dharma*; the elder of them was the conqueror of the world, leader of the blessed, the general Baichapa. His younger brother, endowed with all virtues, was the general Irugapa, by the moonlight of whose fame the lotuses the faces of his enemies close even in daytime.

O Brahma, wipe off the writing on the forehead, otherwise your reputation as Brahma will disappear; O Yama, build another royal city for the kings hostile to him; O host of Vēṭālas, increase the extent of your bellies for drinking fresh blood;—prince Irugapa was filled with fury to fight with his haughty enemies. When on the march of the general prince Irugapa the rays of the sun were obstructed by the clouds of dust raised by the fierce blows of the hoofs of his charging mares, the lotuses the hands of his enemies closed,² the lilies his fame expanded, and the fire his prowess glowed. A lordly wild elephant, while walking in the court of an enemy's palace deserted in a hurry during Irugēśvara's march, seeing his own reflection on a beautiful fragment of glimmering moon-stone (of the court) and striking it under the impression that it was a hostile elephant, broke one of his tusks, and was earnestly invoked at the time by the hosts of Vēṭālas thus—"O Gayānana, protect, protect." The silly saying of cheats, namely, "Who is able to wipe off a letter written by Brahma on the broad forehead"? we do not believe; because as soon as the general Irugēndra was born on earth, his friend, though devoid of wealth, was supplied with abundant wealth, and his enemy, though possessed of wealth, was deprived of it. O general Irugēndra, since your arm bore the burden of the earth which had been laid on the group of the hoods of the lord Śeṣha, that fortunate serpent, with the lines of his hair bristling

¹ See page 33, note 1.

² The enemies folded their hands in submission.

³ Gaeṭa has only one tusk.

with intense joy caused by the constant close embrace of his wife, used his thousandfold tongue in praising your virtues. Abundance of food, protection from danger, medicine and learning became his daily gifts; injury to others, falsehood, passion for the wives of others, theft, and greed kept away at a distance from him. His liberality (was directed) only towards worthy persons, his pity towards the poor, his looks towards Jina, his devotion towards the path of *dharma*, his ears towards listening to the fame of Jinendra, his tongue towards praising his virtues, his bodily health towards howing to him, his nose towards the excessive fragrance of his lotus feet, and his everything towards his service. While the world was made white by the fame of the general Irugapa, the talk of darkness was confined only to the hair of (women) with rolling eyes; and while his long arm bore the circuit of the earth, the talk of mutual oppression was likewise confined only to their breasts. By their ears with their ear-rings forgotten, by their foreheads with no marks fixed to them, by their dishevelled curls, by their breasts untouched by strings of pearls, and by their *bimba*-like lips deprived of the redness (caused) by the betel, the wives of hostile kings very often make his great prowess manifest on all sides. The long-standing stain in her disc having been washed off by his fame, surpassing the river of the gods (Ganga), the moon, being clear, naturally swallows the beauty of the faces of women.

To whom is he not worthy of homage, the ascetic Panditarya of a greatness worthy to be honored, the grains of dust of whose lotus-feet produce land for those who bow with devotion, the wave of the lustre of whose compassionate side-glances cleanses the heart, and the faultless fluency of whose speech destroys ignorance and self-conceit? The roar of the discourse of the ascetic Panditarya, which is a warrior on the neck (*i.e.*, a vanquisher) of the succession of great self-conceit, fame and skill of the pleasant and rich sweetness of the stream of honey of the cluster of flowers of the Mandara tree, resembles indeed the celestial river (Ganga) rushing through the hollows of the matted hair of the danoing Rudra. The course for the first descent of compassion, a permanent abode of tranquillity, the fruit of the penance of proficiency, the fortunate source of the beauty of goodness, a lion to the mighty elephant Cupid, a mine of the nectar of poetry, a sun in the sky of the Jaina path,—is Śrutamuni, remover of the distress of those who bow to him. A Mandara mountain for churning the ocean logic, a rising sun to the lotus-grove grammar, the emperor of ascetics Śrutamuni, with his mind purified every day by the supreme scriptures, increases (in glory). In his presence, at Beluḡa, the holiest place in the world, that glorious brave general, called Irugapa, granted the most excellent village called Beluḡa for the perpetual enjoyment of Guṃmatēśvara. (On the date specified), the leader of the assemblage of ministers granted with pleasure the excellent holy place with its beautiful grove and with the new tank built by himself. May this matchless holy place Beluḡa, a field for growing the rice the pure

fame of the general Irugapa, shine as long as the moon and stars! (Two usual final verses. Good fortune.

254 (105).

Date A. D. 1398.

Praise of the Jina-śāsana. Nabhēya (Rishabha), Ajita, Śambhava, Nami, Vimala, Suvrata, Ananta, Dharma, Chandrāṅka (Chandraprabha), Śanti, Kunthi, Sumati, Suvidhi (Pushpadanta), Śītaḷa, Vasupūjya, Malli, Śrēya (Śrēyāmsa), Supārśva, Jalajaruhi (Padmaprabha), Ara, Nandana, Pārśva, Nēmi, Vira,—may these twenty-four gods grant good fortune in the world. May the destroyer of *karma*, knower of all things, Vira, the last Tīrthianātha (or Tīrthankara), who is praised by the three worlds as the maker of an excellent gift to his devotee, protect (us). At the court of that Vira-Jina were eleven (*Rudra-saṅkhyā*) Ganadharas, who had acquired the seven supernatural powers¹ and who sustain all *gaṇas* in right faith, knowledge and conduct, keeping them away from the false triad² also. Their names were Indrabhūti (Gautama), Agnibhūti, Vayubhūti, Akampana, Maurya, Sudharma, Pitra, Maitrēya, Maṇḍya, Andhavela and Prabhāsaka. I daily honor the seven *gaṇas*, namely, Pūrvajña³, Vādī, Avadhijña⁴, Dhīparyayaḥṇa⁵, Vaikriyika⁶, Śikṣaka and Kēvalajñāni⁷, numbering respectively 300, 400, 1800, 600, 900, 9900 and 700. When Vira-Jina attained perfection (i.e., *nirvāṇa*), there were only three called Anubaddha-Kēvalis, namely, Gautama, Sudharma and Jambū, by whom as by the Kēvali,⁸ the continuity was kept up in this world. May my mind become purified through those five Śrutakēvalis, namely, Viṣṇu, Aparājita, Nandinītra, the guru Gōvardhana and Bhadrabāhu, who, like the Kēvalis, know everything through the scriptures. I bow to all the unchanging (*Abhinna*) Dasapūrvadhara who do not change their stainless conduct through the learning easily acquired by imparting instruction and study and who have mastered the ten extensive *pūrvas*⁹. They bore these names—Kṣatriya, Prōsthita, Gangadēva, Jaya, Sudharma, Vijaya, Viśakha, Buddhila, Dhīrīśhēna, Naga, and Siddhārthaka. May these five, namely, Nakṣatra, Pāṇḍu, Jayapāla, Kāmasāchārya and Drumnashēnaka, who are famed for the mastery of the eleven *angas* (*Ekādaśāṅgadhāris*), abide in my mind. Lōha, Subhadra, Jayabhadra and Yaśōbāhu had mastered the *anga* known

¹ See page 10, note 2.

² False faith, false knowledge and false conduct.

³ Knowers of the ten *pūrvas*. See note 8 below.

⁴ Knowers of the remote or past.

⁵ Knowers of the thoughts and feelings of others.

⁶ Possessors of the supernatural power of moving about in space without support.

⁷ Possessors of perfect knowledge.

⁸ The Jaina scriptures consist of twelve *angas*, the last *anga* comprising, among other matters, fourteen *pūrvas*.

as *dehāra*¹ (Āchārāṅgadharas): these formed indeed the foundation-pillars of the jewelled palace the Jinēndrāgama.

When the illustrious Kumhha, Vinīta, Haladhara, Vasudēva, Achala, Mēru-dhīra, Sarvajña, Sarvagupta, Mahidhara, Dhanapāla, Mahāvira, Vira, and many other *sūris*, who were receptacles of brilliant penance and learning, had attained the blissful state, the lord of ascetics Koṇḍakundā was horn through the good fortune of the world. In order to show that he was not touched in the least both within and without by dust (*otherwise* passion), the lord of ascetics, I believe, left the earth, the abode of dust, and moved four inches above. This lord of ascetics, the illustrious Umāsvāti, published the *Tatvārthasūtra*, which forms valuable viaticum for people who undertake the journey in the path of salvation. Of him who had also the second name Grīdhrapīṇchha was Balākapiṇchha the disciple, the jewels of whose sayings form in the world fascinating ornaments to the lady salvation. May he long be victorious—Samantabhadra, whose sayings are an adamantine goad to the elephant the disputant and by whose power this whole earth became barren (*i.e.*, was rid) of even the talk of false speakers. The clear jewel lamp of Samantabhadra's sayings lights up indeed the whole palace of the three worlds which is filled with all the categories stamped with the *syātka* and whose interior is concealed by the darkness of the sayings of false speakers. His disciple, Śivakōṭi-sūri, whose body was like a pole for supporting the oreper penance, ornamented the *Tatvārthasūtra*, which is a boat for (crossing) the ocean of worldly existence. Formerly named Dōvanandi by his guru, then known as Jinēndrabuddhi on account of his great intelligence, Pūjyapāda was so called by the learned because he was worshipped at the feet by the forest deities. Bhāṭṭa-kalanka, as if to make his name highly significant, made the world, which had been stained with the mire of the false sayings of the Saṅgatas and others, stainless on all sides. May Jinasēna-sūri, illuminated by the bright mirror of whose teaching the whole sacred history is understood by his followers, be victorious in the world. Bow ye to the eldest son of that lord of the *gaṇa* (*i.e.*, of Jinasēna), a receptacle for modesty, the sole friend of the blessed people, of a conduct praised by the learned, giver of happiness to the world, devoid of the deep sleep of delusion, Guṇabhadra, who has crossed the ocean of learning.

Arahdbali, who, by means of the (eight-fold) omens consisting of the *ryanjana*, *svara*, *nabha*, *tanu*, *lakṣhaṇa*, *chhinna*, *bhauma* and *lakṣaṇa*, knows, as if a witness, pleasure and pain, success and failure, and everything else in all the three times (past, present and future), and who shone with his two disciples Pushpadanta and Bhūtābali, as if the celestial tree became possessed of two shoots to give fruit to the people of the world, made the Mōla-saṅgha (consisting) of the Koṇḍakundā

¹ The first *gaṇa* is named *dehāra*. Āchārāṅgadharas are also known as Prathamāṅgadharas.

lineage into four *saṅghas* in order to minimise hatred and other (evils) that might arise owing to the nature of the times. Let one make a difference in the case of all heterodox *saṅghas* such as the *Sitāmbara* and others which are of a form contrary to rule; but he who thinks of such a thing in the case of the *Sēna*, *Nandi*, *Dēva* and *Simha saṅghas* is a heretic. Among these *saṅghas*, the *Nandi-saṅgha*, an eye to the world, has the three sub-divisions *gaṇa*, *gachchha* and *vali*; and victorious is the lofty *Inguḷēśvara-vali* of the pure *Pustaka-gachchha* of the virtuous *Dēsi-gaṇa* of that *saṅgha*. In it were *Nāga*, *Dēva*, *Udaya*, *Ravi*, *Jina*, *Mēgha*, *Prahā* and *Bāla*, with the suffix *chandra*; *Dēva*, *Śrī*, *Bhānu*, *Chandra*, *Śruta*, *Naya*, *Guna*, *Dharma* and others, with the suffix *kirtidēva*; *Dēśa*, *Sri*, *Chandra*, *Dharma*, *Indra*, *Kula*, *Guna*, *Tapō* and other *sūris*, with the suffix *bhūṣhaṇa*; as also *Vidyā*, *Dāna*, *Indra*, *Padma*, *Amara*, *Vasu*, *Guna* and *Māṇikyā*, with the suffix *nandī*.¹ Destroyers of sin, breakers of the tusks of the elephants the disputants, conferers of various kinds of good fortune, bees to the lotuses universal learning, possessors of bright bodies uninfluenced by the world-conquerer Cupid, lofty by their pure conduct, and free from the ties of the world—were these celebrated ones.

May he be victorious—*Nēmichandra*, who is the tire (*nēmi*) of the wheel of the chariot *dharma* taking one to one's desired goal and by the splendour of whose sweet speech, as by the ambrosial rays of the moon, the sun's heat,—which destroys the lilies (*otherwise* the earth), lights up the top of the peaks of mountains (*otherwise* burns up families with crores of fraud), rises every day (*otherwise* always falls upon) and is skilled in causing pain to the eye (*otherwise* in disturbing faith)—is allayed. The learned *Māghanandi*, who, adorned with *samvara*² and *nirjara*³, did not give access to sins, made his name truly significant (*mā agha-nandī*) in the world. In the lofty mountain of his high family, which had roaring lions (*otherwise* teachers who were lions to disputants) and his streams (*otherwise* a succession of gurus), rose *Abhayachandra-dēva* in worshipping whose feet the world delighted. Ever victorious is *Abhayachandra*, conqueror of the enemy *Rāhn* or illusion, abandoner of association with the night or blame, the seat of all digits or arts, the abode of the lotus (dweller) or *Lakṣmi*, associated with the victorious fortnight or side, possessed of the favour of the sun or friend, a jewel lamp of the assemblage of the stars or good men⁴. His son, restrainer of the body by severe penance, praiser of *Jinēśa*, destroyer of the desire for the objects of sense through the teachings of *Jinendra*, filler of the whole earth and the

¹ The suffix has to be added in each case to form the name.

² The stoppage of the inflow of karma.

³ The falling away of karma from the soul

⁴ In this verse by a pun on some of the words *Abhayachandra* is favourably contrasted with *chandra*, the moon.

regions with his spreading fame, Śrutamuni, then occupied the position of *gaṇi* (head of a *gaṇa*). A fire to the forest worldly existence, a sun to the lotuses the blessed, the celestial cow in conferring wealth on the man bowing to him, enemy of the darkness sin on the earth, water to the rising heat of misery, of pure character, avoider of women,—was the great *sūri* Śrutamuni. The three fierce powerful *daṇḍas*¹ which are the seat of great unhappiness and the seed of sin, the three-fold *gdrava*² which causes dishonor and increases the ocean of offense to others, the three *śalyas*³ resembling an arrow, the three faults originating in sinful speech which pierces the vitals of great bodily happiness—these the chief of sages Śrutamuni alone abandoned. Then came to the position of *gaṇi* Abhinava-Śrutamuni who, by the lustre of his body, increased, like the full moon, the ocean of the beginningless and endless *paramāgama* (Jaina scriptures) among the constellation of his (Śrutamuni's) disciples' disciples on the earth. In the path rendered naturally difficult by the bitter debate of opponent speakers, in new poetry pleasing to the ear by soft and sweet words giving happiness and delight, in *mantra* (incantation), in *tantra* (charm), in *yantra* (amulet), in all worthy arts, or in the ocean of grammar, who else is proficient delighting in universal learning like the sage Śrutamuni? A Pūjyapāda in grammar, conqueror of all heretical faiths, a Dēva (? Akalankadēva) in the science of logic, a Gautama in the true doctrine taught by Jina, a Koṇḍakunda in soul-knowledge, a Vardhamāna in destroying Cupid, a rain-cloud to the fire of sorrow,—who in the three worlds was thus celebrated like Śrutamuni? Worship ye the stainless moon the chief of sages Śrutamuni, possessed of abundant pure faith in the well-organised Jaina path, wonderful success of very great intelligence wished for by the assemblage of eminent scholars, and marvellous conduct, a terror to the succession of births, and a friend even to the lresh lotuses the blessed. That Abhayachandra-sūri's younger brother was the illustrious Śrutakīrtidēva who, by his charming conduct, illustrated in full the characteristics taught by Jinendra. In the knower of all Vēdas, ridder of the distress of mind, conqueror in all debates, rejoicer in good conduct, possessor of bright clear intelligence, praiser of the feet of Jina, Viśvavidyavinōḍa (delighter in universal learning)⁴—he sought all protection.

Then came to the position of *gaṇi* his son, the illustrious Charukīrti, by whose fame, filling the three worlds, the unequal moon is made to wane constantly even now, and by the herd of active wild elephants of whose discourse the rising lotuses of eloquent disputants, though abodes of Lakshmi and the bright rays of the sun (otherwise deeply attached to their friends), were rooted out. This lord Charukīrti

¹ See page 22, note 3.

² *Ibid.*, note 2.

³ *Ibid.*, note 1.

⁴ A previous stanza leads us to suppose that this was probably a title of Śrutamuni.

of charming glory, accomplisher of everything that had to be accomplished, delighter in universal learning rendered bright by the removal of? knowable, unknowable and other kinds of ignorance, who was bowed to at the feet by kings and whose charming and excellent discourse spread to the regions, made the great disputant showing pride at the court of the king barren of speech. When king Ballāla, encloser of the forces of strong (enemies), terrifier in war by his cavalry, was verily in a moribund condition through severe illness, he quickly restored him to health. Having himself crossed through the all-knowing Abhayasūri the shoreless ocean of all science, he similarly caused? another Abhayasūri and Simhaṇārya to cross the same ocean. The virtuous disciple of that teacher of rules (*sūtra*) efficacious in crushing wicked sin, of eloquent speech flowing with nectar, destroyer of sin, a sun in unfolding the lotuses his followers, of a glory pervading all regions, was the illustrious *sūri* Paṇḍita, who willingly stayed in the city of Beḷuḡuḷa for the promotion of *dharma*. In that (city), excelling the city of the gods, had Chāmunḍa-Rāja, with devotion and effort, auspiciously set up on the mountain, for emancipation, the lord Bhujabali-Guṇmaṭa, incomprehensible to performers of sacrifices; similarly, another, of pure conduct, made there, as the emperor famous in the three worlds in Kailāsa, adorable images of Jina, of a form glorious in the three times (past, present and future). Let the illustrious Paṇḍita adorn that brilliant matchless place, like king Arkakīrti, with a splendid enclosure, flight of steps etc.; it is fitting; but it is a wonder that having bathed seven times the head of the ornament of the three worlds (i. e., Guṇmaṭa) he cleansed the whole world of mire (sin) and adorned it with immense merit. We do not know whether through anointing with milk or through his own spotless fame this brave one made the principal mountains the mountains of Śiva (Kailāsas), the earth crystalline, the elephants of the regions the elephants of the gods (Airāvatas), the seven oceans oceans of milk, the clouds above clouds of autumn, the Nāga world crowded with Śeṣhaś, and heaven (*srarga*) flooded with the contents of the broken nectar-pot. As Indra performed on Mēru the anointment on birth, just so did this *sūri* perform another to the god on this mountain showing it to us and to all people; the stainless one also showed (to us) again the virtuous path, though for a long time concealed by the masses of darkness the teachings of heretics, by completely removing them as Puru in former times. O mean Kāṇḍa, take refuge in a corner suitable for sleep; O miserable Maimāmsa, give up high hope in your eloquent debates and be off quickly; O senseless Baudḍha, you are foolish, get away soon; O Sāṅkhya, do not come for fight;—the illustrious Abhayasūri, a lion among disputants, destroys the elephants great disputants.

Both Chārakīrti and Īśvara possess everlasting power, possess omniscience, possess lordship of speech and auspiciousness¹: but the one was a devotee of Jina,

¹There is a pun here on the words Īśvara, Sarvaśya, Gīrīśa and Śiva which are all names of Śaṅkara.

the other was not a devotee of Jina (*otherwise* was dressed in a skin); the one with his intelligence bestowed the gold mountain on a *mārgaya* (suppliant), the other with his great dullness placed a *mārgaya* (arrow) on the Gold mountain¹. O Mammatha, when formerly consumed by the thundering flames of the fire from the eye on the forehead of Śiva, Pārvati was the elixir vitae for you; but when burnt up by the fire of the penance of the good sage Chārukīrti, chief of the omniscient (*otherwise* superior to Sarvajña or Śiva), and blown away by the tempest of his good conduct, what will be your refuge? In order to expiate the sin incurred by union with her grandfather (*otherwise* Brahma), Sarasvati plunged into the Ganges of Chārukīrti's discourse. His mouth the abode of Vāṇi, his heart full of mercy, his conduct pure, his body the sole dwelling of tranquillity, his great merit worthy of being esteemed by all good people, the group of his excellent qualities pleasing to the ear of all the learned,—may the lord of ascetics Chārukīrti, of eminent kindness, be long victorious in the world. Making the ignorant wise, the poor wealthy, the lowly respectable, the wicked good, the sorrowing happy, the proud virtuous; following the conduct of Samantabhadra; causing prosperity to bowing chiefs,—Chārukīrti, of a fame charming like the moonlight, is victorious in the world. O Chārvaṇa, forsake your pride; O Sāṅkhyā, give up the row of your titles beforehand; O Bhāṭṭa, you are beaten by (his) innumerable brilliant resources; O Kāpāda, abandon speedily and for ever your high conceit, the cause of your grief; for the renowned Simhaṇārya comes striking down other disputants. Devoted to the feet of that Paṇḍita, possessed of right knowledge and conduct, intent on making great gifts, were the two rulers of that region, Hariyāna, lovely like the moon and Maṇikka-dēva, equal to Arjuna-dēva. In order to achieve their favorite *dharma*—the destroyer of the enemy *larma* and the bestower of great happiness—which was difficult of accomplishment, by the honorable² supreme rite of *sanyāsa*, all these fortunate tranquil ones made all people the abodes of peace by the streams of the nectar of their discourse, and, meditating on the feet of Jinendra, abandoned their bodies and attained the state of the gods.

(On the date specified), the great Paṇḍita attained the state of the gods. Then followed his disciple Abhinava-Paṇḍitadēva-sūri, whose fame formed a bright mirror to the faces (of the ladies) of the points of the compass: having made over to him his duty of the promotion of *dharma*, Paṇḍitārya attained emancipation. O Tathāgata, head-jewel of the fickle, you vainly torment yourself with the constant desire to prove the true to be a bundle of falsehood; to tell you the truth: (you will do well to) give up your love of debate and take to your heels according to the great worldly saying 'if alive, one sees happiness'; for Paṇḍitārya reduces to ashes, as the fire the trees on earth, hostile disputants. Ever resplendent is the modest

¹ According to the Purāṇas Śiva used Mēru as his bow when destroying Tripara.

² *Manyina* is probably a mistake for *nānyina*.

Abhinava-Paṇḍitārya, possessed of good marks and alert in causing happiness, who is a boat at hand to the people that are ignorantly fond of (their) bodies resembling the little waves of the shoreless ocean of worldly existence and caused by the *śayas*¹ and are harassed by the aquatic animals of unhappiness, and whose feet of wonder-working movements are worshipped by new followers. He, through devotion to his guru, caused to be made at an auspicious time on an auspicious day along with other *gṛāhis* and eminent house-holders, an epitaph to him, filling all regions and at the same time satisfying the desires of all by the sounds of all musical instruments and gifts of all jewels.

May this inscription, composed according to his ability with a view to final emancipation by Arhaddāsa and devoted to the praise of the triad of the authors of *śāstras*, be victorious on earth as long as the moon, the stars, the sun and Mēru endure.

255 (106)

Date A. D. 1409.

In the glorious Karnaṭa country is an excellent city of the name of Gangavati in it was the pious Maṇikyadēva, devoted to gifts, fasting and observances, whose lawful wife, an abode of virtues, was Bāhāyī; and to them was born an illustrious son named Māyama, who was adorned with the jewels of good qualities and was a disciple of Chandrakīrti.

Be it well. (On the date specified), that excellent believer, renowned as the crest-jewel of perfect faith, having purchased after worship of the feet of the god two *lhaṇḍugas* of wet land of the *dānaśāle* (alms-house) under the Gangasainudra tank of Beluḡuḷa in the presence of the jewel-merchants and *gaṇḍugaḷ* (two named) of Beluḡuḷa and granted the same to provide for the midday worship of eight kinds of Gummaṭaṇātha, acquired unusual fame and merit. Good fortune.

256 (107).

Date about A. D. 1181.²

On the petition of the virtuous fawn-eyed Āchala-dēvi, the noble wife of the chief Chandramauli, the generous king Vira-Ballāla granted for the worship of the feet of Gummaṭaṇātha of Beluḡuḷa the Bekka region to continue for as long as the earth and ocean endure. These are the boundaries of the village thus granted with pouring of water. (Here follow the boundaries). May the village granted continue as long as the moon and sun last. Good fortune.

¹ See page 22, not 1.

² See No 337 It is rather curious that this inscription is found at the bottom of the slab after the more modern ones, Nos 254 and 255 The characters, too, appear to be of a later period

Date A. D. 1455.

Praise of the Jina-śāsana. Be it well. (On the date¹ specified),—Be it well; Chārukīrti-paṇḍita-dēva, his disciple Abhinava-Paṇḍita-dēva, the *gavudugaḷ* of Beḷugūḷa-nāḍu, many of the jewel-merchants, the *paṇḍita-sthānikas*, and physicians

258 .(108).

Date A. D. 1432.

Victorious is the brilliant doctrine, of unassailable greatness, of Jina, which refutes false doctrines and is the sole controller of the goddess of emancipation. Of unlimited joy, consisting of perfect knowledge, remover of fear by mighty power, of all-seeing greatness,—may the supreme light pervade the heart. May they dwell in my heart—the Tīrthakaras who, taking on board the ship of sacred lore,—possessed of all brilliant jewels, freed from bilge-water (*otherwise* saving the ignorant), containing cabins of various modes of argument, painted with the lime (or nectar) of the *syatkāra*, and furnished with the high mast of compassion for living creatures—others (found) in the middle of the ocean of worldly existence, carry them over to the island of immortality. Among them was the lord of the three worlds, Vardhamāna-muni of exalted greatness, the last Tīrthanātha, even the brightness of whose body disclosed to all those near at hand their former and future births. May the adorable pre-eminent head of the *gaya*, Gautama, praised by the chief sages, who acquired eminence by attaining the position of heir-apparent to that last lord of the world of intelligence, be victorious. In his pure and famous line, adorned with the bright jewels of perfect conduct, arose on the earth the lord of ascetics Bhadrabāhu, as the full moon in the milk ocean. Pre-eminent for the wealth of perfect intelligence, of brilliant perfection of conduct, breaker of the bond of *karma*, of a fame increased by the growth of penance, Bhadrabāhu of supernatural powers lifted up here the pure doctrine of the Siddhas beautifully composed with faultless words. Though the last of the lords of sages the Śrutakēvalas on earth, Bhadrabāhu became the foremost leader of the learned by his exposition of the meaning of all the scriptures.

His disciple was Chaudragupta, who was bowed to by the obief gods on account of his perfect conduct and the fame caused by the greatness of whose severe penance spread into other worlds. From the renowned mine of his line came forth a faultless row of jewels of ascetics, in which was resplendent, like the central jewel, the lord of sages Kuṇḍakunda, destroyer of the fierce *daṇḍas*.² In his pure

¹ The cyclic year given as corresponding to the Śaka year 1371 is Yuva; but Yuva-Śaka 1378.

² See page 22, note 3.

line arose the knower of the import of everything, the excellent sage Umāsvāti-muni,¹ who reduced to *sūtras* (or aphorisms) the import of the *śāstras* taught by Jina. Intent on the protection of living creatures, that ascetic bore, indeed, the feathers of a vulture, and was from that time called by the learned Gridhrapīṇḍhachārya. From him sprang the light of the family of ascetics, Bālākapiṇḍha, of exalted penance; by even the mere contact with whose body the wind converted poison, etc., into nectar. Then arose the promulgator of the doctrine of Jina, Samantabhadra, of amiable form, the severe fall of the thunderbolt of whose speech reduced to powder the mountains of hostile disputants. Then (came) the supporter of the kingdom of *dharma*, Pāṇyapāda, whose feet were worthy of worship by the chief of the gods, and the merits of whose scholarship are (even) now proclaimed by the *śāstras* he brought to light. Endowed with universal intelligence, possessor of the satisfaction of having accomplished his high mission, destroyer of the bow of Cupid, he became just like Jina, and was hence appropriately designated Jinēndrabuddhi by the ascetics. May he be victorious—the sage Pāṇyapāda, unrivalled in the power of healing, whose body was purified by a visit to the Jina in Viḍḍha, and the touch of the water used for washing whose feet had indeed the virtue of turning iron to gold.

After him, the leader of the sages versed in the *śāstras* was Akalanka-sūri, the rays of whose discourse onlightened all truths concealed by the darkness of false (doctrines). When that great sage had gone to the region of heaven as if to join the pre-eminent lords of heaven, among the lords of sages sprung from his line there arose on the earth these varieties of the *saṅgha*. The great *saṅgha* of ascetics, forming itself into four varieties of a friendly character, shone as if the adorable Jinēndra had acquired four faces similar to one another. Amidst the learned divine ascetics who belonged to the different *saṅghas* Dēva, Nandi, Simla, and Sēna, of different countries, and who followed the right *dharma* in all their conduct, celebrated was the Nandi-saṅgha. May the Ingulēśa line, the cause of good fortune to the earth, of the Pustaka-gachchha of the Dēśya-gaṇa of the Nandi-saṅgha, be victorious. In it was born the renowned ascetic Śrutakīrti-bhaṭṭāraka, intent on protecting all creatures, subduer of the senses, acquirer of great glory by the promotion of the Siddha (or Jina) doctrine, destroyer of all mental darkness by the moon of his brilliant discourse. Having made his followers dutiful and having left to them the great load of his learning and to the earth the load of his body, that peaceful one attained the world of gods by *samādhi*. That Digambara having attained the world of gods, not only do his lofty character and virtues abide on the earth but also his fame acquired by the practice of penance which destroyed the valour derived from his fierce bent bow of the excessively proud Cupid. From him sprang Chānikīrti-muni, of unequalled glory and of a fame that made the points of

¹ In other inscriptions, such as No. 61, etc., he is identified with Kuṇḍakunda.

the compass white, who was severe in penance, tranquil in mind, commanding in character, lean in body. Choking the tree of sin by the creepers of his penance, that noble-minded one, a moon in increasing the volume of the ocean of grammar, published to the world the *Sāra-traya*, as also the science of logic, etc. The body of Viṣṇu became black as if by anxiety on seeing Lakṣmī always attached to the feet of that lord of ascetics; how else can the blackness occur in his body? Even the air that had but touched his body cured disease; was it much (then) that his medicine cured king Ballāḥa of his disease? That excellent sage, having accomplished that kind of *samādhi* which he had decided on by the power of his intelligence, left the body which was the abode of various kinds of calamity and entered a celestial body of increased glory.

When that blessed sun had set, if the moon Paṇḍita-yati had not then risen, every thing would have been covered by the dense darkness of the false (doctrine): thus was it proclaimed by eminent speakers. 'O wise men, adore ye him who is the protector of the learned, destroyer of the creed of the heterodox, subduer of all the senses.' The glory of his great penance brought into existence the Nagara-Jinālaya of Dhavalā-śarāvara (i.e., Belgola). His two feet alone the assemblage of kings made their head-ornament; the nectar of his speech alone the assembly of the learned drank and lived for ever; his fame made the sea-girt earth bright; his learning illuminated the great import of all sciences in the earth. Having performed severe penance, and having acquired undisturbed merit, that learned ascetic went to the world of gods as though inclined to enjoy the fruit thereof. From that great one sprang Siddhanta-yōgi advancing by his great eloquence the *siddha-dāstra* (Jaina sacred lore) as the sun in a clear sky unfolds by the cluster of his rays the assemblage of lotuses. That wise one split the doctrines enunciated by false disputants by arguments derived from the *anekānta*¹ or *syādrāda* doctrine as Indra split lofty mountains by his thunderbolt born of the clouds. Just as the rays of the jewels in the crowns of kings bowing to his lotus feet always made him red (otherwise possessed of attachment), no substance and no woman, no eloths and no youth, no power and no great wealth could in like manner produce attachment in him. Plunging into the ocean of science, that strong-minded one secured, first, jewels of all learning, while others, though capable, who plunged after him, obtained only single ones and not the whole. In order to purify the world, promote *dharma* and spread knowledge to all, that sage procured celebrated disciples of sharp intellect and taught them. Obtaining all learning from their preceptor through devotion, as milk from the cow through the calf, they grew exceedingly strong with that nourishment and made known their great ability. Among his learned disciples, one named Śrutannūni shone with many good qualities as mount Mandara among lofty mountains with its jewelled peaks. Considering that by

¹ See page 15, note 1.

him. Of him, possessed of astonishing conduct, the limbs became lean but not the observances; the body trembled owing to the severity of the illness, but not the mind: such (devotion to) daily duties¹ was very rare. That strong-minded one became possessed of relish in the path of emancipation, joy in *dharma* and tranquillity in mind, as the malady, the cause of feelings contrary to them, spread through the body. As it spread through the limbs, the ascetic, making himself sure of its incurability, went to his elder brother, bowed to his feet, and with folded hands spoke thus:—

O glorious lover of *dharma* Paṇḍitendra-yōgirāja, by the favour of your feet I have acquired everything—pure fame, learning, austerity, penance, and undying merit; what is there here for me who have accomplished my duty and am desirous of the Kalpa or upper world? What is there miserable in the three worlds except the body?, and when attacked with disease its reproach is beyond words. O prominent one among the scholars who know all the duties of the good, the mode of abandoning the body through meditation has to be given (? taught) to me.

Having thus made a suitable request and having received *sallekhana*² appropriate to him from the lord of *gajis*, though often dissuaded by him, the sage calmly reflected on what was to be reflected upon (as follows)—

The living creature, having fallen into the middle portion of the ocean of the horrible wordly existence containing groups of whales and alligators in the shape of great calamities and terrible lofty waves in the shape of death and life, suffers torment day and night. This body, an abode of misery, is indeed fit to be abandoned not only to the sky-clad (*i.e.*, the Jainas) but also to all people; hence it is that sages always exert themselves with eagerness for its riddance here by severe mortification of the body and other (means). The collection of the objects of sense is a poison full of all sorts of danger; it causes, alas! to living-creatures that touch it infatuation (*otherwise* insensibility or swoon) in many births; hence it is that the all-forbearing sages give it up and enter the imperishable state resulting from the destruction of all kinds of *karma*. Which enlightened man will move about on the earth leaning on the staff of the body, which is in contact with the burning fire of misery, which is burnt by the solar heat of the horrible wordly existence, and which is soaked with the oil of the lovely objects of sense such as garlands of flowers, sandal, etc.? Women having been created, why create sins?; the body having been created, why create the nether world?; the sons and others having been created, why create enemies?—thus did the creation of Brahma prove vain. This boyhood is indeed the seed of much misery; this wealth of youth is burnt up by intense passion; that old age is the abode of the weapon of wrath;—thus does each state of the body produce calamity. By the merit of former births

¹ *Kṛāśyāla*. See page 51, note 2.

² See page 2, note 2.

have I acquired a good birth, a healthy body, rare intelligence, association with the good, and devotion to the Jaina faith; who else is then so fortunate as myself?

Having thus reflected on the whole nature of the world and found it evanescent, the ascetic composed himself, and, meditating on his own nature with half-closed eyes and an unshaken mind, applied himself thus to *samādhi*. Installing the Siddha form in the middle of the heart-lotus and sprinkling it with original prayers (*mantras*) resembling flowing nectar, Śrutamnni, abandoning his body, died amidst the shouts of praise of the assembly of sages. Freed from sin and illusion, he reached, among the 7 stages of enjoyment (*bhōgāṅga*), the imperishable Kalpa (or upper world) charming with its interior and flight of steps freed from dust by the fall of the stream of the tears of joy of howling celestial women. On the departure of the ascetic the world became a void; the mind of living creatures, becoming weak, was soon filled with the darkness of perplexity; (the fire of) grief blazed making the tears warm:—what will not unbearable separation from the great do? Which kings (*otherwise* mountains) did not bear that great sage's feet (*otherwise* rays) on their heads? Whose heart was not captivated by that great scholar's pure conduct? That great sun the sage has set by the power of destiny. O wise men, strive ye to kill that destiny with penance. This epitaph of Śrutamnni, who had amassed religious merit, was set up in the notion that honor paid to the spot where those of blameless conduct departed to the other world would indeed be honor paid to them. May it long endure. On the date (specified) in the year Paridhāvi corresponding to the Śāka year reckoned by the arrows, the arrows, the fires and the moon (1855), was it set up.

May the great divine light, which is devoid of all acts, free from obstruction, highly exalted, free from ignorance, matchless, sleepless, beyond the range of speech and thought, above the power of the world, and the foremost, ever abide in my heart. Capable of producing good musical modes (*otherwise* joy to the good) by its association with the sound (*otherwise* suggested meaning) of the composition, the poetry of the poet Mangarāja resembles the lute of Sarsvati.

259 (117.)

* Date? A. D. 1619.

(On the date specified), the virtuous devotee of the supreme Jinēśvara Hiri-yanna, the beloved son of Śenabōva (the accountant) Sāyanna,—a Brahman of the Kāśyapa-gōtra and a disciple of Paṇḍitadēva, residing in Sōmanāthapura reckoned as an immemorial village of Konga-naḍṇ,—and his wife Mahadēvi, having seen the divine feet of Gummaṣanātha-svāmi, attained the path of salvation.

260.

Date A.D. 1732.

Mārvāḍī.—(On the date specified), the pilgrimage of Makḥṭsā,
 . . . son of Khērāmāsā, and of Vānapōsā was fruitful.

261.

Date A.D. 1730.

Mārvāḍī.—(On the date specified), the pilgrimage of Hīrāsā, son of Khērāmāsā,
 was fruitful.

262.

Date A.D. 1740.

Mārvāḍī.—(On the date specified), the pilgrimage of Jāgā, son
 of Khērāmāsā and grandson of Dharamāsā, was fruitful.

263.

Date A.D. 1720.

Mārvāḍī.—(On the date specified), Chāgēbā, son of Hāsāsā and grandson of
 Hīrāsāha of the Ugharavaḷa sect, along with Kīrti of? Bhaṇḍavēḍa and Sōnābāi,
 Rājai, Gōmāi, Rādhāt and Munnāt, made the pilgrimage fruitful.

264.

Date ? A.D. 1706.

(This inscription merely specifies the date.)

265.

Date about A.D. 1145.

Be it well. Bhāratēśvara-daṇḍanāyaka, lay disciple of Gandavimukta-
 saiddhānta-dēva of the Pustaka-gachchha of the Dēśiya-gana of the Mūla-sangha,
 had this made.

266.

Date about A.D. 1145.

(Same as the previous inscription).

267 (115.)

Date about A. D. 1160.

Be it well. The great minister, a treasure to the blessed, a leading hero of

the army, a charming figure in the battle-field, younger brother of Marīyāne-danḍanātha, a Karna in making gifts, Bbaratamayya-danḍanāyaka caused to be made these images of Bharata and Bāhubali-kēvali and these *basadis* for beautifying the sides of the entrance to the holy place. He also had the *happalige* (? railing) of this ? hall and this grand flight of steps made, and the *happalige* of the ? hall around Gommaṭadēva built. Moreover, that lord of wide-spread fame, Bharata-chaṃūpa of supernatural fortitude, had with pleasure eighty new *basadis* erected and two hundred renovated in this Gangavāḍi-nāḍu, so that they met one's gaze wherever one looked. Maṛi, son of Būchi-rāja and the firm-minded Śāntaladēvi, daughter of Bharata-chaṃūpati, had this written.

268 (113.)

Date? A.D. 1178.

Praise of the Jina-śāsana. Be it well. Adorned with the brilliant badges of the titles obtainer of the hand of five great instruments, *mahā-maṇḍalāchārya*, etc.; awakened by *visambōdha* (? perfect perception); possessed of the three eyes complete, pure and perfect knowledge; endowed with infinite knowledge, faith, strength and happiness¹; saviours of their well-understood pure *dharma*; engaged in the reflection on the dependence of one's future on one's self; able in both the *nayas*² (or modes of argument); devoid of the three *daṇḍas*³; forsakers of the three *śalyas*⁴; destroyers of the four *kashāyas*⁵ (or passions); possessed of firmness (in dwelling) in mountain caves and in (bearing) the four kinds of *upasarga* (or pain); destroyers of the fifteen *pramādas*⁶ (kinds of heedlessness); skilled in the five *āchāras*⁷ (or exercises);⁸ knowers of the points of similarity and difference of the six schools of philosophy; performers of the six essential acts; devoted to the seven *nayas*⁹; versed in the eight-fold omens¹⁰; endowed with the eight kinds of *jñānāchāra*; released from the nine kinds of *Brahmacharya*; tranquil in the

¹ See page 100, note 2.² The two modes are known as *dravyārthika*, from the point of view of substance, and *paryāyārthika*, from the point of view of modification or condition.³ See page 22, note 3.⁴ *Ibid.*, note 1.⁵ These are (1) *krodha* (anger), (2) *māna* (pride), (3) *māyā* (deception) and *lobha* (greed)⁶ These are (1) *śrī-kathā* (gossip about women), (2) *bhājana-kathā* (talk about food), (3) *raṣṭra-kathā* (talk about politics), (4) *arāṇyaka-kathā* (talk about kings), (5-8) the four *kashāyas* (see previous note), (9-13) the five senses—use of the sense of sight hearing smell taste and touch, (14) *nidrā* (sleep) and (15) *śantha* (affection).⁷ See page 54, note 2. *Śrīyāchāra* is one of the five⁸ See page 15, note 1⁹ See page 110

happiness of the ten *dharmas*¹; practising the vow of giving instruction in the eleven duties of lay men; devoted to the twelve kinds of penance²; moons in? illuminating the scriptures consisting of the twelve *aṅgas*³; possessed of the thirteen *achāras*, high character, virtues and fortitude;? enquirers into the varieties of the eighty-four lakhs of living beings; compassionate to all creatures; suns in the sky of the illustrious Koṇḍakunda line; knowers of ?spells; resplendent with the red lead and stream of ichor of the lordly elephant the Dēsi-gaṇa;—the illustrious royal preceptor of the three worlds Bhānuachandra-siddhānta-ohakravarti of the Koṇḍakundānvaya of the Postaka-gachchha of the great Dēsi-gaṇa, Sōmachandra-siddhānta-chakravarti, Chaturmukha-bhaṭṭāraka-dēva, Simhanandi-bhaṭṭāchārya, Śānti-bhaṭṭārakāchārya, Śāntikīrti bhaṭṭāraka-dēva, Kanakaachandra-Maladhāri-dēva, Nēmichandra-Maladhāri-dēva, the? brilliant gurus of all the *gaṇas* of the four *saṅghas*, the *gaṇadhāras* of the Kali age the fifty eminent sages, their (female) disciples Gaurasrī-kanti, Sōmasrī-kanti, . . . naśrī-kanti and Dēvasrī-kanti, Kanakasrī-kanti's disciples, and the twenty-eight groups of disciples,—having assembled, celebrated, (on the date specified), the five auspicious events (*pañcha-kalyāṇa*)⁴ at the holy place of Gommatadēva.

269 (114.)

Date ? A.D. 1316.

Be it well. (On the date specified), Radmaṇandi-dēva, disciple of Traividya-dēva of the Koṇḍakundānvaya of the Postaka-gachchha of the Dēsi-gaṇa of the Mūla-saṅgha, became a royal swan in the assemblage of lotuses the heart of the goddess of heaven. Good fortune.

270.

Date about A.D. 1600.

(On the day specified), Baiyaṇa, son of Gāmaya Narasappa-seṭṭi of Bēgūru, visited the god, built this reservoir and founded a water shed.

271.

Date about A.D. 1400.

Gōpaya, lay disciple of Sōmasēna-dēva, and Baichakka (names of visitors).

¹ See page 53, note 2.

² See page 6, note 2.

³ These are (1) *achāra*, (2) *sūtra-kṛta*, (3) *sīdhāna*, (4) *samavāya*, (5) *bhagavati*, (6) *jñātrīdharmakathā*, (7) *upāsakādhyayana*, (8) *antakṛd-dāśā*, (9) *anuttarōpapaḍḍaka-dāśā*, (10) *praśnavyākaraṇa*, (11) *vipākā-sūtra*, and (12) *drishṭi-pravḍa*.

⁴ See page 70, note 1.

Date about A.D. 1400.

The epitaph of . . . kīrti-dēva, disciple of . . . ; bhūyānakīrti-dēva.

273 (112.)

Date about A.D. 1400.

The epitaph of Hēmachandrakīrti-dēva, disciple of Śāntikīrti-dēva. Good fortune.

274 (111.)

Date A.D. 1372.

Praise of the Jina-sāsana. A moon is causing to swell the milk ocean the Mūla-saṅgha, a sun in unfolding the assemblage of lotus buds the Balatkāra-gaṇa, was . . . takīrti-dēva of Vanavāsi. His desciple, . . . , lord of great disputants, a Pitāmaha (Brahma) among royal disputants, emperor of all learned men, was Dēvendra-Viśalakīrti-dēva. His disciple was the bhāṭṭāraka Śubhakīrti-dēva. His disciple was the omniscient bhāṭṭāraka of the Kali age, Dharmabhūṣaṇa-dēva. His disciple was Amarakīrti-achārya. Of his disciple the bhāṭṭāraka Dharmabhūṣaṇa-dēva, who was a solar orb in . . . : . and who . . . , an (epitaph) was (on the date specified) caused to be made by Yārdhamāna-svāmi, a moon in causing to swell the ocean the *śatvārtha*.

275.

Date about A. D. 1400.

? Vanavāsī-svāmi

276.

Date about A. D. 1400.

Siṃhanandi-pohārya (name of a Jaina teacher.)

277 (119.)

Date A. D. 1661.

Marddhl.—Of the Manditāṭa-gachchha of the Kāshṭha-saṅgha was Rājakīrti. His successor was Lakṣmīsēna, whose successor was Indrabhūṣaṇa. His successor, of the Ghēravāla sect, was Bōra, son of Khañjahāyī, whose wife was Dhaṇḍī. Their son was Khāṃphala, (whose wife was) Pājanāyī. Their son was Vanajana, (whose wife was) Paḍāyī. (On the date specified), the pilgrimage of the last couple with their followers to Gōmatāsyāmi was fruitful.

Date about A. D. 1661.

Mārvāḍi.—The pilgrimage of Pātābāyi (and) Jagadāyi was fruitful.

Date about A. D. 1661.

Mārvāḍi.—Pūjanāyi's son Paṇḍi 's [pilgrimage was fruitful.]

Date about A. D. 1600.

(On the day specified), Jinnapa, son of Nāgappa-setṭi of Bhāragave, caused to be carved the feet of Chārukīrti-bhaṭṭara of Bejuguja.

Date about A. D. 983.

A sun in the shape of a jewel adorning the crest of the eastern mountain the Brahma-Kshatra race, a moon in the shape of the splendour of his fame in causing to swell the ocean the Brahma-Kshatra race, a central gem to the pearl necklace of Lakshmi procured from the Rôhapa mountain the Brahma-Kshatra race, a strong wind to the fire the Brahma-Kshatra race—was Chāvunḍa-Rāja. When his lord king Jagadēkavira by order of king Indra raised his arm to conquer Vajra-Dēva, younger brother of Pātālamalla, who had an army terrible as the ocean agitated at the end of the world, the hostile army, routed by the elephant (Chāvunḍa-Rāja), fled like a herd of deer before Jagadēkavira's victorious elephant. With this elephant which splits with the thunderbolt its tusks the rock the frontal globes of the enemy's elephants and with you, the leader of eminent heroes and an elephant-goad to the vicious elephants the enemies, (otherwise an elephant with a brave driver and with a goad causing fear to enemies)², to help me, which hostile king will not fall as food to the black serpent my arrow?—thus was he praised by his lord in the war with Nolaṃba-Rāja. Let the saline ocean be the moat, Trikaṭa the enclosure, Lanka the city, and the enemy of the gods (Ravana) the opposing king, yet, O king Jagadēkavira, I am able to conquer him by your majestic lustre—the dignified speech thus made by him was proved true in a moment in the war with king Rāpasinga. We who had been consumed with a longing to embrace the neck of this hero in many battles have now obtained happiness from the water of the sharp edge of your sword. May you live to the

¹ The remaining three sides of this important inscription appear to have been defaced in order to engrave No. 282 (110.)

² Chāvunḍa-Rāja is likened to an elephant..

end of the age (*kalpa*), O victor over Rāṇarāngasinga!—thus did the celestial nymphs invoke blessings on the rutting elephant (*Chāvurḍa-Rāja*) who transformed (hostile) kings into gods.¹ He at first frustrated the desire of king Chaladanka-Ganga wishing to seize by the prowess of his arm the goddess of the Ganga sovereignty, and (then) completely gratified the desire of hosts of goblins longing to drink the blood of heroic enemies from the jewelled cups the skulls of heroes.

282 (110.)

Date about A. D. 1200.

For the Chāgada-kamba (or pillar of gifts) in front of Gommaṭa-Jinapa, the Hergaḍe Kanna, endowed with intelligence and profound virtues, an Indra in enjoyment, had a Yaksha made.

283.

Date? about A. D. 1719.

Mārvāḍi.—Chittāmana-sauvara (and) Māpakaraṅkara (? names of pilgrims.)

284.

Date A.D. 1719.

Mārvāḍi.—(On the date specified), the obeisance of Bugaḍāsa, Dharmāsa, Koṭṭasa and Sōmānikasa. (In Kannaḍa characters) Also (of) Māṇikasa.

285.

Date A.D. 1719.

Mārvāḍi.—(On the date specified), the pilgrimage of Makhahṛā was fruitful.

286.

Date? about A.D. 1645.

Mārvāḍi.—Of the Kāshṭha-sangha.

287.

Date A.D. 1645.

Mārvāḍi.—Of the Gōṇāsa-gōtra of the Ghervāla sect of the Kāshṭha-sangha was Savadībavu; his wife was Jāyana; they had two sons. The first son was Sannōja; his wife Yamāra; their son the Sanghavi¹ . . . of Arjunaśtagrāma. The second son was the Sanghavi Padaji; his wife Tāṇayi; they had two sons; the first was Viṭṭhama whose son by Kamalāja was Ēśōja; the second son

¹ That is, sent them to heaven.

² A man who takes people on a pilgrimage at his own expense.

was Gēśaji. (On the date specified), these made obeisance. Also Hiraśa Dharamāśa of Maḍagaḍa.

288.

Date A.D. 1651.

Mārvāḍi.—(On the date specified), Jagasā . . . , and his brother, the pious Gonasā Samasani, [came on a pilgrimage].

289.

Date A.D. 1651.

Mārvāḍi.—(On the date specified), Jināpa's son Jitadāsa [came on a pilgrimage].

290.

Date A.D. 1651.

Mārvāḍi.—(On the date specified), the pilgrimage of Aḷisā was fruitful.

291.

Date A.D. 1655.

Mārvāḍi.—(On the date specified), the pilgrimage of Śanasā and Hiraśa of Maḍavagaḍa, sons of Dharamāśa and Irayī and grandsons of Hiraśa and Ghumayī of the Kāśṭha-saṅgha, and of Śatapaḍamā of Vasṭagaḍa, was fruitful. Also the pilgrimage of Matāyī.

292.

Date A.D. 1655.

Mārvāḍi.—(On the date specified), the pilgrimage of Taḷichi Mārama, Kalāvā Mārana, Jivāmā, Jivājī, . . . , Jivānadi, Jāmakhēḍakarasaṭa and Timākara.

293.

Date A.D. 1751.

Mārvāḍi.—(On the date specified), the pilgrimage of Daghāvusa (and) Mānikasā was fruitful.

294.

Date A.D. 1841.

Mārvāḍi.—In the given year? Surajana was fruitful.

295.

Date A.D. 1831.

Mārvāḍi.—(On the date specified), a fruitful pilgrimage was made.

Date about A.D. 1750.

Mārvāḍi.—Śupujīśa Nēmāji, Sāmaji, (and) Sarata Yôgôyt [came on a pilgrimage].

Date A.D. 1718.

Mārvāḍi.—(On the date specified), Dēmāsā, Mānikasā (and) Gavīla . . . [came on a pilgrimage]. (In Kannaḍa characters) Dēmāsā

Date A.D. 1661.

Mārvāḍi.—(On the date specified), the pilgrimage of Pilāsā, Hīrasā and Rāmāsā, sons of Lashasā of the Pitalā-gôtra and Kāshṭha-sangha, was fruitful.

Date about A.D. 1700.

Mārvāḍi.—Brahmarangasāgara-paṇḍita and Jasavanta (names of visitors).

Date about A.D. 1700.

Mārvāḍi.—Gōvinda's? mother Gangayī (name of a visitor).

Date A.D. 1661.

Mārvāḍi.—(On the date specified), Paṇḍita of the Kāshṭha-sangha [came on a pilgrimage].

Date A.D. 1646.

Mārvāḍi.—(On the date specified), Trichhaka, son of, and [came on a pilgrimage].

Date about A.D. 1650.

Mārvāḍi.—The penance of Amhāji and Janmāji.

Date about A.D. 1650.

Mārvāḍi.—(On the day specified), the pilgrimage of Peḍeka was fruitful.

Date? A.D. 1645¹.

Mārvādī.—(On the date specified), the pilgrimage of Dhāvāra son of Māchā . . . , was fruitful.

Date A.D. 1645.

Mārvādī.—(On the date specified), Nēmāsā, Sāmāyī, Jivāyī (and) Bhivājha. [came on a pilgrimage].

Date about 1650.

Mārvādī.—Jivā-sangavi², Aḍu-sangavi (and) Chāgōgāsā (names of visitors).

Date about 1650.

Mārvādī.—? Brahma Śapāsājī (and)? Brahma Ratnasāgara (names of visitors).

Date about 1650.

Mārvādī.—(The pilgrimage of) Gōvinda of Guḍaghaṭipura and Savaḍī of JivApēt was fruitful.

Date A.D. 1645³.

(On the date specified), Jinapa of the Valabha-gōtra, son of Surapa-Nagapa. . . . of Kamalapara, Surapa (and) Chikhaṇada-seṭī [visited the god].

Date about A.D. 1350.

Haleja's Masaneya, the champion over those who having fastened let loose, the husband of the wife of ? Oḍeyar, the pot of intoxication of Bōya-seṭṭī.

Date A.D. 1680.

(On the date specified), Bannadāmhike, the virtuous wife of Nagappaiya.

¹ The date given is Samvat 1566 corresponding to Pārthiva. But Pārthiva = Samvat 1583. Śaka 1568 = Pārthiva. May Samvat be a mistake for Śaka?

² See page 127, note 2. The figure 135 prefixed to the first two names represents perhaps the number of pilgrims taken.

³ The Śaka date given as corresponding to Pārthiva is 1562. But Pārthiva = Śaka 1568.

younger brother of Siddappaiya who was the son of Venkappaiya, younger brother of Vanka Honnappaiya, who was the son of the Dēśa-kulakarani of the Munigundasime, came and visited the god. May there be prosperity.

On the same date Bhisṭappa, husband's brother of Nāgavva, the virtuous wife of Dānappa-setṭi who was the son of Jidagappa Nāgappa of Maḍigūr, visited the god along with Śrutasaḡara-varni.

313. (118)

Date A.D. 1648.

Māvṛḍi.—Obeisance to the Siddhas. Gōmaṭasvami. Ādiśvara. (On the date specified), Chārukīrti-paṇḍita, Dharamachandra and (set up) the image of the Twenty-four Tīrthankaras. (Then follow names of a few more persons who apparently took part in the ceremony. These are)
 . . . the Gēravāla Jināsā of the Yavare-gōtra, Dhivāsā's son Sadāvanasā, Jhāhūsā, Lāmāsā's son Takāsā, Manāsā, Sātāsā of Kamlapūr, Bhāsasā,

314.

Date about A.D. 1200.

The sound of Jinavarma's *kankhari*¹ produces on entering their ears fear in the wicked and pleasure in the good, just like thunder in the swan and the peacock.

315.

Date about A.D. 1200.

A lay disciple of Māpikyaśōva of Kolipāke, Jinavarma-jōgi, the great *kankhari* expert. Obeisance to Ādinātha of Moramūr.

316.

Date about A.D. 950.

The illustrious sculptor Bidiga, of the mint, a? dog (in attacking) the body of those who touch

317.

Date about A. D. 950.

Guṇḍachakra-Jeḍḍuga, a son to others' wives, a slave to kinsmen, a lover of friends, a fierce cobra to slanderers, a *Bhīma* to liars, warrior of his sister's husband.

¹ Apparently a musical instrument.

318 (120).

Date? about A. D. 1217¹.

Kede Sankhara-nayaka, son of the heroic Vira-Pallavarāya of Arakere, shot at the hill : Bellugola.

319.

Date? A. D. 1246.

Be it well. (On the date specified), Maleyāla Appādi-nayaka, younger brother of Komaracha-nayaka, standing here, shot at Chikka-beṭṭa (or the smaller hill).

320.

Date about A. D. 1650.

The limit for wet land is 40 *ka* (*kambhas*).

321 (121).

Date? A. D. 1679.

(On the day specified), the Brahmadēva *maṇṭapa* or hall was the gift of Rangaiya, younger brother of Giri-gauḍa of Hirisāli.

322.

Date about A. D. 1300.

Vijayadhavaḷa².

323.

Date about A. D. 1300.

Jayadhavaḷa².

324.

Date A. D. 1652.

Mārvāḍi.—(On the date specified), the pilgrimage of? Pāṇḍava-gōkesvā and Sasnōji was fruitful.

325.

Date about A. D. 1650.

. of Māni Vīrabadra, ? Pāṇḍarada, Bairava

¹ Cp. Nos. 170 and 171.

² Probably the name of some old Jaina work.

³ The name of a commentary written in A. D. 835 on the *Tatvārtha-sūtra*.

326 (122).

Date about A. D. 1200.

Be it well. Nāgadēva-Heggade, son of Baminadēva-Heggade who was a lay disciple of the celebrated emperor of *siddhāntikas*, of a fame encircling the three worlds, a sun in the firmament of the Koṇḍakunda line, the illustrious Nayakīrti-siddhānta-obākṛavartī, having caused to be constructed a tank under the name of Nāgasamudra and having caused to be planted a garden, the disciples of Nayakīrti-siddhānta-chakravartī, namely, Bhānukīrti-siddhānta-dēva, Prabhāchandrādēva, Bhaṭṭarakādēva and Nēmichandra-panḍita-dēva granted with a *śāsana* (or deed) to Nāgadēva-Heggade, in the presence of Bāḷachandrādēva, with exemption from all imposts, to be enjoyed by his sons and grandsons, that garden, wet land and Avarehālu with the condition that he should pay 4 *gadyāpas* every year. The gift was made to provide for the eight kinds of worship of Gommatādēva.

476.¹*Date about A. D. 1850.*

Obeisance to the Siddhas. May Gōmatēśa be propitious. Presented by Mātappa (of) Huhballi in memory of Dharanappāsija (of) Huhballi.

477.

Date about A. D. 1300.

The epitaph of Ra . . . yi, daughter of Malli-setṭi.

478.

Date about A. D. 1650.

This inscription is too much defaced to make any sense out of it. It appears to record some gift by Kencha-gauda and others.

479.

Date about A. D. 1400.

Paṇḍitayya (name of a visitor or engraver).

495.¹*Date ? A. D. 1311.*

(On the day specified), Payi-setṭi, son of Nāgi-setṭi of Kaleha, a most pious Jaina known as *samyaktra-chūḍmaṇi* (crest-jewel of firm faith in Jainism), and a

¹ See page 80, note 1.

disciple of Abhinava-Paṇḍitāchārya of the Koṇḍakundānvaya of the Pustakagachchha of the Dēsi-gaṇa of the Mūla-saṅgha, meditating on the feet of Jinēśvara, attained the blessed state by happy *samādhi* as a result of having offered the *champa* tree for the worship of Gommaṇaṭha-svāmi.

496.

Date ? A. D. 1440.

Be it well. (On the date specified), Jinasēna-bhaṭṭāraka-paṭṭāchārya and the people of Kollāpura, along with the *saṅgha*, visited the god.

497.

Date ? A. D. 1407.

(On the date specified), six persons, including Ōjakuḷa . . . la-seṭṭi, Padmāvatī and others, seem to have visited the god.

498.

Date ? A. D. 1407.

(On the date specified), Seṭṭi Brahmaya-seṭṭi, son of Seṭṭi Nēmaṇa-seṭṭi who was the son-in-law of Kiriya Kālāṇa-seṭṭi, in front of the feet of Gommaṇaṭha.

499.

Date ? A. D. 1400.

This inscription is too much defaced to make anything out of it except the cyclic year Vikrama.

INSCRIPTIONS AT THE VILLAGE.

327 (124).

Date A. D. 1181.

Praise of the Jina-śāsana. May prosperity be to the sin-destroying doctrine of the Jinēndras, a fierce sun in dispelling the mass of darkness the heretical doctrines. Be it well. A birthplace of Lakshmi (*otherwise* the birthplace of Lakṣmi), full of great glory like that of the unequalled submarine fire (*otherwise* possessed of the fierce glory of the unequalled submarine fire concealed in it), subjugator of the wide earth (*otherwise* encircling the wide earth), the quarter of the rise of the moon of spotless fame (*otherwise* the birthplace of the famous moon), a place of birth for the assemblage of (precious) things, possessor of superior strength (*otherwise* asylum of many living creatures), profound, worthy of praise,—alone for ever the family of the Hoysala kings resembling the ocean.

In it, uniting in himself the precious quality of the Kaustubha jewel, the superior strength of the celestial elephant (Airāvata), the glory of the bright rays of the moon, and the great liberality of the Parijata tree, was indeed born king Viasāditya, a terror to valiant foes. His modesty rejoicing the wise, his great prowess terrifying the hostile army, the acquirer of pure fame, king Vinayāditya shone making his name really significant. His wife, an equal of the *mantra-dēvate* (deity invoked by a *mantra* or charm) of Cupid, an abode of good disposition and qualities, accomplished in all arts, was Keṣeyaharasi by name. To that pair was born a son, as to Śachi and the king of gods (Indra) was formerly born Jayanta, the king Ereyanga, of a mind free from sorrow. He, a resolute valiant hero, the right arm of the Chālukya king, a thunderbolt in splitting the lofty mountains the assemblage of formidable kings, a rain-cloud to the crops the hard, made the world white by the splendour of his rising fame which was bright like the white lotus, the celestial elephant, the autumnal cloud, the moon and the *kunda* flower. The wife of the ornament of kings, Ereyanga, celebrated as the lord of the earth, was the abode of beauty, abounding in virtuous qualities, Eḥala-Dēvi: are there any so fortunate as she? To those two, thus celebrated, were born sons who were indeed famous in the whole earth by their names Ballāḷa, Viṣṇu-nṛipāḷaka and Udayāditya. Though mediocre (*otherwise* the middle one) among them, the sole abode of excellent qualities, crest-jewel of kings, a sun to the lotuses the Yādavas, Viṣṇu-bhūpāḷaka became the greatest in the world by the prowess of his arm which easily extended to the eastern and western oceans. The strongest forts of his enemies, (such as) the celebrated Kōyātūr, Tāḷavanapura and Rāyārāyapura, wore burnt in the growing flames of Viṣṇu's glory. So many impregnable forts of the enemy did he capture by attack, so many kings did he vanquish in battle with the multitude of his weapons, so many who submitted did he graciously appoint to high positions,—thus to enumerate them would indeed bewilder even Brahma. As Lakṣmīdēvi to the glorious Viṣṇu with the Garuda crest, so indeed did Lakṣmīdēvi, with a face like the bright moon, attain celebrity as the chief wife to Viṣṇu.

To them was born a son, endowed, like Cupid, with beauty of limbs capable of captivating the hearts of women, but without bearing the name Atanu (bodyless) and without taking pride in shooting at women, the matchless king Narasimha, the vanquisher of heroes in battle by shooting at them. Why many words? To him who came and had audience (*i.e.*, who submitted) this Narasimha was an ocean of nectar, (but) to him who spoke bold words through arrogance,—what was he like you say?—he was like the ocean which comes bursting its bounds at the time of the destruction of the world, like Yama, like the angry Kuḷika, like the destructive fire at the end of the world, like the thunderbolt, like the lion, like the fiery eye of Śiva. His other half: the giver of unequalled happiness to king Narasimha,

the soft-footed lady Êchala-Dêvi alone obtained fame in the earth as being fully worthy of the position of crowned queen. As formerly the flower-arrowed (Cupid) was born for woman's pleasure to Vishnu and his lovely consort Śrī, so to king Narasimha and his consort Êchala-Dêvi was born the meritorious altruistic king Ballāla of victorious arm, a Yama to the race of mighty enemies. A lion to the elephants the hostile kings, a full moon to the assemblage of lotuses the hostile kings, a violent wind in dispersing the collection of clouds the group of hostile kings, a thunderbolt to the mountains the hostile kings, a sun in destroying the mass of darkness the hostile kings, the destructive fire at the end of the world to hostile kings—was born Vira-Ballāla-Dêva. When the destructive fire at the end of the world to the group of brave hostile kings, Vira-Ballāla-Dêva of matchless strength caused the drum to be sounded at the commencement of battle, Lāla was deprived of ease, Gûrjara was seized with a severe fever of excessive fright, Gaula suffered from colic, Pallava held a bright sprout in his uplifted hand, and Chôla dropped his clothes. When in the pride of his arm Odeyarasa was with great fury determined to fight, king Ballāla marched forth, and surrounding and besieging Uchehangī, whose peaks had been reduced to powder by the blows from the tusks of the group of lordly elephants of his army, captured king Paṇḍya together with his beautiful women, country, treasures, father and group of horses. Laying siege to Uchehangī, which was for a long time considered impregnable to enemies, king Ballāla, a treasury of irresistible prowess, took the fort with ease and seized the kings Kāmsdêva and the famous Odeya, and their treasury, women and troops of horses.

Be it well. When the mahā-maṇḍalêśvara who has acquired the hoard of five great instruments, lord of the excellent city of Dvārāvātī, a submarine fire to the ocean the Tuluva army, a fire to the forest rival heirs, an elephant to the lotus the Paṇḍya family, terrible to warriors, hunter of *maṇḍalīkas*, plunderer of the Chôla capital, a Bhīma in battle, a Kāma of the Kali age, rejoicer in making all gifts to gratify groups of bards, obtainer of boons from the goddess Vāsantīkā, sun in the sky of the Yādava family, crest-jewel on the crowns of *maṇḍalīkas*, fierce in war, champion over the Malapas, Śanivarasiddhi, Giridurga-insla, possessor of these and other titles, the illustrious Tribhuvanamulla, capturer of Tajakaḍu Kongu Nangali Nalambavaṇṇi Banavase and Hānungal, Bhujabāla-Vira-Ganga-pratāpa-Hoysaḷa-vira-Ballāla-Dêva was ruling the southern territory in peace and wisdom, punishing the wicked and protecting the good—his servant: his god Hara, his lord king Vira-Ballāla-Dêva of valiant bar-like arm, his father Sambhu-dêva of excellent pure conduct, his mother the world-renowned Akkarve, a celestial jewel to the good and the friendly,—when this is said, can the group of great ministers of the Kali age compare in the least with Chandramauli-prabhu? Faithful to his lord, no eminent statesman, an abode of high glory, a lion to the rutting elephants hostile ministers, the celebrated Chandramauli of great learning became minister to

the famous king Ballāḷa-Dēva as (formerly) the glorious Brihaspati became chief minister to Indra. A sun to the lotus the excellent (science of) logic, a moon to the ocean Bharata-śāstra, a basin for water around the creeper high class literature, learned in various arts, an ornament of the Dvija race, worthy to be praised by all, a birthplace of goodness, the celebrated minister Chandramaṇḍi of steady counsel and rising fame shone on the earth. His other half: resplendent with the waves her firm arms, adorned with the blown lotus her face, charming with the fish her eyes, possessed of the great whirlpool her navel, filled with the holy water her beauty, is not this spotless Āchīyakka, wife of Chandramaṇḍi, worthy to be praised by the people of the (whole) world, the worshipful Gangādēvi (the river Ganges) herself? Be it well. To describe the descent of the senior Herggaḍi Āchala-dēvi who was pre-cminent for her unstinting gifts of the four kinds¹, and whose head was purified by the fragrant water of the bath of the venerable Arhat-paramēśvara whose pair of lotus feet united with the garlands on the crowns of ever bowing gods:—

A respectable man of Māsavaḍi-nāḍu, a pure and most excellent *śrīvaka* (Jaina lay worshipper), of great fame that whitened the group of elephants at the points of the compass, the chief Śiveya-nāyaka shone on the earth. Are there any women equal to his wife Chandavve, honored by all, the lustre of whose fame, bright like the white lotus, the moon and the autumnal cloud, made the (whole) earth white? Their son: a bee falling at the lotus feet of Jinapati, a Cupid to all women, a treasury of modesty, unequalled in all the earth, this Bainnadēva-surpassed the celestial tree on earth. His brother: free from sin, of pure conduct, gratifier of the group of all suppliants by his liberality, the strong-minded Bāvya-nāyaka surpassed the celestial tree on earth. His sister: with a face like the lotus, firm breasts, eyes like those of deer, a voice like that of an amorous cuckoo, a gait like that of a lordly elephant in rut and a slender waist, Kālavve was (indeed) a mine of beauty on earth. Her sister: dear to the heart of the mine of virtues Hemmādī-dēva, the world-renowned ruler of Māsavaḍi, possessed of great good fortune, resplendent with a fame bright like the Ganges, the moon, Kailāsa, a pearl necklace and the autumnal cloud, Āchala-dēvi acquired celebrity in all the world. Her brother: a celestial tree to men of great learning, profound like the pure ocean, a sun in dispelling the mass of dreadful darkness the group of arrogant rival *nāyakas* or chiefs, husband of the lovely lady fame white like the autumnal cloud, a mine of great courage and valour, Sōvaya-nāyaka was renowned in the earth. The virtuous Bāchavve was celebrated in all the earth so that it was stated of her that in excellent qualities she was equal to Pārvati, Gangā, Sītā and Attimabbe. Their son: a Garuḍa to the serpent the hostile army, associated with high fame, a bee at the pollen of the lotuses the feet of Jinendra, highly generous, with the assemblage

¹ Food, shelter, medicine and learning

of these his good qualities shone on earth the *daṇḍandya* of the *dēsi* (? merchants), gratifier of the desire of the (people of the) earth, Bammēya-nāyaka, protector of all the poor and the helpless. His wife: to the chief Malli-seṭṭi and to Māchavē-Ṣeṭṭikavve distinguished for her perfect conduct was born on this earth the lotus-eyed virtuous woman Dōohavve, who vanquished the wife of Cupid (Rati) by her perfect beauty and whitened the points of the compass by her fame brilliant like the pearl and the moon. Bammēya-nāyaka's younger brother: of a form like that of Cupid, supporter of a fame bright like a pearl necklace and the milk ocean, the brave Māra of a pure conduct devoid of all blemish obtained renown on the earth. His sister: deer-eyed, lotus-faced, of large hips, charming with well-developed breasts, with lips ruddy like the *bimba* fruit, cuckoo-voiced, of fragrant breath, of a trembling slender waist, with hair black like a row of bees, of a gait like that of a swan, with a neck resembling a conch,—Āchala-dēvi ridicules the wife of Cupid (Rati) by her beauty. Her sister: moon-faced, deer-eyed, firm like the Mandara mountain, of high breasts, charming with hair black like a collection of bees,—Chendavve was honored in all the earth. Her younger brother was Kāma who was charming with fame bright like a pearl necklace, Hara's simile, the moon, Kailāsa, alum, the conch, white lotus, milk, the celestial Ganges, and the autumnal cloud.

As to Siri and Viṣṇu was formerly horn Cupid, as to Śambhu and Pārvatī Śaṣṁukha became a son, so to this world-renowned chief Chandramaṁḍi and Āohiyakka was now horn the virtuous Sōma of great glory and endless merit. A dear lover of the lady fortune, an ear-ornament of the lady victory, master of the heart of the charming lady speech, lord of fame white like due, silver and the milk ocean, a Rāvanta in riding furious unmanageable horses, a charming Cupid to lovely women,—Sōma shone on earth. Her supreme god the glorious lord Jina, the abode of unending happiness, her guru the famous lord of ascetics Nayakīrti, emperor of philosophers, her husband the world-renowned minister Chandramaṁḍi,—when this is said, who on earth can equal this Āchala-dēvi of rising fame bright like the moon? A devotee of the lotus feet of the sage Bālachandra who was the chief of the distinguished disciples of the famous lord of ascetics the worshipful Nayakīrti, illuminer of the circle of the points of the compass with her fame, the firm-minded Āchala-dēvi speedily caused to be made, with great devotion, a fine temple for the lord of Jinas Pārśvanātha at the holy place Beḷgoḷa. In the line of her guru (which was) the Koṇḍakunda line of the Pustaka-gāchchha of the Dēsiya-gaṇa of the Mūla-saṅgha: the son of the celebrated Guṇachandra-siddhānta-dēva, possessor of soul-knowledge, a thunderbolt to the mountains the hostile creeds, shone the energetic lord of sages Nayakīrti-siddhānta-dēva. An autumnal moon in causing to swell the ocean of excellent philosophy, illuminer of the circle of the whole earth with his fame brilliant like silver and a pearl necklace, a wind to the collection of clouds the cluster of the irresistible arrows of Cupid, a sun to the

assemblage of lotuses the blessed, this lord of sages Nayakirtidēva obtained renown. His disciples: the lord of sages Bhānukīrti, an excellent *saidhantika*, the illustrious Prabhācandradēva, the king of sages Māghanandi, praised by all, the lord of ascetics Padmanāndi, the lord of sages Nāmīochandra, praised by the world, acquired celebrity, all being ever the worshippers of the lotus feet of this sage Nayakirtidēva. A lion to the elephant Cupid, a bee falling at the resplendent lotus feet of the renowned lord of ascetics the illustrious Nayakīrti, emperor of good conduct, having the pair of his feet worshipped by the garland (or cluster) of rays of the gems on the crowns of kings, possessor of soul-knowledge, the firm-minded lord of sages Bālachandra became the lord of the delicate lady penance. Gauri, after practising austerities, obtained, indeed, union with Chandramauḷi (Śiva); say, what charm is there in this for women (to be proud of)? After the incessant practice of severe austerities in many births did, indeed, Chandramauḷi obtain union with the profound Āchale; this said, who else was fortunate like her to possess such charm?

(On the date specified), on the petition of the virtuous chief Chandramauḷi, the generous king Vira-Ballāla granted, for the worship of the god Pārśva set up at the holy place Belgola by Chandramauḷi's noble wife the fawn-eyed Āchala-dēvi, Bammeyanahalli to continue for as long as the earth and ocean endure. And that gift made by the above-mentioned king, Āchale, worshipping the two feet of the king of sages Bālachandra, presented for the lord of Jinas so that her fame extended as far as the four oceans. These are the boundaries of the village thus granted with pouring of water. (Here follow details of boundaries). Further grants made were Chāmagatta (boundaries given) near the tank of Bekka, which had been purchased from Bāchana, younger brother of the accountant Kēsiyana; the garden below Hiriya-Jakkiyabhe's tank, Kētangore, the garden below the bund of Gangasamudra, and 20 shops in front of the *basadi*¹. The *nāndēsi*, the *nādu* and the *nagara* granted these dues for the eight kinds of worship of the god—for a bullock-load of grain 1 *baḷla*, of arcanut 1 *haga*, of black pepper 1 *haga*, of turmeric 1 *haga*; for a bundle of cotton 1 *haga*, of women's cloths 1 *visa* for each *hon*; for a bullock-load of betel leaves 600. (Then follow three usual imprecatory verses.) Good fortune.

328 (125).

Date A.D. 1446.

(On the date specified), the abode of valour, the matchless Dēva-Rāt, alas! met with his death. How can the course of Yama be stopped?

¹ See page 19, note 1.

329 (126).

Date A.D. 1404.

(On the date¹ specified), Harihara-Rāya went to the abode of gods.

330 (127).

Date A.D. 1446.

(This is merely a repetition of a portion of No. 328.)

331.

Date A.D. 1181.

In the Koṇḍakunda line of the Pustaka-gachchha of the Deśi-gaṇa of the Mūla-saṅgha shines the lord of sages Nayakīrti, an emperor of philosophy. Devoted to the lotus feet of the greatest of his disciples the lord of sages Bāla-chandra, consort of the minister Chandramanī praised in all the earth, this Āhambā, who filled the three worlds with the cluster of blossoms of her fame resembling Kailāsa, a pearl necklace and Śiva's smile, caused the Jina temple to be made with devotion and pleasure.

332.

Date about A.D. 1700.

Mārvāḍi.— . . . maghadēva, tātirāva, [presented or set up the image].

333 (128).

Date? A.D. 1206.

Praise of the Jina-śāsana. Free from fear and greed, a sun to the terrific darkness Cupid, full of knowledge determined by argument and authority, possessed of a quiet and lovely body rejoicing the eye, an emperor of philosophy, was the king of ascetics Nayakīrti, at the mere thought of whom sins departed. His disciples were Dāmanandī-traividyā-dēva, Bhānukīrti-siddhānta-dēva, Bālachandra-dēva, Prabhāchandra-dēva, Māghanandī-bhaṭṭāraka-dēva, the *mantravāḍī* (enchanter) Padmanandī-dēva and Nēmicandra-pāṇḍita-dēva; and their disciple was Nayakīrti-dēva. Born in the eminent line of Khaṇḍaḷi and Mālabhadra, devoted to truth and purity, possessed of the lion's valour, skilled in conducting various kinds of trade with many seaports, adorned with the famous three jewels,² the merchants residing at the holy place Belguḷa acquired celebrity on earth. To all the merchants of Gommatapura Nayakīrti-dēva gave in the presence of the senior *maṇḍika-bhaṇḍārī* Rāmadēva-nāyaka, minister of Sōmēśvara-dēva who was the son of the

¹ The same date is also given in *Epī. Car.*, VIII Tirahalli 129.

² See page 33, note¹.

pratāpa-chakravarti Virā-Ballāḷa-Dēva, a charter as follows:—For house-tax at Gomunatapura, beginning from the year Akshaya and for as long as the moon, sun and stars endure, the residents shall pay eight *hanas* (once for all) as the capital on which one *hana* can be realised (as interest), and live in peace. This includes the mills of oilmen. In case the imposts *nyāya*, *anyāya* and *maḷa-braya* of the palace come to be levied, the *achārya* of the place shall himself pay and settle the matter: it is no concern of the residents. Those who violate the terms of this charter are destroyers of Dharma-sthala. If among the merchants of this holy place one or two, posing as leaders, teach the *achārya* deceit and, causing confusion by taking one thing for another, encourage him to covet a *kāga* and a *bēḷe* and ask for more, they are traitors to the creed, traitors to the king, enemies of the Bananijigas, ? gamblers *nettagayaru*, perpetrators of murder and plunder. If knowing this the merchants are indifferent, they alone are the destroyers of this charity and not the *achārya* and the wicked. If without the consent of the merchants one or two leaders enter into the *achārya's* house or the palace, they are traitors to the creed. With regard to privileges, former usage shall be followed. Those who destroy this usage shall incur the sin of having slaughtered tawny cows and Brāhmins on the banks of the Ganges. (Usual final verse).

334 (129).

Date A.D. 1282.

It is stated that of the Balatkāra-gaṇa of this Mūla-sangha . . . the author of the sacred treatise named Śāstra-sāra. Praise of the Jina-śāsana. Obeisance to the clear manifestation of learning Kumudaśhendra the moonlight of whose speech gives joy to the lilies the blessed. Obeisance to the world-renowned philosopher Māghanandi, who delights in soul-knowledge and showers joy on people who bow to him. Be it well. A birthplace of Lakshmi (otherwise the birthplace of Lakshmi), full of great glory like that of the unequalled submarine fire (otherwise possessed of the fierce glory of the unequalled submarine fire concealed in it), subjugator of the wide earth (otherwise encircling the wide earth), the quarter of the rise of the moon of spotless fame (otherwise the birthplace of the famous moon), a place of birth for the assemblage of (precious) things, possessor of superior strength (otherwise asylum of many living creatures), profound, worthy of praise,—shone for ever the family of the Hoysala kings resembling the ocean.

Be it well. (On the date specified),—be it well; the possessor of all titles, *mahā-maṇḍalāchārya*, best of the *achāryas*, foremost of the Ingaśvara-Dēsiya-gaṇa of the Mūla-sangha, the royal guru Nēmichandra-paṇḍita-dēva's disciple Bāḷachandra-dēva, and all the jewel merchants (*maṇḍikya-nagaranga*) of incalculable merit of the holy place Beluḡuḷa, who were the foremost of the Balatkāra-gaṇa and dear lay

disciples of the *mahā-maṇḍaśāchārya*, best of the *śāchāryas*, royal gurn of the Hoysala king, the emperor of philosophers Maṅḍanandi, made a grant of wet land which the merchants had purchased from Baṅachandra-dēva, in addition to the former grants of a garden and six *śaḷāḡes* of wet land below Eḷavallāgere situated within the field boundary of Rācheyanahalli, in order to provide for offerings of rice for the geḍ Ādi of the Nakhara-Jinalāya. (Then follow details of boundaries of the land granted).

335 (130).

Date A. D. 1195.

Praise of the Jina-śāsana. Be it well. A birthplace of Lakshmi (*otherwise* the birthplace of Lakshmi), full of great glory like that of the unequalled submarine fire (*otherwise* possessed of the fierce glory of the unequalled submarine fire concealed in it), subjugator of the wide earth (*otherwise* encircling the wide earth), the quarter of the rise of the moon of spotless fame (*otherwise* the birthplace of the famous moon), a place of birth for the assemblage of (precious) things, possessor of superior strength (*otherwise* asylum of many living creatures), profound, worthy of praise,—shone for ever the family of the Hoysala kings resembling the ocean. In it, uniting in himself the precious quality of the Kaustubha jewel, the superior strength of the celestial elephant (Airāvata), the glory of the bright rays of the moon, and the great liberality of the Pārijāta tree, was indeed born king Vinayāditya, a terror to valiant foes. King Vinayāditya's son was king Eṅganga; his son the glorious king Viṣṇu; his son this king Narasinha. His son: When the destructive fire at the end of the world to the group of brave hostile kings, Vira-Ballāḷa-Dēva of matchless strength caused the drum to be sounded at the commencement of battle, Lāḷa was deprived of ease, Gārjara was seized with a severe fever of excessive fright, Gauḷa suffered from colic, Pallava held a bright sprout in his uplifted hand, and Chōḷa dropped his clothes. Laying siege to Uchchangi, which was for a long time considered impregnable to enemies, king Ballāḷa, a treasury of irresistible prowess, took the fort with ease and seized the kings Kāmādēva and the famous Oḍaya, and their treasury, women and troops of horses.

Be it well. When the mahā-maṇḍaśvara who has acquired the band of five great instruments, lord of the excellent city of Dvārāvati, a submarine fire to the ocean the Tuluva army, a fire to the forest rival heirs, an elephant to the lotus the Paṇḍya family, terrible to warriors, hunter of *maṇḍalikas*, plunderer of the Chōḷa capital, a Bhīma in battle, a Kāma of the Kali age, rejoicer in making all gifts to gratify groups of bards, obtainer of boons from the goddess Vāsantikā, sun in the sky of the Yādava family, crest-jewel on the crowns of *maṇḍalikas*, fierce in war, champion over the Malapas, possessor of these and other titles, the illustrious Tribhuvanamalla, capturer with ease of various hill forts of all countries including

Talakāḍu Kongu Nangali Noṇambavāḍi Banavase Hānungal Lokiguṇḍi Kummaṭa and Erambarage, Bhujahala-Vira-Ganga-pratāpa-chakravarti Hoysaḷa-vīra-Ballāḷa-Dēva was ruling the whole earth in peace and wisdom, punishing the wicked and protecting the good:—To describe the *mahā-maṇḍalāchārya* of the holy place Belgola, situated within the wide earth, surrounded by the moat of the four oceans and made exclusively his own by the blows of the edge of the dreadful sword held in Ballāḷa's hand, adorned with the lotus feet of the lord of Jinās the southern Kukkuṭēsvara, and embellished by the temples of Kamāṭha-Pārśvadēva and various other Jinās: free from fear and greed; a sun to the terrific darkness Cupid, full of knowledge determined by argument and authority, possessed of a quiet and lovely body rejoicing the eye, an emperor of philosophy, was the king of ascetics Nayakīrti, at the mere thought of whom sins departed. His disciples were Dāmanandi-traividya-dēva, Bhāṁkīrti-siddhānta-dēva, Bāḷahandra-dēva, Prabhāchandra-dēva, Māgha-nandi-bhaṭṭāraka-dēva, the *mantravāḍi* (enchanter) Padmanandi-dēva and Nēminandi-chandra-pāṇḍita-dēva. The lay disciple of the *mahā-maṇḍalāchārya* Nayakīrti-siddhānta-chakravarti who was an ornament of the Koṇḍakunda line of the Pustaka-gachohha of the Dēsiya-gaṇa of the Mūla-saṅgha: resplendent on earth was the truthful contented famous minister Nāgadēva, son of the minister Bannadēva and protector of Jina temples. His wife: Chandavve, superior to Rame (Lakshmi), bore cheerfully to this virtuous chief Malli-seṭṭi, an abode of Lakshmi, who gladly bore the title of *paṭṭanasmi*, and to this Māchavē-Seṭṭikavve possessed of the wealth of most excellent conduct, obtained world-wide fame. Their son: as to Indra and Paulōni was gladly born the beautiful Jayanta, so to the chief Nāgadēva, lover of fame brilliant like due and the waves of the milk ocean, and Chandavve was born this firm-minded world-praised *paṭṭanasmi* named Mallidēva. The son of the renowned chief Bannadēva and Jōgavve, father of this famous *paṭṭanasmi* Mallidēva and of this noble Kāmaladēvi, husband of this lotus-faced world-praised lady Chandale,—the eminent Nāgadēva shone on earth. By this Nāga, the *paṭṭanasmi* of Vira-Ballāḷa, were caused to be made a dancing hall and a stone pavement in front of the god Pārśva. After having caused to be made, as an act of reverence in memory of the departed Nayakīrti-siddhānta-chakravarti, a? *mudija*, an epitaph, and in front of the Kamāṭha-Pārśvadēva-basadi a stone pavement and a dancing hall, the possessor of spotless qualities, a devotee of the feet of the lord of ascetics Nayakīrti, the minister Nāgadēva caused the Nāga-Jinālaya, an abode of Lakshmi¹, to be made. The merchants who were the protectors of that Jinālaya: born in the eminent line of Khandālī and Maḷabhadra, devoted to truth and purity, possessed of the lion's valour, skilled in conducting various kinds of trade with many seaports, adorned with the famous three jewels, the merchants residing at the holy place Belgola acquired celebrity on earth.

¹ Probably Śrīnīlaya was the name given to the basadi.

(On the date specified), the garden below the first bund of Eḍavalāgere, 6 *salages* of wet land, 10 *koḷagas* of dry land below the tank in front of Uḍukar's house, 2 houses and a shop in the south of Kāti-seṭṭi's street north of the Nagara-Jinālaya, *seḍeyakki*, an oilmill, 5 *haṇas* for two houses, and 3 *haṇas* for the *maḷa-biya* of the village (were granted) to the Nagara-Jinālaya.

336 (131).

Date A. D. 1279.

Be it well. (On the date specified), the *pūjāris* or officiating priests of the Nakhara-Jinālaya, agreeing among themselves, gave a deed to all the merchants of the holy place Beḷuḡuḷa as follows:—When the wet and dry *dēvadāna* lands of the god Ādi of the Nakhara-Jinālaya, wherever they may be, produce crops, we will carry on the services including the eight kinds of worship and offerings of rice agreeably to the scale fixed by the merchants. If any one of our family including our descendants mortgages, sells or . . . farms these wet and dry *dēvadāna* lands, he shall be a traitor to the king and a traitor to the creed. Then follows their signature—Śri-Gommaṭaṇātha.

For the daily anointing of the god Ādi of the Nakara-Jinālaya of the holy place Beḷuḡuḷa, Sōvaṇṇa of Huligere gave as a perpetual endowment 5 *gadyāṇas*: 1 *baḷḷa* of milk (was to be supplied) out of (the interest on) this sum.

Date A. D. 1288.

(On the date specified), all the jewel merchants of the holy place Beḷuḡuḷa and of Jinanāthapura, agreeing among themselves, gave a deed as follows:—For the repairs (of the temple) of the god Ādi of the Nagara-Jinālaya, temple vessels etc., and services, all the merchants of those two cities granted, with pouring of water, to continue for as long as the moon, sun and stars endure, ? *davaṇa* at the rate of one *gadyāṇa* for every hundred *gadyāṇas* of *davaṇa* received from either local men or foreigners, for the god Ādi. If any one denies or conceals (his income) in this matter, his race shall be childless; he shall be a traitor to the god, a traitor to the king, and a traitor to the creed. The signature of all the merchants—Śri-Gommaṭa.

337.

Date about A. D. 1410.

Bhīma-Dēvi, lay disciple of Paṇḍitāchārya and queen of Dēva-Rāya-mahārāja, caused (the image of) Śantināthasvāmi to be made.

338.

Date about A. D. 1410.

Basatāyi, lay disciple of Paṇḍitadēva, caused (the image of) Vardhamāna-svāmi to be made.

Date about A.D. 1325.

Be it well. Good fortune to the *chaityālaya* (or basti) named Tribhuvana-chūḍāmanī, which was caused to be built by Mangāyi of Beḷuḡuḷa, disciple of Abhinava-Chārūkīrti-paṇḍitaśāhārya of the Koṇḍakunda line of the Pustaka-gachchha of the Dēsiya-gaṇa of the Mūla-sangha, a crest-jewel of firm faith (in Jainism), and a crest-jewel of royal dancing girls.

340 (133).

Date about A.D. 1500.

The *gaiḍas*, including Chenna-gonḍa's son Nāga-gonḍa of Beḷuḡuḷa-nāḍu and Kala-gonḍa of Muttaga Honnēnahalli, who were lay disciples of Paṇḍita-dēva, granted to tho hasti caused to be built by Mangāyi the wet and dry lands of Doḍa-nakaṭṭe. Those who covet this charity shall incur the sin of having slaughtered a thousand tawny cows at Vāranāsi. Good fortune.

341 (132).

Date about A.D. 1325.

Be it well. Good fortune to the *chaityālaya* (or hasti) named Tribhuvana-chūḍāmanī, which was caused to be built by Mangāyi of Beḷuḡuḷa, disciple of Abhinava-Chārūkīrti-paṇḍitaśāhārya of the Koṇḍakunda line of the Pustaka-gachchha of the Dēsiya-gaṇa of tho Mūla-sangha, adorned with the ornaments firm faith (in Jainism) and many other virtues, a crest-jewel of royal dancing girls.

342 (134).

Date! A.D. 1412.

Praise of the Jina-śāsana. Victorious at the city of Beḷuḡuḷa is Gummaṭṭaṇa, a royal swan in beautifying the pond of the three worlds, a sun to the ? lotuses the blessed, over whose head abounding in shining curls swarms of bees coveting the flowers showered by the gods move about in the shape of a cluster of clouds. In the year specified, Gummaṭṭaṇa, disciple of Hiriya-Ayya of Gērasoppe, having come to the presence of Gummaṭṭanātha, repaired the stone work of Chuka-basti on the smaller hill, three bastis at the north gate and the Mangāyi-basti, five bastis in all, and made a gift of food to one group.

343 (135).

Date! A. D. 1419.

In the year specified, Śrīmati-avve of Gērasoppe and the whole assembly paid
-4 gadyaṇas.

Date A.D. 1368.

Be it well. Victorious is the possessor of all titles, a great submarine fire to the ocean the Pashandās (or heretics), original slave of the lotus feet of the king of Śrīranga,¹ donor of a path to the jewel hall of Viṣṇu's heaven, Rāmānuja, king of the kings of ascotics.

(On the date specified), during the time that the mahā-maṇḍalēśvara, punisher of hostile kings, champion over kings who break their word, Śrī-vīra-Bukka-Rāya was ruling the earth,—dispute having arisen between the Jainas and the *bhaktas* (Vaishṇavas), the blessed people (the Jainas) of all the *naḍus* including Āneyagondi, Hosapaṭṭana, Penugunde and the city of Kalleka² having made petition to Bukka-Rāya about the injustice done by the *bhaktas*,—the king, taking the hand of the Jainas and placing it in the hand of the Śrīvaishṇavas of the eighteen *naḍus* including all the *dehāryas* of the places the chief of which are Kōvil,³ Tirumale,⁴ Perumāl-kōvil⁵ and Tirunārāyaṇapura⁶; all the *samayis*; all the *sātvikas*; *mōshṭikas*⁷; those of the holy service, of the holy feet and of the (holy) water; the forty-eight people; the *sāvanta-bōvas*; and the Tirukula and Jāmhavakula,⁸—and declaring (at the same time) that there was no difference between the Vaishṇava *dārśana* (or faith) and the Jaina *dārśana*, (decreed as follows):—

This Jaina *dārśana* is, as before, entitled to the five great musical instruments and the *kaṭaśa* (or vase). If loss or advancement should be caused to the Jaina *dārśana* through the *bhaktas*, the Vaishṇavas will kindly deem it as loss or advancement caused to their (own *dārśana*). The Śrīvaishṇavas will to this effect kindly set up a *śāsana* in all the bastis of the kingdom. For as long as the sun and moon endure the Vaishṇava creed will continue to protect the Jaina *dārśana*. The Vaishṇavas and the Jainas are one (body): they must not be viewed as different. Tātayya of Tirumale, by consent of the blessed people (the Jainas) of the whole kingdom, will, out of the money levied at the rate of one *haya* a year for every house according to the door from the Jainas throughout the whole kingdom for the

¹ The god Ranganātha of Śrīrangam near Trichinopoly.

² Kalya in the Māgaḍi Taluk of the Bangalore District where there is another version (Māgaḍi 18) of this inscription.

³ Śrīrangati.

⁴ Tirupati.

⁵ Conjeevaram.

⁶ Mēlkōte in the Seringapatam Taluk of the Mysore District.

⁷ Apparently those who subsist on *mushfi*, a handful of grain given as alms.

⁸ The Holeyas and Mādigas. These are credited with having assisted Rāmānujačārya in recovering the image of Selvaṭṭiṭṭal of Mēlkōte from Delhi, whither it had been carried off by the Muhammadans. Hence they have the privilege of entering the temple at Mēlkōte once a year to pay their devotions. For an account of the image and its rescue see Buchanan, I, 342.

Nārasiṅga, his lord,—how great was Huḷḷapa? Which mortal can equal Puḷḷa who excels the earth in weight, surpasses the ocean in profundity, rivals Mandara in loftiness, is superior to the celestial tree in extraordinary liberality, and is deeply intent on worshipping the lotus feet of Jinendra? Served by the host of gods (*otherwise* learned men), following the policy pointed out by the advice of Bṛihaspati (*otherwise* his guru or spiritual preceptor), destroying the proud enemy Baḷa (*otherwise* the army of proud enemies), rejoicing in assemblies for Jina worship,—bearing (thus) the greatness of Indra, the general and treasurer Huḷḷama, resplendent with great glory, flourished on earth. With all (others), incessant slaughter of living creatures was pastime, uttering lies cleverness of speech, constant seizing of others' property valour, intercourse with others' wives blessedness, inordinate desire intelligence;—who can (then) equal Huḷḷa who protects the jewels religious observances with the guards his good character? If it be asked who at the beginning were firm promoters of the Jina doctrine,—only Rāya¹, the excellent minister of king Rāhamalla; after him, only Gaṅgaṇa, praised by the learned, the excellent minister of king Viṣṇu; and after him again, only Huḷḷa, the excellent minister of king Nṛsiṅha-Dēva. If any other had such (claim), why not name him? When it is said that the knower of the meaning of the *āgamas* enointed by Jina, abandoner of all the external world, intent on unparalleled pure meditation, devoid of ignorance, the world-teacher Kukṇṭāsana-Mahādharidēva was himself his *vrataguru*, who can equal the general Huḷḷa-Rāja in moritorousness?

Delighting in restorations of Jina temples, in assemblies for Jina worship, in gifts to groups of Jaina ascetics, in devotion to the praise of Jina's feet, in hearing holy *puṛāṇas* of Jina, the general Huḷḷa, praised by the blessed, passes his time thus every day. The strong-minded Huḷḷa renovated beautifully Uppatāyṭa's great Jina temple at Bankāpura, which had gone to complete ruin. Moreover in the same place—the completely ruined Jina temple of one formerly known on earth as Kaliviṭa² owing to his heroism and lowliness, the firm-minded Huḷḷa, a hero in making gifts and a paramour in union with the lady supreme bliss, caused to be rebuilt as high as Kailāsa. The general Huḷḷa, the sole abode of religious merit, in order that unfailing gifts might with ease be made for as long as the earth and the ocean endure to the assembly of twenty-four Jaina sages in the great holy place Kopana, lovingly granted amidst the plaudits of the whole world *vṛttis* which after paying much gold he had purchased from the residents of that holy place. The general Huḷḷa, favorite of fortune, caused to be erected a splendid Jina temple, from the base to the pinnacle, so as to stand to the end of time, in the original holy place of Kellangeṛe, formerly founded by the Gaṅgas and praised

¹ Chāmupāla-Rāya.

² A mahā samanta Kaliviṭa of the Chellakātana family, who was the governor of the Banavasi province, is mentioned as a feudatory of the Rāshtrakūṭa king Kṛṣṇa III in an inscription of A. D. 915. Fleet's *Kannarese Dynasties*, 420.

by the (whole) world, of which by lapse of time only the name remained. Desirous of the five *kalyāṇas*¹, the skilful general Huḷḷa, firm as Mēru, caused to be built five great *vasatis* (Jina temples) in Kellangere. Who is able to extol adequately all the qualities possessed by the general Huḷḷa? Is there any one capable of determining the quantity of all the water in the ocean by measuring it with a *baḷla*²? Possessed of active good qualities, praised by all the blessed, entertaining no doubt about the meaning of Jina's sayings, of a faue white like the water-lily, the *kunda* flower and the swan, the general Huḷḷa caused indeed to be built in this excellent holy place Belgūḷa, praised by the world, this temple of Chaturvimsati (twenty-four)-Tirthakaras. The general Huḷḷa gladly caused this excellent Jina temple to be built with all adjuncts so that people said that it was a charming ornament of Gommatapura. Together with its enclosure, dancing hall, two fine strongly built large Jaina dwellings at the sides, and mansion with doorways resplendent with various elegant ornaments of foliage and figures, the matchless temple of Chaturvimsati-Tirthakaras, resembling a mass of religious merit, was thus completed by Huḷḷa.

Be it well. To describe Nayakīrti-siddhānta-dēva, disciple of Guṇaohandra-siddhānta-dēva, an ornament of the Koṇḍakunda line of the Pustaka-gaohchha of the Dēsiya-gaṇa of the Mūla-saṅgha: Free from fear and ignorance, a sun to the terrific darkness Cupid, full of knowledge determined by argument and authority, possessed of a quiet and lovely body rejoicing the eye, an emperor of philosophy, was the king of ascetics Nayakīrti, at the mere thought of whom sins departed. On his return from the conquest of the regions, seeing with great regard the Jinas Gommatā and Pārsvauātha and this temple of Chaturvimsati images, the fearless matchless hero king Nārasimha gladly granted for them with obeisance the village Savanēru so as to continue till the advent of another *kalpa*. Having made the *mahā-maṇḍalāchārya* Nayakīrti-siddhānta-chakravartī its *achārya*, the ocean of good qualities, praised by the world, the gentle general Huḷḷa fittingly made over to this Jina temple the lovely village named Savanēru which he had obtained from king Nārasimha for as long as the ocean, the sun, the moon and the globe of the earth endure. (Then follow boundaries of the village). The money obtained from this place the *achārya* of the place shall utilise for the repairs of the *basadis* of this *sthāna*, for the worship and enjoyments of the god, for the servants of the *basadi*, and for gifts of food to the assembly of ascetics. The excellent man who in his time scrupulously protects this (charity) will certainly obtain pure merit and fame; and he who cherishes the wicked thought of destroying this will suffer deep endless (*stops here*). -

¹ See page 70 note 1.

² A measure of two seers.

346 (137).

Date about A. D. 1165.

May the birthless Supārśvadēva, honored by the world, grant to the minister Hulla-Rāja and his wife Padmāvati long life and increase of prosperity and glory. With the golden lotus her lovely face, with the blue lotuses her eyes, with the lustre the brightness of her pure body, with the pair of the Chakravāka birds her breasts, shines Padmaladēvi, the abode of good fortune and perpetual propitiousness, like a lake of lotuses, the abode of Lakshmi and constant limpidness, in which sports the swan the mind of Hulla-Rāja. Pickleness only in her eyes, leanness only in her waist, great redness only in her feet, lips and beautiful hands, hardness only in her breasts, blackness only in her hair, laziness only in her gait; and not in her heart—when this is said, which women can compare with the jewel of women Padmāvati in beauty, character and virtues? Lovely with spreading faue (resembling) the lord of serpents, the milk ocean, the silver mountain (Kailāsa), a white parasol, the Ganges, Śiva's smile, the elephant Airāvata, alum, a bull, a white cloud, due, a pearl necklace, Indrā, a white lotus, Balarāma, Sarasvatī, a conch, a swan, the moon and the *kunda* flowers; praised by learned men, was the lord of ascetics Bhānukīrti. The general Hulla-pa, praised by the earth, gave, with pouring of water, the village Savanēru to the lord of ascetics Bhānukīrti, son of the lord of sages Nayakīrti.

347 (137b).

Date A. D. 1278.

Be it well. (On the date specified), for the daily anointment of Dēvaravallabhadēva of Bhaṇḍāriy-ayya's basadi, the *mahā-maṇḍaḍachārya* Udayanohandradēva's disciple Munichandradēva and others granted, as a perpetual endowment, certain sums of money. (Then follows a list of names and amounts.)

Date A. D. 1296.

(On the date specified), the assemblies of the Māla-saṅgha, consisting of *mahā-maṇḍaḍachāryas* and *rāja-gurus*, having remitted (certain taxes), saying "We will not take any of these—*khāṇa*, *abhyāgati kaṭaka-sēse*, *basadi* and *manakshata*", or any others, in respect of the *dēradāna* wet and dry lands of the gods Goumaṭadēva, Kamaṭha-Pārśvadēva, and Dēvaravallabhadēva of Bhaṇḍāryayya's basadi, or (of the gods) of other basadis", all the jewel merchants of the holy place Beluḡuḷa, the *gaṇḍu-prajega* of? Kabbahunātha-Aṟuvana, and others granted, for the enjoyments of Dēvaravallabhadēva, the five *gadyāpas* which Śambhudēva was unjustly levying as *maḷa-braya*¹ from that god's (village) Hāduvarahalli, as also the eight rights of possession together with the minor taxes, if any, of that village.

¹ All the five are names of taxes.² A tax.

Date about A. D. 1250.

This inscription is mostly worn. It seems to give the spiritual succession of a number of Jaina teachers. The names that can be made out are Abhayanandi, Gunachandra and *Madhyāhna-kalpavriksha* Vāsupājya.¹

349 (138).

Date A. D. 1159.

Praise of the Jina-śāsana. May prosperity be to the sin-destroying doctrine of the Jinēndras, a fierce sun in dispelling the mass of darkness the heretical doctrines. May it be well with the Hoysala lineage (*otherwise bambu*) having Yadu for its progenitor (*otherwise root*), the succession of the Kshatriyas the pearls born in which forms the ornament of kings. A sun to the assemblage of lotuses the increase of virtue, a crest-jewel of firm faith (in Jainism), a glorious path to political wisdom, an abode of prowess, a celestial jewel to suppliants, an ornament of the world, the peerless Vinayāditya was born, as the Kaustubha (jewel) in the milk ocean, in the lineage (*otherwise bambu*) named Yadava. Moreover, by the unfoldment of the lovely pleasure lotus of Lakshmi, by incessant advancement (*otherwise daily rise*), by the removal of the darkness the kings blinded by pride, by the possession of great glory, by the occupation of the circle of the regions, and by the destruction of hostile territory (*otherwise of the hostile lilies*),—this king Vinayāditya obtained renown on the earth, making his name really significant. His dear queen named Keliya, as if created with pleasure by Brahma for himself with the most excellent portions within the three worlds, became the model for Cupid's kingdom. To them was born a son, king Ereyanga, lofty in prowess, the glory of the Kshatriya family, of great fame praised by the earth, subduer by his valour of the earth extending as far as the points of the compass. Victorious for ever is the crest-jewel of kings Ereyanga, a spring season to the creeper liberality, a moon to the ocean the pleasure of women, a Yama incarnate in battle. Moreover, victorious for ever is the crest-jewel of the Kshatriyas Ereyanga, of a fame resembling the autumnal moon, of a form resembling that of Cupid, an Arjuna to the Kurus his enemies, a bridge to the ocean the Kali age. Moreover, victorious for ever is the jewel on the crowns of kings Ereyanga, associate of the goddess of Victory, vanquisher of enemies, eminent by his praiseworthy qualities, an abode of great prowess. Moreover, by whom is he not praised, the illustrious king Ereyanga, a treasury of the love of Lakshmi, a Brahma in investigating the skill of learned men, a sun in unfolding the lotus the goddess of Victory, an ocean in profundity, a spring season to the creeper the goddess of Fame, possessor of great beauty? Moreover, who is able to praise the sport of the prowess of the

¹ See *Mysore Archaeological Report for 1911*. 19

arm of king Eṇeyanga, (which) burnt in a moment Dhārā, the city of the Māḷava king; speedily put to flight the fierce Chōla army eager for war; destroyed Chakra-gottā, and routed Kāḷinga? His queen consort, a Rati in supreme beauty, an abode like Pārvati of world-astonishing blessedness, a Sarasvatī in all fine arts, was the meritorious lady named Ēchala, a friend of the goddess Fame. Moreover, ever resplendent is Ēchala-Dēvi, of a lovely form like that of the victorious elephant ready for Cupid's war, charming with the flag her hair, possessed of the frontal globes her large breasts, and languid with passion. Moreover, as Śāchi Indra, as Sītā Rāma, as Pārvati Śambhu, as Lakshmi Vishnu, that goddess of fortune of Cupid (*i.e.*, Ēchala-Dēvi) always gladdens king Eṇeyanga.

As by Kausalyā Dāsaratha had on earth Rāmachandra, as by the lady Dēvaki Vasudēva had Kṛishṇa, as by the lady Śāchi Indra had Jayanta, by her that king had (a son) Viṣṇu. When that Viṣṇu, a moon among kings, rose, the hosts of his enemies (*otherwise* the group of hostile Chakravāka birds) perished, the circuit of the earth (*otherwise* the assemblage of water-lilies) acquired increased splendour, (and) the ocean of pure *dharma* swelled. Moreover, that king Vishnu destroyed Kōyatūr, reduced Konga-Rāyarāyapura to ashes, shook Ghaṭṭakavāṭa, and caused the city of Kānōhi to tremble. Moreover, king Vishnu reduced to dust the famous fortress of the Virāṭa king with the tramp of his peerless army, made Vanavāsa dwell in forest, and shook the great Vallūr. Moreover, king Viṣṇu made the water of the Mālaprahāriṇi muddy with the dust from the feet of his army, and sharpened the sword in his hand with the water the blood of Kāḷapāla. Moreover, though a Paraśu-Rāma to the Sahasrabhuja (the thousand-armed Kārtavīryārjuna) tree (in the shape of) king Narasimhavarma¹, it is a wonder that king Viṣṇu destroyed hostile Kshatriyas in battle even a hundred times². A Rāhu to the sun the great valour of Adiyama³, a thunderbolt in splitting the great mountain Chen-giri, that king Viṣṇu obtained again, just like victory over the enemy, the goddess of fortune of Tāḷavanapura (or Talkād). Moreover, Viṣṇu, powerful like Yama, striking with his hand, drank up all at once the rolling ocean the army of the Māḷava king, Jagaddēva and others sent by the emperor; and, reducing with his staff-like arm the loftiest mountains to powder, seized with his sword the earth from the east to the west as far as the Kṛishnavēṇṇā. Moreover, a matchless lion to the antelope king Irungōla, an axe in cutting down the group of trees the Kādamba king, displayer of pre-eminent prowess by his acts, was king Viṣṇu whose qualities it is impossible to describe with words. The lady named Lakshmi-Dēvi, who was Lakshmi herself in removing the distress of all the world and whose limbs were fashioned out of ambrosia, became the abode of affection of that Vishnu, who

¹ A Chōla feudatory, see No. 240.

² Paraśu-Rāma destroyed the Kshatriyas only twenty-one times.

³ Another Chōla feudatory, see No. 240.

was a Vishṇu in destroying the host of demons the arrogant hostile kings and who anointed the walls of the circle of the regions with his pure fame.

To them was born, as Dharmarāja to king Pāṇḍu and Prithā and as Cupid to Vishṇu and Lakshmi, a son Nārasimha, lord of the lady spotless fame which filled the pot in the shape of the mundane egg. Moreover: Barbara, give up your pride; Chōḷa, pile up soon your heap of gold; Chēra, beg for protection; Gaṇḍa, announce yourself from a distance covering your mouth with a cloth;—thus do irresistible shouts louder than thunder issue incessantly from the heralds at the court of the great king Nṛsiṃha. Moreover, this king Nārasimha will not at all tolerate prowess in any one other than the lion, majestic lustre in any one other than the sun, liberality (*otherwise* the possession of rut) in any one other than the elephant, fame (*otherwise* an ornament for the elephant's tusk) in any one other than the tusk of elephants, rōyalt̃y (*otherwise* the possession of the name *rāja*) in any one other than the moon, and skill in the use of fearful weapons (*otherwise* the possession of an odd number of arrows) in any one other than Cupid. Moreover: while he, also named Bhujaḅaḷa-Vīra-Gaṅga-pratāpa-Hoysaḷa, the consort of Chigala-Dēvi, a bright sun to the lotus the Yādava family, was protecting with great affection the four creeds as the ocean preserves its bounds,—having during an expedition for the conquest of the regions cut down the bambu forest the race of arrogant enemies, he ascended the mountain (Vindhyagiri) as the sun the eastern mountain, bowed in the manner of the flame of the wick of a lamp to the treasure¹ the pair of feet of the southern Kukkuṭēśvara-Jina (Gommatēśvara), and saw the Chatrvināśati-Jina temple, a Malaya mountain in producing the sandal tree pure *dharma*, erected for the prosperity of his kingdom; by his treasurer the *saraddhikāri* Hullapa, son of the Lōkāmbikā and Jakkirāja, ? elder brother of even the world-protecting? Lakshmana and Amara, a sun in the sky of the Vāji family, a ruby crown of ministers, praised by the world, cleverer than Yōgandharāyana in management of affairs, superior even to Brīhaspati in knowledge of politics, rejoicing in (bowing to) the feet of Maladhāri-svāmi, a moon in causing to swell the ocean of gifts to all the Jina temples in the Ganga country, who with the abundant water of his pure conduct kept at a distance the stain of men woven by Kali, who rendered the regions white with his fame, and who destroyed proud enemies by the strength of the three constituents of regal power.

After seeing the temple the king lovingly bestowed upon it a second name Bhavya-chūdāmani² after Hullapa's title Samyaktva-chūdāmani. To provide for gifts and the enjoyment of the good sages residing in the Bhavya-chūdāmani Jinarāśati, for repairs, and for the eight modes of worship? by the saints of Pārśvasvāmi and of lord Kukkuṭēśa, the lord of the three worlds, as if offering his signet-ring

¹The reference is to the belief that the flame of the wick of a lamp bends towards the spot where there is treasure.

for the rite of marriage with the maiden merit, (on the date specified), affiliating the basti to the Pustaka-gachchha of the Dēsiya-gaṇa of the Mūla-saṅgha, the Himālaya mountain Narasimha caused to flow from the deep pool the uplifted water-vessel through the spout Huḷḷa's hand a Ganges stream to the middle of the pond the feet of Chaturvimsati-Jinēśas. King Narasimha, possessed of wealth greater than that of Kubēra, endowed with valour treble that of the lion, who (by his liberality) made Bali, Karmā, king Śibi and the lord of the Khacharas (Jīmūta-vāhana) look worthless, granted Savanēru. (Then follow boundaries of the village, and three usual final verses). Victorious for a long time is the illustrious chief Huḷḷapa whose fame is a copious sandal paste on the body of the lady autumnal moonlight, a splendid silk garment to the wives of the regents of the directions, and a bright whitewash on the mansion of the three worlds. O Huḷḷa, may prosperity be for a long time to you, crest-jewel of the Jainas, a sun to the cluster of lotuses the assemblage of the blessed, an ocean in profundity, a Brahma in all eminent sciences, a moon in causing to swell the milk ocean the Jaina religion, in the interior of the white lotus of whose rising fame the ocean forms a glittering drop of water. (The rest of the inscription is mostly defaced). The minister, *sarvādhikari*, senior treasurer, Huḷḷayya, Heggade Lakkayya and others, having made petition to Hoysaḷa-Narasimha-Dēva, granted during their administration of the tolls certain taxes (named) of Gommatapura and certain dues (specified) on various articles of merchandise to provide for the worship of the Chaturvimsati-Tirthakaras As the sky shines by the moon, a clear pond by the lotus, the face by the eyes, a garden by the fine mango tree, heaven by Indra, so does the Jaina religion shine by the emperor of *siddhantas* the sage kirtidēva: when this is said, what more can a panegyrist say about him? The general Huḷḷa gladly granted Savanēru with pouring of water A sun to the lotuses the blessed, a moon in causing to swell the ocean of philosophy, a thunderbolt to the mountain Cupid, the renowned Bhāṇukīrti-muni (shines) on earth.

350.

Date? A. D. 1317.

This inscription is mostly defaced. It seems to record that the wife of some one who was a lay disciple of Chārukīrti-paṇḍitāchārya of the Koṇḍakūṇḍa line of the Pustaka-gachchha of the Dēsiya-gaṇa, and mi-seṭṭi came to Beluḡuḷa and

351. (139.)

Date A. D. 1119.

Praise of the Jina-sāṅgha. Be it well In the growing doctrine of Vardhamāna

spear to the heads of hostile kings, an adamantine cage to refugees, a brother to others' wives, remarkable for truth, liberality and prowess, lord of the earth, establisher of the golden *kalāṣa* (or pinnaele), emperor of the six *dharma*s, lord of the excellent city of Māyisār, Chāma-Rāju-Vodeṛaiya—the *sthānikas*, owing to their troubles, having mortgaged the endowments made for the worship of Guṇṇaṭa-nātha-svāmi of Dēvara-Beluguḷa to? merchant-householders, and the latter, as mortgage-holders, having enjoyed possession of the same for a long time—holding an enquiry, sent for the merchant-householders who held the mortgages and were in enjoyment of the property, and said "We will discharge the debt granted by you to the *sthānikas*." Thereupon the merchant-householders spoke as follows: "We have, for the spiritual welfare of our parents, made a gift, with pouring of water, of the debt granted by us to the *sthānikas*." All having spoken thus, the king caused this grant to be made, with pouring of water, in the presence of Guṇṇaṭa-nātha-svāmi, the god and the guru being witnesses, by the merchant-householders to the *sthānikas*, saying "The *sthānikas* shall as long as the moon and sun endure perform the worship of the god and live happily."

In future any of the *sthānikas* of Beluguḷa who mortgages the endowments, or any one who grants a mortgage thereon, shall be an outcaste, and has no claim to the *sthāna* or the property. Should any, in violation of this, either give or receive in mortgage, the kings who happen to rule over this kingdom (shall deal with them properly) and carry on the charity of this god as before. The kings who are indifferent to thus carrying on (the charity) shall incur the sin of having slaughtered one thousand tawny cows and Brāhmanas in Vārāṇasī. Such was the *dharma-sāsana* which was caused to be written and granted. Good fortune.

353.

Date A. D. 1810.

(On the date specified), Pūrnaiya issued an order to Gavuḍaiya, Āmṭa of Kikkēri, as follows:—

Komāra-heggaḍi of Dharuasthāḷa below the Ghāts, who had been on a visit to Śrāvana-Balaguḷa for paying homage to the god, came to *hajār* and produced a *sanad* formerly issued by Krishna-Rāju-Vaḍayar to the effect that the village Kabāḷu in the Kikkēri Talūka had been granted for the charities of Dāna-sāle (alms-house), situated near Chikkadēvaraya-kalyāṇi at Śrāvana-Balaguḷa. It is accordingly ordered that this village Kabāḷu, of the present revenue value of 80 *vardhas*, should be made over to the party concerned from the year Pramōdita (1810) in order to provide for the charities of the above-mentioned Dāna-sāle, the worship of Gōmaṭēśvara and the expenses of the *maṭha* at Śrāvana-Balaguḷa.

* This and the succeeding one are *sanads* or grants written on paper.

presided over by the ascetic Chāruktī-panḍitāchārya. Carry out this order without any trouble. Should there be an increase in the income of the village as a result of bringing waste lands under cultivation, of building tanks and ponds, and of introducing *rājapattu* into the village, such increase should be utilised only for the purposes noted above, and the *sarkār* ought not to interfere. Carry out the order without any obstruction. Dated the 28th March 1810.

Carry out the order as noted above. Śrī. Postscript: have this *sanad* entered in the *daftar* and return the original (to the party concerned). Signed Śrī¹.

Endorsement: entered in the local register on Friday the tenth lunar day of the dark fortnight of Phālguna.

354¹.

Date A. D. 1830.

I meditate on the goddess Chāmundikā born from the mass of light issuing from the mouths of Śiva, Viṣṇu, Brahma and other gods, whose eight arms glow with dreadful weapons, who pierces with her great trident the roaring Buffalo demon, and who has taken a vow to rid the three worlds of fear. May the cause of all success, the root of all worlds, the faultless authority of all people, the favourite resort of the Vēdas, the glorious perfect supreme Reality, full of the essence of the greatest mercy, grant us joy, and also to you. May the bar-like tusk of the sportive Boar form of Hari, resting on which the Earth, with Mēru as the pinnacle, bore the charm of a parasol, protect us. Obeisance to you, Varāha, lifting the earth in sport, lying in the middle of whose hoof, Mēru looks like a minute grain of dust. May the god with the sportive Boar form, lifting the earth from the ocean, in the shoot of whose single tusk the tortoise looks like a bulbous root, the serpent like a stalk, the elephants of the regions like leaves, Mēru like a bud, the earth like a lotus, and the sky too like a bee,—ever protect the three worlds.

Be it well. (On the date specified), the rājādhirāja rāja-paramēśvara prandha-pratāpa apratima-vira-narapati, *birud-ent-embara-gaṇḍa*, sole hero of the world, a moon to the milk ocean tho Yādū race, possessor of the insignia of among others the conch, the discus, the elephant-goad, the axe, the *makara*, the fish, the *śarabha*, the *śaḍa*, the *gaṇḍabhēruṇḍa*, the boar, Hanūmān, Garuda and the lion, Krishna-Rāja-Vaḍayar of Mahiśūr, son of Chāma-Rāja-Vaḍayar and grandson of Immadi Krishna-Rāja-Vaḍayar of the Ātrēya-sagōtra Āśvalāyana-sūtra and Rik-śākha, seated on the resplendent jewel throne on which Rāja-kṣhitipāla and other paramount kings descended from the lunar race had successively sat in the great Mahiśūra-sainsthāna, the abode of the wealth of the Karmāṭaka country, which was an ornament of all the countries that adorned the whole circle of the earth,—gave

¹ This was the signature of Dewan Pārvaia.

² This is the original of the fanciful Sanskrit version printed as No. 141 in the previous edition

a *śāsana* as follows to the *maṭha* of Chārukīrti-paṇḍitācārya at Śrāvāṇa-Belaṅgaḷa granting some villages to provide for offerings of rice, lamps and repairs of the temples at Śrāvāṇa-Belaṅgaḷa:—

According to the petition of Lakṣmī-paṇḍita of the palace made at *hajūr* to the effect that the present cash grant of 120 *varahas* together with the village Kabbāḷu in the enjoyment of Chārukīrti-paṇḍitācārya's *maṭha* being insufficient to meet the expenses of offerings of rice and lamps in the 22 temples at Śrāvāṇa-Belaṅgaḷa in Kikkēri Taluk, namely, 8 (on the larger hill) consisting of the Big god and 7 minor temples, 16 on the smaller hill and 8 in the village, and in the *maṭha*, the grant of the village Kabbāḷu to the *maṭha* may be confirmed and that in lieu of the cash grant the three villages—Śrāvāṇa Belaṅgaḷa, Uttainahallī and Hosahallī—may be granted, with exemption from all taxes, for meeting the above-mentioned expenses, it has been ordered that the cash grant should cease and that the three villages named above should be made over to Chārukīrti-paṇḍitācārya's *maṭha* for meeting the expenses noted above. (Then follow minute details of the items of income of each of the three villages for five years, submitted by the *Āmīla* of the Taluk with his seal and signature according to orders issued to him). We have issued a *sanad* to the *Āmīla* of the Taluk intimating that the villages, as described above, together with their hamlets, tanks and ponds, have been granted, exempt from all taxes, in order to provide for offerings of rice, lamps, ear festival and annual repairs of the 33 temples, namely, 32 at Śrāvāṇa-Belaṅgaḷa and 1 on the hill at Maleyūr, and directing him to make over the villages to the *maṭha* from the year Vikṛiti (1830) and to treat them as *sarvaṁdānya*. Accordingly you are entitled to all the rights and taxes (many named)¹ within the four boundaries of these three villages except the right to sandal among trees. You are also authorised to receive tolls at the fair held at Śrāvāṇa-Belaṅgaḷa and to use the amount for the service of God. Should there be any additional income by reason of the construction of any new tanks, ponds, channels, dams, etc., or in any other item such as *bāḷe-bābu* (miscellaneous income), you may utilise it, as stated above, for the service of God, etc. (Then follow five usual final verses). Dated the 9th August 1830. The grant was written by the *hajūr* Munshi Aramane Subarāya.

Postscript: in accordance with the above order take possession of these villages comprising 3 principal villages, 2 hamlets, 1 tank and 3 ponds, and producing a revenue of 966½ *varahas*, exclusive of former grants, provide for lamps, offerings of rice, festivals, etc., of the temples and enjoy the villages as tax-free property². Signed *Śrī-Kṛishṇa*.

¹ Wet land, dry land, house-tax, red thread, pile of salt-earth, the wild date tree, *pura-varga*, plough-tax, *nāma-kāṇṭike*, *guru-kāṇṭike*, *kāṇṭike*, *bēḷike*, taxes on iron, sugarcane-mill and cotton, *mārga-karagapaḍi*, tolls, *pommu*, *jātikāṭa*, *samayachāra*, grass-tax, *charādāya*, *horādāya*, *śige-maḍḍi*, *patanga*, *poppalu*, *giḍa-gāvalu*, *Brahmana-nivṛtāna*, *Śūdra-nivṛtāna* *soppina-tōta*, *tippe-hallā maraṭa*; except sandal, fruit trees and *maddika*.

² This portion appears to be in the hand-writing of the donor

Date A.D. 1857.

Obeisance to Anantanātha. (On the date specified)¹, in the excellent city of Belguḷa renowned as the Southern Kāśi, for the *śrīviḥdra* festival in Bhaṇḍāra-basti, and as a means of destroying succession of births and obtaining his true state (*i.e.*, final emancipation), was this image of Anantanātha set up and consecrated by Dharapēndra-śāstri, a resident of lovely Kumbhakōna, in fulfilment of the desire of Sanmatisāgara-varṇi, disciple of the king of gurus Chārūkīrti. Obeisance to the Five Gurus.

356.

Date A.D. 1858.

Obeisance to Gōmatēśa. (On the date specified)², in Belguḷa *alias* the Southern Kāśi, for daily worship and the *śrīviḥdra* great festival in Bhaṇḍāra-basti, was this image of Gōmatēśvara-svāmi set up after consecration by the *śrāvaka*s or laymen Gōpāla and Ādinātha, residents of Tañjapuri (Tanjore), for the fulfilment of the desire of Sanmatisāgara-varṇi, chief disciple of the great *acharya* Chārūkīrti-panḍita. May there be prosperity.

357.

Date A. D. 1858.

Tamil.—(On the date specified), for daily worship in the *maṭha* at Belguḷa, this image of the Pañcība-Parameśvār³ was presented by Perumāḷ-śrāvaka of Tañja-nagaram. May uninterrupted prosperity increase.

358.

Date about A. D. 1850.

Tamil.—The Gaṇadhara Vrishahasēna and the emperor Bharatēśvara; the Gaṇadhara Gautama and the mahāmanḍalēśvara Śrēṇika. (In Kannada) The gift of Padumaiya, a resident of Kaḷasa.

359.

Date about A. D. 1850.

Tamil.—This was presented to the *maṭha* at Belguḷa by Padmavatiyaṁmāl, wife of Śinnu-mudaliyār of Mannārkōvil. Good fortune.

¹ The inscription is dated in both the Mahāvīra and Śaka eras, the former dating from the nirvāṇa or death of Mahāvīra. 2519 of the Mahāvīra era is said to correspond to 1778 of the Śaka era.

² See note 1 above.

³ See page 41, note 1

360.

Date about A. D. 1850.

Be it well. This is the gift of Ajjika of Tachehôru to the *maṭha* at Belguḷa.

361.

Date A. D. 1858.

Tamil.—(On the date specified)¹, on account of the completion of the Ananta vow in Bhaṇḍāra-hasti in the city of Belguḷa, the images of the fourteen Jinas beginning with Vṛishabha and ending with Ananta-tīrthakara were presented by Śattirāma Appāvu-śrāvaka of Tañja-nagara. May uninterrupted prosperity increase.

362 (142).

Date A. D. 1643.

(On the date specified), the wise emperor of *Traividya*², the ascetic Chārukirīti-paṇḍita went to the city of *svarga*.

363.

Date about A. D. 1300.

The boundary of (the land belonging to) Chāmundaṛāya-basti.

364.

Date about A. D. 1300.

The tank of Nagara-Jinālaya.

365.

Date about A. D. 1680.

The *kalyāṇi* or pond of Chikkadēva-Rājendra-mahāsvāmī.

366.

Date about A. D. 1117.

This inscription is fragmentary: it merely gives the name and titles of the Hoysala king Viṣṇuvardhana.

367.

Date about A. D. 1120.

Praise of the Jina-śāsana. Jakkamaṇṇe, lay disciple of Śubhachandra-siddhanta-dēva of the Pustaka-gachchha of the Dēśiya-gaṇa of the Māla-sangha, wife

¹ See page 159, note 1.

² See page 28, note 9.

of the elder brother of the general Ganga-Raja and mother of the general Boppadēva, having observed the vow (known as) *mōksha-tīlaka*, caused? the god to be carved on the houlder Nōmhare (*Nōmbare-nayanāda-dēvaru*) and had it consecrated. Good fortune.

368.

Date about A. D. 1120.

Be it well. Jakkimavve, lay disciple of Śuhachandra-dēva and wife of the elder brother of the great puissant general Gangapayya, lay disciple of Śuhachandra-siddhānta-dēva, having caused a tank to be built, had? the god carved on the houlder (*nayanāda-dēvaru*). Good fortune.

369.

Date about A. D. 1673.

The way to Puṭṭasāmi's (son) Chennana's pond.

370.

Date about A. D. 1673.

The way to Chennana's pond.

371.

Date about A. D. 1673.

The milk pond of Chennana, son of Puṭṭasāmi-setti.

372.

Date about A. D. 1673.

The nectar pond of Chennana.

373.

Date about A. D. 1673.

The Ganga-Bhavāni pond of Chennana.

374.

Date about A. D. 1673.

The Ādi-tīrtha pond of Chennana, son of Puṭṭasāmi-setti and younger brother of Chikana. Victory!

375 (123).

Date about A. D. 1673.

The *maṇṭapa* or hall and the Ādi-tīrtha pond of Chennana, son of Puṭṭasāmi-setti and Dēviramun. Is this a milk pond or a nectar pond? Is this the river

Ganges, the Tungabhadra or Mangalagauri? Is this Vrindavana or a pleasure garden? Ah! ah! Excellent *tirtha*, excellent *tirtha*. Victory! Victory!

376.

Date ? A.D. 1146.

The *mahā-maṇḍalāchārya* Hiriya (Senior) Nayakīrtidēva and Chikka (Junior) Nayakīrtidēva will maintain, for as long as the moon sun and stars endure, the grant made by for the eight kinds of worship of Gominaṭadēva. Good fortune. (On the date specified), a grant of land . . . (was made) by for the Twenty-four Tīrthakaras of the enclosure of Chandradēva, disciple of the *mahā-maṇḍalāchārya* Hiriya Nayakīrtidēva.

377 (143).

Date about A.D. 1120.

Be it well. While the kingdom of the capturer of Talakāḍu, Bhujabala-Vira-Ganga-Poysala-Dēva, and of the senior general (*hiriya daṇḍandyaḷa*)¹ was increasing in prosperity, Chaladankarāva Heḍe-jīya, Machi-setṭi, son of Ravabe (wife) of Beṭṭi-setṭi who was the son of Gavare-setṭi, Jakki-setṭi's sons Madi-setṭi and Machi-setṭi, and others, having-observed tho? pit to the right of Gōmaṭśvaradēva, with pleasure for a load carried on the head from the month Chaitra of the year

480².*Date A.D. 1858.*

Tamil.—Obeisance to Vardhamāna. (On the date specified)³, for daily worship in the *maṭha* at Belguḷa and in fulfilment of the desire of Sanmatisagara-varṇi, was this image of Vira-Vardhamāna-svāmi presented by Appāsāmi of Sēṇṇiyambakkam in the Kañchi country. May uninterrupted prosperity increase.

481.

Date A.D. 1857.

Obeisance to Chandranātha. (On the date specified)³, in the *maṭha* in the city of Belguḷa renowned as the Southern Kāśi, for daily worship, and for burning up the forest of the five *samsāras* or cycles of existence and obtaining her true state and bliss, was this fine image of Chandranātha-Jina set up after consecration by the

¹ The reference is evidently to Ganga-Rāja

² The inscriptions that were latterly found at the same village are also taken up for translation here.

³ See page 159, note 1.

fortunate *śrāvaki* or laywoman Nekkā, a resident of Kumbhakōṇa, in fulfilment of the desire of Sanmatisāgara-varṇi, disciple of the king of gurus Chārūkīrti. May there be prosperity.

482.

Date A.D. 1857.

Obeisance to Nēmioātha. (On the date specified)¹, in the excellent city of Belguḷa renowned as the Southern Kāśi, for the *śrīvikāra* festival in Bhaṇḍāra-basti, and as a means of putting out the forest fire of endless births and obtaining bliss, was this image of Nēminātha set up and consecrated by Śattanna-śrēśṭhī, a resident of lovely Kumbhakōṇa, in fulfilment of the desire of Sanmatisāgara-varṇi, disciple of the king of gurus Chārūkīrti.

483.

Date A. D. 1519.

(On the date specified)¹, for the welfare of Sōntisthā, his wife Dharmāyī and their son Singhārī, was this image of Śītalānātha caused to be made by Vilasāmuskari.

484.

Date about A. D. 1080.

Majahbe, lay disciple of Dēvaṇaodi-bhaṭṭāraka, presented (this image) to the Tīrthada-basadi at Kaḍasatavādi.

485.

Date about A. D. 1080.

Kaṇṇabe-kanti presented (this image) to the Tīrthada-basadi at Kaḷasatavādi.

486.

Date about A. D. 1200.

Mallishēna (name of a visitor).

487.

Date about A. D. 1300.

Vīraṇṇa (name of a visitor).

488.

Date about A. D. 1673.

The pond of Chennana, younger brother of Chikana.

489.

Date about A. D. 1673.

The *maṇḍapa* or hall, pond and garden of Puṭasāmi's (son) Chennana.

¹ See page 159, Note 1.

The inscription is dated in both the Vikrama and Śaka eras.

164

490.

Date about A. D. 1673.

Same as No. 488..

493¹.

Date about A. D. 1200.

The milk spring.

494.

Date about A. D. 1300.

The boundary of Jinanāthapura.

500¹.

Date A. D. 1881.

(On the date specified), (this car) was presented by Jinnama, wife of the elder brother of Rāyanna-ṭeṭṭi, a resident of Virarājendrapāṭe.

INSCRIPTIONS IN ADJACENT VILLAGES.

378.

Date about A. D. 1015.

This inscription is very much worn. The first part refers to a fierce battle between the Chōlas under Chōla-Pérmaḍi and the Gangas, while the latter portion records that some one, worshipping Jina, expired by the rite of *sanyasana*.

379.

Date A. D. 1632.

May there be prosperity. Be it well. (On the date specified), Paḷeda-Padu-manna, son of Naria-Mali-seṭṭi of the Kammamenya-Lōhita-gōtra, renovated this *basti* and consecrated it. Good fortune.

380.

Date about A. D. 1200.

Be it well. The general Vasudhaika-bāndhava Śrīkaraṇa Rēchimayya, having set up the god Śantinātha, made over (the *basti*), with pouring of water, to Sagarāṇandi-siddhānta-dēva, disciple of Subbhachandra-traividya-dēva who was the disciple of Maḡhanandi-siddhānta-dēva connected with the Sāvanta-basadi of Kollāpura which belonged to the Koṇḍakunda line of the Pustaka-gachchha of the Dēsiya-gaṇa of the Mūla-sangha.

¹ See page 162, note 2.

The *koḍagi* house of Sangamadêva.

382.

Trikāḷa-yōgi was at the foot of the tree. Abhayadēva of the Mūla-saṅgha.

383.

Be it well. (On the date specified), this image was caused to be set up for the increase of spiritual welfare of Bhujabalaia of the Mérngiri-gôtra, who was a resident of Belgula.

384 (1.4.4).

Praise of the Jina-āsana. May prosperity be to the doctrine of Jina, which is a source of self-defence to its followers, and which is clever in preparing itself to break the heads of the rutting elephants the hostile disputants. Be it well. When the refuge of the whole world, favorite of earth and fortune, maharajadhirāja, paramēśvara, parama-bhātāraka, glory of the Satyāsraya family, ornament of the Chālukyas, Tribhuvanamalla-Dēva's sovereignty was continually increasing, to last as long as the moon, sun and stars:—

King Vinayāditya, praised by people, sun in the sky of the Yādava family, obtained renown in the whole sea-girt earth as a walker in the path of Manu. His son: Ereyanga-Poysala, having chased hostile kings in battle and conquered them with determination and having (thus) become an abode of valour, ruled the kingdom in peace. That famous king Eraga's son, destroyer of powerful enemies, lord of the whole earth, a Karna to the assemblage of suppliants, was the world-renowned king Ballāla. His younger brother: king Vishṇuvardhana, a lion among men, having brought into complete subjection the Kongu Seven and the Male Seven, captured countries as far as Lokkiguṇḍi. Be it well. When the maha-maṇḍaḷēśvara who has acquired the band of five great instruments, lord of the excellent city of Dvārāvati, sun in the sky of the Yādava family, crest-jewel of rectitude, champion over the Malapas, a sun among kings, having captured Talakadu Kongu Nangali Koyatār Tereyār Uchichangi Taleyār Pombueheba and other hill fortresses, was protecting the Gangavāḍi Ninety-six Thousand and ruling the kingdom in peace—his servants: Māramayya, son of Nāgavarma, was a prominent follower of the Jina-dharma; his son, praised by the world, was the stainless Ēchi-Rāja of the pure Kaṇḍinya-gotra; his dear wife was Pōchikabbe; to them were gladly born

42

Bamma-ehamūpa and the valiant Gāṅga-dāṇḍādhipa. Possessing the assemblage of qualities, namely, heroism, daring, greatness, truth, manliness, firmness of character, propriety, purity, liberality and valour, which seemed to abide in him alone, gratifying the groups of bards of the (whole) world by making gifts, saying "Who wants which?", Gāṅga-Rāja shone on earth by the greatness of his munificence. Seizing Talakāḍu, taking possession similarly of Kongu, chasing away Jam...., pulling out Chengiri by the strength of his arm, making the abode of Yama a home for Narasinga, the general Gāṅga, a lion to the deer the assemblage of enemies, took Gāṅga-maṇḍala and made it subject to the orders of king Viṣṇu. His elder brother: the blameless general Bamma, a hee at the lotus feet of Jina-pati, was known as the lord of the lady fame pervading the circle of the regions, as the lord of those that take delight in making gifts, as the lord of wealth and as the lord of learning. His wife: her refuge being the supreme Jina, her guru Bhānukṛtī-dēva, her husband the causer of prosperity Bammadēva, Bāṅgabhe obtained renown. From the womb of that fortunate lady was born the mine of beauty, worthy to be honoured by all the blessed, the general Êcha of a fame brilliant like the moon. The general Êcha lovingly caused to be erected, amidst the plaudits of the earth and the sportive spread of his fame, Jina temples in Kopaṇa and other holy places and in Belgūla of great celebrity, which, people said, captivated with their richly sculptured walls the hearts of the spectators. After living for a long time in happiness, delighting in bestowing gifts and rejoicing in the advancement of the Jina-dharma, he quitted the body by the right of *sanyāsana* and became a dweller in the world of gods.

Meanwhile, chasing and putting to flight arrogant adversaries who were thorns to the country, driving out the Kongas by the strength of his arm, putting to flight and routing hostile kings, and bringing other countries into subjection to his lord, the general Boppa, the eldest son of the valiant Gāṅga, thus became an abode of valour in the world. Be it well. The *mahā-samantādhipati* who has acquired the band of five great instruments, *mahā-prachayā-dāṇḍāṇḍayaka*, causer of terror to enemies, a millstone to traitors, a Jattalaṭṭa in war, a Vatsarāja (in managing) horses, a Cupid to women, purifier of his family, a friend to learned men, the general Boppadēva, as an act of reverence, set up an epitaph to his elder brother the general Êchi-Rāja, and, for the repairs of the *basadi* which he had caused to be made and for gifts of food in it, granted, with pouring of water, in Gangasamudra ten *khaṇḍugas* of wet land, a flower garden and the small tank to the east of the *basadi*, and the dry lands of the Bekka tank to Mādhavachandra-dēva, disciple of his own guru Śubhachandra-siddhānta-dēva of the Pustaka-gaeholia of the Deṣiga-gaṇa of the Mūla-saṅgha. (Usual final verse). To be brief, Êchikabbe, wife of Êchi-Rāja of wide-spread fame, was a match and equal to Site and Rukmiṇi: are there

any others on earth who can be a match and equal to her in beauty? Êchabbe bestowed gifts like Attimahharasi,¹ saying "Who wants which"?, so that people said that there were no women who could equal her in liberality and self-respect. . . . The *daṇḍanayakiti* Êchikabbe, lay disciple of Śubhachandra-siddhānta-dēva, and her mother-in-law Bhāganabbe set up this inscription, performed great worship and gifts and granted a cocoanut garden. Good fortune.

385.

Date? A. D. 1190.

(On the day specified), Nayakīrtidēva, disoiple of the *mahā-maṇḍalādhārya* rāja-guru Hiriya (Senior) Nayakīrtidēva, granted, with pouring of water, 2 *salages* of wet land in the garden behind Hiriya Jakkiyavve's tank to provide for the eight kinds of worship of Chenna-Pārśvadēva of the *basadi* caused to be built by his guru at Bekka. Good fortune.

386.

Date about A. D. 1200.

(This inscription is fragmentary).

. the *naḍu* and the group of *prabhus* having thus assembled made a grant to continue for as long as the ocean, the Mēru mountain, the moon, the sun and the earth endure. Those who destroy this charity shall incur the great sin² of having slaughtered on the banks of the Ganges seven crores of sages, tawny cows and Brāhmins.

387.

Date about A. D. 1300.

By order of Singyapa-nāyaka's son, the *prabhus* including Guruvapa and Sōvapa of Bekka granted this land for Chāmunḍarāva-basti

388.

Date about A. D. 1117.

Vishṇuvardhana-Dēva's senior general *srdmutroha-gharaṇṇa* (a millstone to traitors to his lord) Gangapayya made Jinanāthapura at the holy place Belugūḷa the *koḷaga* called Drōhagharatta the exemption granted by Vishṇuvardhana-Dēva The arrow shot by Drōhagharatta.

¹ See page 10, note 2.

² The word used is *Brāhmin-kṣaya* i. e. Brāhminicide

Date A. D. 1213.

Obeisance to the Siddhas. Be it well. To describe the *mahā-maṇḍaladhārya* *raja-guru* Nēmicandra-paṇḍita-dēva of Belikumba: The world honors the moon to the ocean of learned men, the sage Nēmicandra, as one skilled in the investigation of the *āgamas* of the supreme Jineśvara, as one full of the assemblage of spiritual qualities, as a moon to the lilies his followers desirous of the highest bliss, and as one illuminating the world by his matchless undecaying fame. To describe the character of his dear disciple Bālaachandra-dēva's son: eloquence, liberality and pure conduct in the world was endowed with beauty and youth the ornament of the world Bālaachandra had an attack of severe fever at dawn on the date specified, uttering the five salutations, died by (the rite of) *sanyasana* and became the beloved of the celestial nymphs On the spot where Bālaachandra-dēva's son's body was cremated, Bairōja was directed to build this *śilākūṭa* or stone-house as an act of reverence the virtuous woman Kālabbe, an equal of Site, Rukmini and Rati, at dawn on the day specified in the year Bbāva (1214), attained *svarga* after obtaining *saṁādhi* by the rite of *sellekhana*. (Obeisance) to Śantinātha.

390.

Date A. D. 1673.

(On the date specified), Chennapa, son of Puṭasāmi-seṭṭi, granted the village Jinneyanahalli to provide for the daily worship and festivals of Samudrādhisvara-svāmi and for the maintenance of the pond, garden and *maṇḍapa*¹. Good fortune.

391.

Date about A. D. 1300.

Same as No. 363.

392.

Date about A. D. 1650.

This inscription is mostly defaced. It seems to record the grant of a garden as a *koḍagi* to Sankappa and Chikka Sankappa.

393.

Date about A. D. 1500.

This Nandi (pillar) was caused to be made by Mādeya-nāyaka, son of . . . ya-nāyaka.

¹ See No. 489. on page 163.

Date? A. D. 884.

Be it well. In the 15th year of the coronation of Satyavākya Permanaḍi, Bidiyāta, son of Maṭṭiyara-Būvayya, rescuing cattle, fought, fell and ascended to heaven. The husband of the daughter of Seṭṭhitti (? wife of a *seṭṭi* or merchant) ..

395.

Date about A. D. 1500.

Nāga-gonḍa, son of Chennanāga-gaṇḍa of Beḷuṅṇa-nāḍu, and the *gavudugaḷ* including Kalla-gonḍa and Baira-gonḍa of Muttaga Honna . . li, who were lay disciples of Paṇḍitadēva, granted to the basti caused to be built by Mangāyi, these wet and dry lands of Voḍḍarakatte. Those who violate this charity shall incur the sin of having slaughtered a thousand tawny cows at Vāraṇāsi. Good fortune.

396.

Date about A. D. 1300.

Same as Nos. 363 and 391.

397.

Date? A. D. 1179¹.

Praise of the Jina-śāsana. Obeisance to the Siddhas. Obeisance to Vitarāga. Obeisance to the Arhats. Be it well. The Ganga kingdom was brought into existence by the lord of sages Simhanandi of the celebrated Deśika-gana named (after) Koṇḍakunda.

(Lines 5-40 of this inscription, giving an account of Ganga-Rāja, are identical with lines 5-36 of No. 240.)

Having thus received (Gōvindavāḍi), he (Ganga-Rāja) granted it for the worship of the god Pārśva and for the god Kukkuṭēśvara. (On the date specified), the grant was made after washing the feet of Śubhachandra-siddhānti-dēva. (Then follow details of boundaries of the village Gōvindavāḍi) Maṭṭi-
seṭṭi, the *paṭṭanasvāmi* of Gommatapūra, Guḍṇanārāyaṇa-seṭṭi and the group of chief merchants, having assembled, made this agreement. Those who protect this charity will obtain great merit. This stone inscription always proclaims thus. — May those persons who maintain this with affection enjoy long life and great prosperity! The wicked man who, without maintaining, violates this, shall incur the infamy of having slaughtered on the site of Kuru-kṣētra and in Vāraṇāsi seven

¹ This date is too late for Ganga-Rāja also for the engraver Gangādhara whose date, as given in No. 67 of which also he was the engraver, is 1129.

crores of eminent sages, tawny cows and men learned in the Vêdas. The engraver was Gangâchâri, an ornament to the face of titled sculptors.

398.

Date about A. D. 1120.

The wet land granted for . . risidêva Kavi-seti also granted 1 *salage* and 1 *koḷaga* of wet land.

399.

Date about A. D. 1120.

Śrī-Vṛishabhasvâmi (label on the pedestal of the image).

400.

Date about A. D. 1120.

Jakkiyavvo-daṇḍanayakiti, lay disciple of Śubhachandra-siddhânta-dêva of the Pustaka-gacholiha of the Dêsi-gaṇa of the Mûla-sangha, having set up the god ta at Sâhali, granted 1 *salage* and 5 *koḷagas* of dry land at and 1 *koḷaga* (of wet land) and 1 *khaṇḍuga* of dry land at Gôvindavâdi.

401.

Date A. D. 1672.

May there be prosperity. Praise of Śambhu. (On the date specified), Dêva-Râjaya of Maisûru . . . granted the village Ragibommenahali for (the maintenance of) a feeding-house for Brâhmanas

402.

Date A. D. 1138.

Praise of Śambhu. Be it well. When Tribhuvanamalla, capturer of Talakâdu Kongu . . . and Banavâse, Bhujabala-Vira-Ganga-Hoysala-Deva's victorious sovereignty was continually increasing, to last as long as the moon, sun and stars:— at Bimmayanahalli Hoysala-setti's son kara-setti, Madi-gavunda's son Malla-gavunda and gavunda Kiriya Basavâchâri, fearful of mundane existence, caused a tank to be built and a temple to be erected, and becoming an ascetic, was protecting the charity. His younger brother was Chaudâchâri whose sons were Hoysalâchâri, Kunnâchâri, Adalâchâri, Bibbâchâri and Mâdâchâri. (On the date specified), to provide for the bath and offerings of that god, Malla-gavunda, his maternal uncle (or father-in-law) Bichagavunda and others granted below that tank 4 *khaṇḍugas* of wet land and 1 *khaṇḍuga* of dry land. Those who carry on this charity will obtain the merit of

having bestowed at Kuru-kshêtra and Vārāṇsī a thousand tawny cows on men who have mastered the Vêdas. (Usual final verse). Maṇḍabāri and his son-in-law Kātāchāri made this god.

403.

Date about A. D. 1500.

Those who seize this dry field shall incur the sin of having killed their mothers at Vārāṇsī.

404.

Date ? A. D. 1287.

Be it well. (On the day specified), . . . ? Pemmanṇa fought and fell during a cattle-raid . . . making him a resident of *svarga*, caused to be set up this *biragalu* as an act of reverence. Good fortune.

405.

Date ? A. D. 1333.

Be it well. (On the day specified), the possessor of all titles Kēta-gavuḍa, son of Chēcha-gavuḍa of Voḍarahāji, having fought in a battle with the Turakas and attained *svarga*, his sons Ālappa and Bayireya caused this *biragalu* to be set up.

406.

Date ? A. D. 1600.

(On the day specified), Tirumalarāja-nāyaka, son of Dāsapa-nāyaka of Nuguḥaji, granted, for the spiritual merit of Dāsapa-nāyaka, Dāsapura to . . . Gangapadēva . . . of Kikēri. Signature of Hiri Tirumalarājaya. He who violates this shall incur the sin of having killed his father and mother at Kāsi.

407.

'Date about A. D. 1250.

(On the day specified), the *mahi-mandaśachārya* Nēnuḥandra-paṇḍita-dēva, . . . the *paṭṭayasvāmi* Nāgadēva-heggaḍe and Kenḥa-gauḍa granted this deed (*paṭāḷe*) to Māra-gauḍa to the effect that for having built a tank he was to enjoy to posterity Mutṭēri-sime to the west of the dry land for which he was paying an assessment of 5 *haṇas* . . . He who destroys this (shall incur the sin of having) killed a tawny cow.

INSCRIPTIONS AT ŚRAVAṆA BELGOLA.

ಶ್ರವಣಬೆಳ್ಳೂಳದ ಶಾಸನಗಳು.

ಚಿಕ್ಕ ಬೆಟ್ಟ.

ಪಾರ್ಶ್ವನಾಥಸ್ವಾಮಿಯ ಬಸ್ತಿಗೆ ದಕ್ಷಿಣ ಬಂಡೆಯಮೇಲೆ.

1

1 * ಸಿದ್ಧಮ * ಸ್ವಸ್ತಿ || ಜಿತಮ್ಮ ಗವತಾಶ್ರೀಮದ್ಧಮ್ಮ ತೀರ್ಥಕ್ಷೇತ್ರವಾಯಿನಾ
ವರ್ಧಮಾನೇನವಮ್ಮ ಪ್ರಸಿದ್ಧಿ ಸಾಖ್ಯಾ ಮೃತಾತ್ಮನಾ
ಲೋಕಾರೋಹದ್ವಯಭಾರಮಂವಸ್ತು ಸ್ಥಾಪ್ಯ ಚರಮ್ಣಾ ವಾ
ಸಂವಿದಾರೋಹರಕ್ತಿಸ್ವಾಸ್ಥ್ಯಾಶ್ಚ ತೇಯಸ್ಯ ಕೇವಲಾ ||

2 ಜಗತ್ಪಚ್ಚಿನ್ಮಮಾಹಾತ್ಮ್ಯ ಪೂಜಾತಿರಯವಿಯುಂಟು
ತೀರ್ಥಕ್ಷೇತ್ರವನ್ನಾ ಮೃಣ್ಮಾಫಮಹಾಜ್ಞಾನ್ಮಮುಪೇಯುಂಟು
ತದನುಕ್ರಮವಿರಾಜಯಮಜಯತ್ಯುಪ್ಪಜಗದ್ಗತಮು
ತಸ್ಯ ಶಾಸನಮವ್ಯಾಜಮಪ್ರವಾದಿಮತೋನಮು ||

3 ಅಧರ್ಮಸಕಲಜಗದುದಯಕವಣೋದಿತನಿರತಿಯಗುಣಾಸ್ತದಿಭೂತಪರವಚನಶಾಸನಸಂಸ್ಥಮಭಿಮೃತ ತಥವ್ಯಜನ
ಕಮಲವಿಕಸನವಿತಿಮಿರಗುಣಾಕಿರಣಸಹಸ್ರಮಖೋತಿಮಹಾವಿರಸವಿರಾಜನಿವೃತ್ತತೇ ||

4 ಭಗವತ್ಪರಮಪ್ರೀತಮಗಣಧರಸಾಕ್ಷಾತ್ಪ್ರಸಿದ್ಧಿ ನಾರಾಯಣಮುಪಿಪ್ಪದವಾಸದಾಜಿತೋನರ್ದನಭವ್ಯಬಾಹುವಿರಾ
ಖಪ್ರೋಕ್ಷಿಲಕೃತಿ ಕಾರ್ಯೋಜಯನಾಮನಿದಾ ತಥೈವೇನಾಖ್ಯಾತ ಲಾರಿಗುರಂಪರಮ್ಪರೋಕ್ತಮಾಭ್ಯಾಗತ ||

5 ಮಹಾಪುರುಷಪನ್ನತಿಸಮವದ್ಗೃತೀತಾನ್ಯಯಭದ್ರಬಾಹುಸಂಸ್ಥಮಿನಾಲುಜ್ಜಯನ್ಮಾಮಾಖ್ಯಾತ ಮಹಾನಿಮಿತ್ತ ತತ್ಪಚ್ಚೇನ
ತ್ವೈಕಾಲೈರರ್ಚಿತಾನಾನಿಮಿತ್ತೇನದ್ವಾರಸಂಪತ್ತಕಾಲಸ್ಯ ವಮುಪಲಭ್ಯಕಾರಿತೇನವ್ಯಸನ್ನಿಲಾತರಾಪಥಾ
ದಕ್ಷಿಣಾ ||

6 ದಧಮ್ಮ ಸ್ಥಿತಕಮೇಣೈವಜನಪದಮನೇಕಗಾಢರಸಂಖ್ಯಮುಖಪದಪದಕನಸ್ಯೋಗಮಹಿಮಾಜಾಪಿಕಾಲಸ
ಮಾಣೀಗ್ರಾಮವ್ಯಾಪ್ತವಾತಕೀಲಾಯುಗಪ್ರಭಾತನಿರ್ದಿಷ್ಟವಾಮಾನಿತಲಲಾಹುಭೂತಧಾನ್ಯಪ್ರತಿಪದಸಾಮಾನ್ಯ
7 ಕೂಟಪಕ್ಷಿವಿವಿಧತರವರಕುಸುಮದಲಾವಲಿವಿರಚನಾರಬಿಖಿಪುಲಹಜಲಜಲವನಿವನನೀಲೋಪಲತಲೇವರಾಹುಪ್ಪಿ
ವ್ಯಾಪ್ತಕ್ಷೇತ್ರವಂಜುಮ್ಯಾಳವ್ಯಗಕಾಲೋಪಮಿತೋಪತ್ಯಕಕರ್ಣದಲಲೇವರಾಗುಡಾ ||

8 ಗತನಾಥೋಗವತಿಸಮುಪ್ಪದ್ಧಿ ಕೃತ್ಯೋಪಮಿತೋವಿವಿರಚದ್ವಾರಕಾಲಮಮಮಾಖ್ಯಾತ್ರನಾಚ[0]ತತಮಸ್ತಮಾ
ಧರಮಾರಾಧಯಿತುಮಪ್ಪಚ್ಚೈನಿರವೇಷಣಾಭ್ಯಾಪ್ತವ್ಯೋಕ್ತೇನವ್ಯದ್ವಾರಕಾಲಮಾಖ್ಯಾತ್ರನಾ ||

9 ತರಾಸುಕೀಲಾಸುಕೀತರಾಸುಸ್ವದೇಹಂ ಸನ್ಯಸ್ಯಾರಾಧಿತಾನೇಕಮೇಗಾಢರಸಂಖ್ಯಮುಖಪದಪದಕನಸ್ಯೋಗಮಹಿಮಾಜಾಪಿಕಾಲಸ
ಶಾಸನಮಿತಿ ||

* ಈ ಗುರುತುಗಳು ಮಧ್ಯೇ ಇರುವ ಅಕ್ಷರಗಳು 6 ನೆಯ ಪದ್ಧಿಯ ನೆರವನ್ನಿವೆ.

⁵ ಆರಾಧನವು ಗೃಹೀತ್ವಾ ಸಿದ್ಧಿ ಲೋಕಂಗತವು.

* ಹೀಗೆ ಅವನು ಟಿಪ್ಪುನಗಲ್ಲಿ ಕೊಟ್ಟಿರುವುದು ಪ್ರಥಮ ಮುದ್ರಣದಲ್ಲಿಯೂ ರಾಸನ ಸಂಖ್ಯೆಗಳು.

¹ ಪ್ರೇಮದ ಬೋಜಿಯು ಪೂರ್ಣವು

* ಭಟಾರನ್ನೊ ಗ್ರೇನ್ಡ್ ವುಗಿಟ್ಟಿದಾರ್

10

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 8 ನೆಯ ನಂಬರಿಗೆ ಕಾಣಿಸ್ಸ.

ಕ್ರೀಡಾ: ೧

11

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 8 ನೆಯ ಸಂಬರ್ಗಿಗೆ ಮೀಲಾಗಿದೆ.

¹ ಕ್ರಿಸ್ತಾನ್ಯ ಪೀಠಾಧ್ಯಕ್ಷ . . . ಕ್ರೀಮಾನ್‌ಶಿಷ್ಯರ ಸೇವಕರಾಗುವೆ.

² . . . ವಿರಾಸಸ್ಥಾನಿವ್ಯಾಘಾ . . . ಜನಿ ಜಲಾಚಲವಿರೇಷಸ್ಥಗುಣೈರ್ದೇವೀಶಕಮ್ಮಿತಾ ||

ವಿಜ್ಞಾನದೊಳಗಿನ ಸಾಕರಣದಿಂ . ಸರ್ವತದೊಳಗಿನ ಸಾಕರಣದಿಂ ಹಿತವುಂಟು ||

* ಪಾತ್ಯಜ್ಞ ಗಣನವ್ಯಾಚಾರ್ಯರಾಜೀವಿತಮಂ ಅಮಾವಾಸಿಬೀಜಕಟಪ್ಪ ಗ್ರಂಥಮ್ ||

ಆತಾಯ್ಕಿಂಽವಿಜ್ಞಾನೇಮಿತಾಕುತ್ಸಾಹ್ಯಾನ್ಯೇವವಾಚನಮ್ ಸದಾಪುಷ್ಕಗತ್ಸನ್ನಿಮಿಷ್ಠವಿಜ್ಞಾಪರಾಚ್ಛಿಣಃ ||

12 (3)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 11 ನೆಯ ಸಂಖ್ಯೆಗೆ ಮೇಲುಗಡೆ.

1 ಕ್ರೀ ಮೂರ್ತಿಯುಳ್ಳದ್ದು, ಪವನಸ್ಥಿತಿ, ಅಪರಿಮಿತವಸ್ತುವುಳ್ಳದ್ದು, ಅನಿರೂಪಿತವು.

೨ ರೂಪವಿಧ್ಯಾತ್ಯನ್ವಯಾಭಿವ್ಯಕ್ತವನು, ಏನುನಿಟ್ಟುಗನು ಭವಿಷ್ಯವಾದು

೩ ಸುರವಿವ್ಯಾಚ್ಛೇದನಾ ಸ್ವರವರವನಿಧಿಸ್ತತ್ಯಕಃಪ್ರವೃತ್ತಿಃ

* ಚೌಕಕ್ರಿಯಾವರ್ಧಕಪ್ರಭು ಮಹೇಶ್ವರಗಣೇಶ್ವರನಾಥನಾಯ್ಕನ

13

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 12 ನೇಯು ನಂಬಿಕೆಗೆ ಮೀರುತ್ತದೆ.

1. ರಾಜನು ಜೈತಪುರವನ್ನು ಬಿಟ್ಟು, ಕಾಡಿನಲ್ಲಿ ಸಂಚರಿಸುತ್ತಿದ್ದನು.

३. ಪೆಟ್ರೋಲಂ ಪದಾರ್ಥಗಳ ವರ್ಷದ ಸ್ವಲ್ಪ ಸ್ವಲ್ಪ ಛೇದನ

3. ಗಾಡ್‌ಸೆಡ್ ಬಳಿ ಇದ್ದು, ರಕ್ತಸಿಕ್ತ

* ಶ್ರೀಕೃಷ್ಣನವ ಪದ್ಯ,

14

అదే స్థలాల్లో 13 నేను నంబర్ స్టాంపువల్ల

1. பெரிய நகரம்

॥ वाचं धेनुमुपासीत ॥

३ च्चक्षुःश्रोत्रं स्पर्शमप्यनुभूतः

15

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 14 ನೆಯ ನಂಬರಿಗೆ ಮೇಲುಗಡೆ.

¹ ಸ್ವಸ್ತಿಶ್ರೀಮಹಾವೀರ . ಅಷ್ಟಪತಮ್ನಡಿಗಳ

² ಸನ್ಯಸನವಿನಿತ್ಯಮ್ನಜ್ಜಯಾನಿಸ್ಥಿಗೆ

16

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಪಾರ್ವನಾಥಸ್ವಾಮಿಯವರ ದೇವಸ್ಥಾನದ ದಕ್ಷಿಣ ಗೋಡೆ ಬತ್ತಿನಲ್ಲಿ

15 ನೆಯ ನಂಬರಿಗೆ ವಾಯವ್ಯ.

... ಪಾದಪದ್ಮನೂನ ... ಸ್ವರ ...

17 (4)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 16 ನೆಯ ನಂಬರಿನ ಕೆಳಗೆ.

... ಗಳನೋಸ್ತಮುಡಿಬ್ಬಿದರ

18 (5)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 17 ನೆಯ ನಂಬರಿನ ಕೆಳಗೆ

ಸ್ವಸ್ತಿಶ್ರೀಮಹಾವೀರನಾಥರೋಷೋಸ್ತಮುಡಿಬ್ಬಿದರ

19

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 18 ನೆಯ ನಂಬರಿನ ಕೆಳಗೆ.

¹ ಸ್ವಸ್ತಿಶ್ರೀಮಹಾವೀರನಾಥರೋಷೋಸ್ತಮುಡಿಬ್ಬಿದರ

² ಕಿತ್ತಾಟಿ . ಯರಾನಿಸ್ಥಿಗೆ

20 (2)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 19 ನೆಯ ನಂಬರಿನ ಕೆಳಗೆ.

¹ ಅದೇಯವನಾಡಚತ್ತರಮೋನಿಗುರವಡಿಗಳಿಟ್ಟಿದರ

² ನಾಗವಂತಿಗಿದ್ದಿದರಮೂಪುತಿಟ್ಟೋನೋಸ್ತಮುಡಿಬ್ಬಿದರ

21

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 20 ನೆಯ ನಂಬರಿಗೆ ಅಗ್ನೇಯ.

¹ ದಕ್ಷಿಣಭಾಗವಾಮದುರೋಯ್ಯನಿವಾಸ . ಶಾಪದಪಾಪಮುಟ್ಟಿದೂನ

² ಅಕ್ಷಯವಸ್ತುರಸ್ತನೂನ ಉರಗ ಗೀಮಹಾಪರೂತರುಳ

³ ಅಕ್ಷಯಕಿತ್ತಿ ಶಾಸ್ತ್ರಕದವಾಧಿ ಫಲಮೇಲವನೋಸ್ತಮುಡಿಬ್ಬಿದರ

⁴ ಅಕ್ಷಯಕಿತ್ತಿ ದಮ್ಯಸುರಲೋಕಸುಕೇ ಭಾಗ

⁵ ಪಕ್ಷವಾಚಾರಿಕಿತ

22

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 21 ನೆಯ ನಂಬರಿಗೆ ನೈರುತ್ಯ.

- 1 ಶ್ರೀ ಬಾಳಾಮೇಠಿವಿಮಲಸರ್ವದಮಹಾದ್ವಾರಗ್ರಂಥಸ್ತೋತ್ರಂ
- 2 ಸಾಲಾವಾಚ್ಯುತಪೂಜ್ಯದಿನ್ಮನದಬೋನೂಜ್ಯಸಂವತ್ಸರಂ
- 3 ಕೇಳೊಯ್ಯಿಪ್ಪಟವಪ್ರಸಾದವಹಿವಿವಾಕ್ಯಕಳನ್ಮೂರನಂ
- 4 ಬಾಲೇವೋರ್ಗರವಸವಧಿಸವಿವೋನೋನೈಯ್ಯದೊಸ್ಕರಿಯರ್ ||

23

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 22 ನೆಯ ನಂಬರಿಗೆ ಪೂರ್ವ.

*ನಮಃ

†ಸ್ಮೃತಿ

1. ದೇಶಾಸ್ತ್ರವಿದೋದೇವಗುಣವೇವಾಖ್ಯಾನೋನೇ
- 2 ಕದ್ಯಾಪ್ಪವ್ಯವಹಾರ್ಯತೇ ನಮಃ ತಿವಾಗ . . .
3. ದ್ವಾರದಕವೋನುಪ್ಪಂ
- 4 ಸಮಗುಣಾರಾಧನಾಕೃತ್ಯಾಸ್ವಗ್ಗಾಲಯ

24

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 23 ನೆಯ ನಂಬರಿಗೆ ಅಗ್ನೇಯ.

- 1 ಶ್ರೀಕೇಶ್ವರವಾಚ್ಯುತವಾಧವ್ಯಾಸನಗುರವದಿಗವಾಚ್ಯುತಂ
- 2 ಬಾಲದೇವಗುರವದಿಗವಾಚ್ಯುತವಾಧವ್ಯಾಸನಗುರವದಿಗವಾಚ್ಯುತಂ

25 (8)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 24 ನೆಯ ನಂಬರಿಗೆ ಕೆಳಗೆ; 4 ನೆಯ ನಂಬರಿಗೆ ಪಶ್ಚಿಮ.

- 1 ಶ್ರೀಮಲನೂಪಟ್ಟನೂಪದಿಗವಾಚ್ಯುತವಾಧವ್ಯಾಸನಗುರವದಿಗವಾಚ್ಯುತಂ
- 2 ಗುರ ಃ ಪದಿಗವಾಚ್ಯುತವಾಧವ್ಯಾಸನಗುರವದಿಗವಾಚ್ಯುತಂ

26 (20)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 25 ನೆಯ ನಂಬರಿಗೆ ನೈರುತ್ಯ.

- 1 ಯುರೂಪವಿವಾಹವಾಚ್ಯುತಂ
- 2 ತಾರಕುಮಾರನಪ್ಪ ಕದ್ಯಾಪ್ಪವಾಚ್ಯುತಂ
- 3 ಸ್ವರವರವಾಚ್ಯುತವಾಧವ್ಯಾಸನಗುರವದಿಗವಾಚ್ಯುತಂ

27

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 26 ನೆಯ ನಂಬರಿಗೆ ಕೆಳಗೆ.

- 1 ಶ್ರೀ ಮೂಲನೂಪಟ್ಟನೂಪದಿಗವಾಚ್ಯುತವಾಧವ್ಯಾಸನಗುರವದಿಗವಾಚ್ಯುತಂ
- 2 ಮೂಲನೂಪಟ್ಟನೂಪದಿಗವಾಚ್ಯುತವಾಧವ್ಯಾಸನಗುರವದಿಗವಾಚ್ಯುತಂ

* 1ನೆಯ ಪುಟದ ನೇರದಲ್ಲಿದೆ. † 2ನೆಯ ಪುಟದ ನೇರದಲ್ಲಿದೆ. ‡ ಈ ಗುರುತು ಹಾಕುವ ಕಡೆ ಈಗ ಕಂಬ ದೊಡ್ಡಿದೆ.

28 (23)

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 27 ರ ಕೆಳಗೆ; 1 ಕೆ'ಪಡ್ತಿ ಮೆ.

¹ ಸ್ವಸ್ತಿ ಶ್ರೀಗುಣಭೂಷಿತಮಾಡಿಲುಳಂಡಗ್ಗೆ (ರಿಸಿದಾನಿಸಿದಿಗಿ

² ಕಟ್ಟಪಟ್ಟಮೈಲಾ ಲಂಕೆಯ್ದಾರ

29 (21)

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 28 ರ ಕೆಳಗೆ.

¹ ಸ್ವಸ್ತಿ ಶ್ರೀಗುಣಭೂಷಿತಮಾಡಿಲುಳಂಡಗ್ಗೆ (ರಿಸಿದಾನಿಸಿದಿಗಿ

² ಸದ ಮೈಗುಮಸಂತಾನಾನಿಸಂದ್ವಿಗಗಣತಾನಯಾನ

³ ಗಿರತಲದಾಮೇಲಿತಿ ಸ್ಥಲವನತೀದಿರಾಣಮಾಕಳಗನೇಲದಿಮಾನದಾ

⁴ ಸದ ಮೈದಾಗೇಷಾಸನಾನದಿಪತಾನ

30 (16)

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 29 ರ ಕೆಳಗೆ.

ಶ್ರೀ . ಮೈದಿಗೇಷಾಸ್ತುಕಾಲಾಕೆಯ್ದಾರ

31 (17-18)

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 30 ರ ಕೆಳಗೆ.

¹ ಶ್ರೀಭದ್ರವಾಸುಸಚಸ್ತ್ರಗುಪ್ತಮುನಿಸ್ತ್ರಯುಗ್ಧದಿನೋವೈವಲಿ

² ಭದ್ರವನಗಿದಭಮೈಮುಸ್ತವಲಿಕ್ಕವನ್ನಿನಿಸಕ್ಕಲೋ

³ ವಿಮ್ಬವನಭರಾನ್ವಿಗನಮೇನೇನಾಕ್ತಿವಿಮೇಷಿ

⁴ ಅನ್ಯಮೇಲನಾನವಿಟ್ಟಿಪುನಭಾವಕ್ಕಜ್ಜಿಲಗಿ .

32 (19)

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 31 ರ ಕೆಳಗೆ.

ಶ್ರೀವಿಟ್ಟಿಚಗೂದವನಿಗ್ವಾಸಾಕ್ಷಸ್ವಿಗ್ವಾಸ್ವಿಗುರವನಿಗೇಷಾಸ್ತುಕಾಲಾಕೆಯ್ದಾರ

33 (13)

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 32 ಕ್ಕೆ ವಾಯುಸ್ವೈ

¹ ಶ್ರೀಕಾಲಾವಿಗ್ಗುರವನಿಗೇ

² ಕಿಷ್ಕಿರವಣಿವಾವಜ್ಜಿವಿದು

³ ವೇದವೇಳಾಪವನಗುರ

⁴ ವನಿಗ್ವಾಸ್ವಿಗ್ವಾಸ್ವಿವನಿಗೇ

⁵ ಸನ್ಯಾಸವಮೇಷ್ಟುಮುನಿವಿದಾ

34 (14)

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 33 ರ ಕೆಳಗೆ.

- 1 ಕ್ರಿಯುಷ್ಠಸನಗುರವಡಿಗಳೆವ್ಯರನಾಗಸನಗುರವಡಿಗಳೆ
- 2 ಸನ್ಯಾಸನವಿಧಿಗನ್ನು ಮುಡಿಪಿಬಾರನಾಗಸನಮನಘಂಗುಣಾಧಿಕಂ
- 3 ನಾಗನಾಯಕಜಿತಾರಮಣ್ಯಲಂಕಾಪೂಜ್ಯಮನುಬ್ರಿಯಮ್ವದಂ
- 4 ಕಾಮದಂಪತಮಂನವಮ್ಯುಪಂ

35 (24)

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 34 ರ ಕೆಳಗೆ.

- 1 ಸ್ವಸ್ತಿ ಸಮಧಿಗತವಣ್ಣವಾಚಾರಬ್ಬದರವಳ್ಳ
- 2 ದಧಿಧ್ಯವಸಾವ್ಯು . . . ಮುಮಾಮಾಸಮನ್ಯಾಧಿಪತ್ರಿಬಲ್ಲಭ
- 3 . . . ಹಾರಾಜಾಧಿರಾಜ . . . ಮೇಲ್ವರಮಹಾರಾಜರಾಮಗದ್ದಿಲೆಗಣವಳ್ಳಕೇಶ್ರೀಕವ್ಯಯ್ಯನಪ್ಪಧುವೀರಾಚ್ಯುಂಗಿಯು
- 4 ಬ . . . ವಸಕ್ಕ್ರಿಯು . . . ಲವಗ್ಗೇವ್ಯಪ್ಪನಾಳುಬನ್ನದಮಕ್ಕೇಟ್ಟರು
- 5 . . . ಸೇನಲಡಿಗಲೆ ಮನಸಿವರಾ . . . ಗಣಾಲರಿಸಿಲೆನಿಮ್ವಿವೋನಮುಪ್ಪದಿಸುಂದ್ರಿಕೇಟ್ಟಮಳುಬನುಲೆತ್ತಟ್ಟಗ್ಗಜೆಯೇ
ಜಿಕ್ಕಿ ಜಿಬೇಗಿಲಜ್ಜವಕಲ್ಲಮೇಗಲಿನ್ನದವನರೆ
- 6 ಕೆಗ್ಗೇಲ್ವಾರಮಸ್ವೇವೆಯಲ . . . ಬಾರಮಲೆಳ್ಳುಗುಸವೆ . . . ತೋಜಿಯುಲರನುಲೆವೆಟ್ಟಗಿವಿವಿಕ್ಕುಲಿವಳ್ಳ
ದಾಪೆಯುಲವುಲಿಕ್ಕುಡಿತ್ತಲರ
- 7 ಸಾಕ್ರೀಕರಮುಂ ಗಾದಿಯರದಿಣ್ಣೆಗಿಗಾಮುರೈಮುನ್ನುವಮ . . . ದಾಗಮವ್ವಳಗಾಮುಗ್ಗ
ಮೇಮುನಿವಳ್ಳ ಮಮಣ್ಣವನರಮ್ವನುಂಕಾರಳೂವಕ್ರೀವಿಕ್ರಮಗಾಮುಗ್ಗಮೇಕಲಿವಗ್ಗಗಾಮುಗ್ಗಮುಂ
- 8 ಅಗಿವಿಣ್ಣ ಯರ . . . ರಗವರಗಾಮುಗ್ಗಮುಂಅವ್ವದವಿಸಿಲಿತ್ತಮಗಾಮುಗ್ಗಮುಂನವಿ
ಲೂವನಾಣ್ಣಿಮುಗ್ಗಮೇಲೆಣ್ಣಿಳದಗೋವಿಂವಮಾಡುಲು ಲ್ಲಿದಮ್ವೇಲಿಣ್ಣಿಳದಾವಲು
- 9 ಗೋವಿಂವಮಾಣಿಕ್ಕೇಟ್ಟಮುಬಮುಭಿವ್ಯಸುಂಧಾಳುಕ್ರಾರಾವಿಕ್ಕುಗರಾಂಛಿವಸ್ವದಸ್ವದ್ಧಾಳುಮಿತಿವ್ಯವಸ್ವರವಾ
ಳು | ಸ್ವರತ್ತಂವರತ್ತಂವಾಯೋವರವ್ವಿವಸ್ವರಾಂಪ್ಪವ್ವಂವರ್ವವಸ್ವಾಳಿ
- 10 ಬ್ರಹ್ಮಾದ್ಯಾಂಜಯಲೇಮಿ

36

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 35 ಕ್ಕೆ ಅನ್ವೇಯ.

ಕ್ರೀಡೆಕುರಾಪರವಿಡುಗರವಂವ್ಯರಾರವಗದ್ದಿಆವನೇವಿವರವೆನ

37

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 36 ರ ಕೆಳಗೆ.

ಕ್ರಿಯುಷ್ಠಾಂವ್ವ

38

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 37 ರ ಕೆಳಗೆ.

ಮಾ:

39

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 38 ಕ್ಕೆ ಈಶಾನ್ಯ.
ಶ್ರೀಚಾವುಡ್ಡಿಯು

40

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 39 ಕ್ಕೆ ಈಶಾನ್ಯ.
ಶ್ರೀಕವಿರತ್ನ

41

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 40 ಕ್ಕೆ ಈಶಾನ್ಯ.
ಶ್ರೀಮದಂಕದೋಯ

42

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 41 ರ ಕೆಳಗೆ.
ಶ್ರೀದಿವ್ಯಪಯ್ಯ

43

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 42 ರ ಕೆಳಗೆ
ಶ್ರೀಮದಕಳಂಕದಣಿತರ

44

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 43 ಕ್ಕೆ ಅಗ್ನೇಯ.
ಶ್ರೀಯುಬ

45

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 44 ರ ಕೆಳಗೆ.

1 . . ಅಂಬುಕುಲಾಂತಕದೇವರಬಣ್ಣಪ
2 ರಕಪನಕಿಂಗ

46

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 45 ಕ್ಕೆ ಪಶ್ಚಿಮ.

ಸ್ವಪ್ನಶ್ರೀಲಿಂಗನಕಾರ್ಯದಂಡಿಗಳಚ್ಚಿವೃತ್ತಿರ್ಥವಬ್ಬಿ..

47

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 46 ಕ್ಕೆ ಅಗ್ನೇಯ.

1 ಕಾ . ದುಘಿಪ್ಪಣಗರಾಯನಕಾರ್ಯ
2 ಲ್ಲವಸ್ತುತಿರವರಬ್ಬಿಸಿವ

48 (22)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 47 ರ ಕೆಳಗೆ.

ಶ್ರೀಭವಾನಂದಿವರಗುಡ್ಡಕೊತ್ತಯ್ಯಬಂದಿವರಬಂದಿ ಸಿದ್ಧ |

49

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 48 ಕ್ಕೆ ವಾಯವ್ಯ.

ಶ್ರೀದವಾಂಬಿವರಗುಡ್ಡಕೊತ್ತಯ್ಯ . ಬಂದಿವರಬಂದಿ ಸಿದ್ಧ |

50

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 49 ಕ್ಕೆ ವಾಯವ್ಯ.

ಅಲಸಕ್ಕುರೂರೊಮ್ಮದಾಂಬಿನಿ

51

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 50 ಕ್ಕೆ ದಕ್ಷಿಣ.

ಶ್ರೀಕೊತ್ತಯ್ಯ

52

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಮೊನ್ನೆಸ್ತಂಭಕ್ಕೆ ವಾಯವ್ಯ ಬಂದಿವರಬಂದಿ ಸಿದ್ಧ 51 ರ ಕೆಳಗೆ.

ಶ್ರೀದವಾಂಬಿವರಗುಡ್ಡಕೊತ್ತಯ್ಯಬಂದಿವರಬಂದಿ ಸಿದ್ಧ

53

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 52 ರ ಕೆಳಗೆ.

ಶ್ರೀದವಾಂಬಿನಿ

54

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 53 ರ ಕೆಳಗೆ.

ಶ್ರೀದವಾಂಬಿನಿ

55

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 54 ಕ್ಕೆ ಅಗ್ನೇಯ.

ಶ್ರೀದವಾಂಬಿನಿ ಕೊತ್ತಯ್ಯಬಂದಿವರಬಂದಿ ಸಿದ್ಧ ||

56

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 55 ರ ಕೆಳಗೆ.

1 ಸ್ವಸ್ತಿವಂದನ-ತರಂಗಮಾಲಾಸುಖಮಾಲಾಸುಖ

2 ಅಗ್ನೇಯ

(ಪ್ರತಿಮೆಮುಖ)

- 28 ದುಕ್ಕರಪ್ರಪಂಚಾನಂದ .
 29 ವಿಶ್ವಕೋಶಮಂ
 30 ನಾನ್ಯವಿವಾಚಕೋ
 31 ಶ್ರೀಗಂಗಾಚರಣಮಾಲೆ
 32 ವನಾ ಬ . ಬಾಲೆ
 33 ಕ್ರಮಪ್ರವ ಯೋನಾಮಿತಂ
 34 ಭುಜಾಪಳೇಶಮುಖ . ಕೃತ್ಯಾ . ಗಂಧ್ಯಯಂ
 35 ಗುತ್ತಿಯಗಂಗಾಧರಪತಿ . ನೋಬಂವಂತಕಾ ||
 36 ಯದು ಸನ್ಮುಖಂ
 37 ಯುಧಿ ಗಾವಸ್ತಯ
 38 ಪ್ರತಿಗಜ ವಿಕ್ರಮಂ ||
 39 ವೈಭವ ನೋಬಂವಂತಕಾ
 40 ಭೂಲೋಕಾಧಿನೇಕವ ಸೇವಕಾನೇಕ
 41 ಚೋಳಪಲ್ಲವ ಕಾಸನದಪತನೇಶ
 42 ಶ್ರೀಮಹಾಸೇವಕಿ ತಿಳಕಪ್ರಪಂಚಗ್ರಂಥ .
 43 ಚಕ್ರ ಯುಗಂ .
 44
 45
 46 ಗಂಧಂ . ೦ಗಂ
 47
 48 ಜ . ೦ ||
 49 ವದೋಪಗಾ
 50 ಸ್ವಪ್ನಾವಿವರಣೇತ್ಯನೇ ಸಿಂಹಾಸನೋದ್ವಿಗ್ಧ
 51 ಶತ್ರುಧಿಪತ್ಯತವೇರಸಂಗರಗಿರೀಶಂಭುಕೃಷ್ಣಚೂಡಮಾಲೆ
 52 ರಾಜಾದಿತ್ಯಪರಪ್ರವಾಗ್ನಿರಂಜನಶ್ರೀಗಂಗಾಚರಣಮಾಲೆ
 53 ಪೃತ್ಯೇಂದ್ರಮೃದ್ವಾಧುಕ್ಯಪ್ರಭುಪ್ರಭುಶಿಖರಪ್ರಸನ್ನಮುಕ್ತಿಕವಚ್ಚ
 54 ಕಿಂವಯೋರಭಿರಂಭಿತಮುಖತಮೋದ್ವಿಗ್ಧತಂಕುಕಾಂಕ್ಷಾ
 55 ಚೈವ್ಯರಗಾಸುಸ್ಥವಸುಧಾನಂದಬ್ರಹ್ಮವಿಕ್ರಮೇಶ
 56 ದಾತೃಗೌರವಚ್ಚೇತನಗಮವಸುಚಕ್ರನೋಬಂವಂತಕಾ

(ಉತ್ತರಮುಖ)

(ಮೊದಲು ನಾಟಕ ಪದ್ಯಗಳು ಕಾಣುವುದಿಲ್ಲ)

- 64 ಗನ ಜ್ಞಾನಮಾಪ್ತಕಾ
 65 ಹವಾ
 66 ನ ತಿ ತಿನಾ
 67 ಪದ ಜ್ಞತಿ ||
 68 ಮಿಶ್ರೇಕೃತಮು
 69 ಕಾವೀರವಿಸ್ತಯತೇದ
 70 ಗುತ್ತಿಯಗಂಗಾಧರಪತಿಮುಖತಮೋದ್ವಿಗ್ಧ
 71 ಕೃತಾ ತಿಂಪತಿಮುಹ

8 ದಂಡರು | ಮಕ್ಕುಂಕಂಕೇರಿದವಗಭಿಧಭೂದ್ಭಿಮಧ್ಯಾನನಿರ್ಬೃಳಿತ
9 ಮುದ್ದಮೆಂದ ಬೊದ್ದ ಮದವೆದಂಡರು | ಮಪ್ರತಿಜತಪ್ರಸರದವಂ
10 ಲಸದುಪನ್ಯಸನೆನಿತ್ಯನೈಸತ್ಯಪಾತ್ರದಾತ್ರದಾತ್ರನೈಯಾಯು
11 ಕನೆಯನಿಕರನಳರುಂ | ಚವಳಕುಳವಿಶ್ವಳವಿವಿಸದ
12 ಪನದಾವಾನಳರುಂ | ರುಂಭದಂಭೋದನಾದನೋದಿತತಿತ
13 ತವೈಲಿಖತಪ್ರಕರಮದಮರಾಳರುಂ | ಲರದಮಳರ
14 ಭರಕರಿನಿಕರನೀದಾರಹಾರಾಕಾರಾನವತ್ತಿಕ್ಕಿತ್ತಿವನ್ನಿನೀ
15 ಶ್ವಿತದಿಗಂತರಾಳರುಮಪ್ರಶ್ನೀವನ್ನದಾಮಂಚರು
16 ಚಾಯ್ಯುರೂರೀಮದ್ದೆ (ವಕ್ತಿತ್ತಿವನ್ನಿತದೆವರು || ಕ.ವ್ಯಾ
17 ನಮುಕುಳವಾದಿನೋಗ್ರನಮ್ಮಯೇ | ಚಾವ್ಯಾಕವಾವು
18 ಕರಾಕರಬಾಷವಾಗ್ಗೆಯೇ ಬೊದ್ದೋಗ್ರವಾದಿತವಿರ
19 ಪ್ರವಿಭಿಧಭಾನವತ್ತೀದವೆತ್ತಿತ್ತಿವನಮೇಕವಿ
20 ವಾದಿವಾಗ್ಗೆ ನೀ || ಸಂಕಳ್ಳವಲ್ಲವನ್ನೋವಿಯಯಮುವರ
21 ಯೇಚಡೆಡೆತಂಡಿಕ್ಕಿತ್ತಿತ್ತಿಬಿಡಮಂಗಲಬಾಧಾ ಝಟಿವಿ
22 ಘಟಿಯನ್ಯದಮೇಕಾನಪ್ಪದೊಂಬಿಂಚಂಗಡೆಗಳಸವು
23 ವಿವಳಯನ್ನೂತ್ತಿತಿಪ್ಪಾಥಗಜ್ಜಫಲ್ಗುಣ್ಣಿವಾಮದೋರ್ಜ
24 ಜಯತವಿದಯತದೇವಕೀತ್ತಿವನ್ನಿದೇ ||
25 ಚತುಮ್ಮುಳುಚತುಮ್ಮುಳು ನಿರ್ಗಮಗಮದುಸ್ಸನಾ ದೇ
26 ವಕ್ತಿತ್ತಿಮುಖಾಂಭೋಜಿನೈತ್ಯತಿತಿಸರಸ್ಸತಿ || ಚತುರತ
27 ಸತ್ವವಿಶ್ವದೊಳಭಿಷ್ಟ ತೆಪ್ಪುಕಳುಪದೊಳುಪ್ರಸಂಸತಮ
28 ತಿದೊಳುಪ್ರನೀತನಯಗಮತತ್ವ ಕವಿಬಾರದೊಳು
29 ಸುಪೂಜ್ಯತತದೊಳುಪವಿತ್ರತಚಿತ್ರದೊಳುಂವಿ
30 ರಾಜಿಸುಪ್ರಸಿದ್ಧತನುನಿದೇವಕೀತ್ತಿವಿಬ್ಬಾಗ್ಗನೋಳು
31 ಪುಡಿಧರತ್ತಿಯೋ || ಶಕವರ್ಷಸಾನಿರವನಾಭತ್ತಯ್ಯ
32 ನೆಯ || ವರ್ಷಾಶ್ವಾತನುನುನಿತವಜ್ಜಿತದಾದಾ
33 ಥಕೇವಾನತನ್ನ ಪವಿತ್ರಾಶ್ವಾತನುನಿತವಜ್ಜಿತದಾದಾ
34 ಯೇ ಶ್ರೀಮತ್ತಾ ಕಕ್ಕೆ ಕಳಶ್ರವತ್ತಿವರದಗ್ಗತ್ತಿವರಕೀತ್ತಿವರೇಚಾ
35 ತಸ್ಸಗ್ಗವರಧನುನುನಿಯತಮುಃಶ್ರೀದೇವಕೀತ್ತಿವರೇ || ಚಾತೇ
36 ಕೀರ್ತ್ಯವೇವಕೀಯತಿವತ್ತೀದವೇಕೀತ್ತಿವಪ್ರಭಾವಾದಿಭಿಭ
37 ರವಾನೀಶ್ವರಮತತ್ವೀರಾಭಿಶ್ವಾತಮತಾ ಕ್ಕಸ್ಸಾ ನವರವಾಗ್ಗರೂ
38 ಜ್ಜಿವನುನಿಬಾಶ್ವಾತಮತಮುಃಶ್ರೀದೇವಕೀತ್ತಿವರೇಚಾಶ್ವಾತನುನಿತವಜ್ಜಿತದಾದಾ
39 ಭರಣಿವಾಶ್ವೀಶ್ವರೇ || ತಪ್ಪುಮೊಗ್ಗನುತಲಬ್ಬಾಣಾ
40 ಮುನೀಗೀವನಾಧವನ್ನ ಪ್ರತಿಭವ್ಯಾಂಭೋದನೇವಜ್ಜಿತ ರಸ್ತೆ ಭುವನಾಶ್ವಾತ
41 ನಕ್ಷ ಯೋಗೀಶ್ವರ | ಪತೇತಗುಣೇಶ್ವರತೇಗುನಿಧವ್ಯಯನಪ್ರತಿಭಾ
42 ಮಿವನಾಂಭೋಶ್ವಾತಾಮಮಕಾರಯನ್ನಿ ದುಮಗಸ್ಸವ್ವನ್ನ ಕಿಂಕಂಚಳಾಂ

64 (40)

ಅದೇ ಕಂಭದಲ್ಲಿ.

(ದಕ್ಷಿಣ ಮುಖ.)

1 ಭದ್ರಂಭೂಯ್ಯಜ್ಞೇನೀಂದ್ರಾಣಾಂಶಾಸನಾಯುಘನಾ

2 ಕೆನೇ | ಕುತಿತ್ತ್ಯಾಧ್ಯಾಸ್ತ ಸಂಘಾತಪ್ರಭಿನಿಘನಿಘಾ

- 3 ನವೇ || ಶ್ರೀಮನ್ನಾಥೇಯನಾಥಾಧ್ಯಪ.ಳವನ
 4 ವರನೀಕಸಾಧೋರುಪಾಧಿಃ || ಪ್ರಧ್ಯನಾಥ
 5 ಪ್ರಮೇಯಪ್ರಚಯವಿವಯುಕ್ತ
 6 ಲ್ಲಬೋಧೋರುಪಾಧಿಃ || ಶ್ರೀಸ್ವಾತಾ ರಮೇವಾರ
 7 ಬೀತವನತಾನನ್ನಾಧೋರುಪಾಧಿಃ || ಸ್ಥಯಾ
 8 ದಾಪ್ರಕಾರಃ ಪಂಪುಸುಮಾಮವಿದ್ಯುಃ
 9 ನೀವೇನಿಕಾಯಃ || ಶ್ರೀಮನ್ನಾಥೇಯನಾಥಾಧ್ಯಪ.ಳವನ
 10 ತ್ವವಗ್ನಾಶ್ರೀಗೌತಮದ್ವಾಪ್ರಭವಿದ್ಯುಃ ||
 11 ತತ್ರಾಃಖ್ಯಾಸಪ್ತವಪ್ಯುಃ || ಪ್ರಧ್ಯನಾಥಾಧ್ಯಪ.ಳವನ
 12 ನಿಧಿವ್ಯುಃ || ಪ್ರಧ್ಯನಾಥಾಧ್ಯಪ.ಳವನ
 13 ರಿಶ್ವರಃ || ಪ್ರತೀಕವಿನಾಥಾಧ್ಯಪ.ಳವನ
 14 ವ... || ಚಂದ್ರಕಾಂಡೋದ್ಯುಃ || ಶ್ರೀಶಂಕರ
 15 ಗುಪ್ತೋದ್ಯುಃ || ಪ್ರಧ್ಯನಾಥಾಧ್ಯಪ.ಳವನ
 16 ರಾಧಾಧ್ಯುಃ || ಪ್ರಧ್ಯನಾಥಾಧ್ಯಪ.ಳವನ
 17 ದಿತೀಯಧ್ಯುಃ || ಪ್ರಧ್ಯನಾಥಾಧ್ಯಪ.ಳವನ
 18 ಪಕ್ಕುನಾಧ್ಯುಃ || ಪ್ರಧ್ಯನಾಥಾಧ್ಯಪ.ಳವನ
 19 ಧ್ಯುಃ || ಪ್ರಧ್ಯನಾಥಾಧ್ಯಪ.ಳವನ
 20 ಪ್ರಧ್ಯುಃ || ಪ್ರಧ್ಯನಾಥಾಧ್ಯಪ.ಳವನ
 21 ಪ್ರಧ್ಯುಃ || ಪ್ರಧ್ಯನಾಥಾಧ್ಯಪ.ಳವನ
 22 ಪ್ರಧ್ಯುಃ || ಪ್ರಧ್ಯನಾಥಾಧ್ಯಪ.ಳವನ
 23 ಪ್ರಧ್ಯುಃ || ಪ್ರಧ್ಯನಾಥಾಧ್ಯಪ.ಳವನ
 24 ಪ್ರಧ್ಯುಃ || ಪ್ರಧ್ಯನಾಥಾಧ್ಯಪ.ಳವನ
 25 ಪ್ರಧ್ಯುಃ || ಪ್ರಧ್ಯನಾಥಾಧ್ಯಪ.ಳವನ
 26 ಪ್ರಧ್ಯುಃ || ಪ್ರಧ್ಯನಾಥಾಧ್ಯಪ.ಳವನ
 27 ಪ್ರಧ್ಯುಃ || ಪ್ರಧ್ಯನಾಥಾಧ್ಯಪ.ಳವನ
 28 ಪ್ರಧ್ಯುಃ || ಪ್ರಧ್ಯನಾಥಾಧ್ಯಪ.ಳವನ
 29 ಪ್ರಧ್ಯುಃ || ಪ್ರಧ್ಯನಾಥಾಧ್ಯಪ.ಳವನ
 30 ಪ್ರಧ್ಯುಃ || ಪ್ರಧ್ಯನಾಥಾಧ್ಯಪ.ಳವನ
 31 ಪ್ರಧ್ಯುಃ || ಪ್ರಧ್ಯನಾಥಾಧ್ಯಪ.ಳವನ
 32 ಪ್ರಧ್ಯುಃ || ಪ್ರಧ್ಯನಾಥಾಧ್ಯಪ.ಳವನ
 33 ಪ್ರಧ್ಯುಃ || ಪ್ರಧ್ಯನಾಥಾಧ್ಯಪ.ಳವನ
 34 ಪ್ರಧ್ಯುಃ || ಪ್ರಧ್ಯನಾಥಾಧ್ಯಪ.ಳವನ

(ಪಕ್ಷಿ ಮಮುಖ)

- 35 ಅಪ್ರಧ್ಯುಃ || ಪ್ರಧ್ಯನಾಥಾಧ್ಯಪ.ಳವನ
 36 ಪ್ರಧ್ಯುಃ || ಪ್ರಧ್ಯನಾಥಾಧ್ಯಪ.ಳವನ
 37 ಪ್ರಧ್ಯುಃ || ಪ್ರಧ್ಯನಾಥಾಧ್ಯಪ.ಳವನ
 38 ಪ್ರಧ್ಯುಃ || ಪ್ರಧ್ಯನಾಥಾಧ್ಯಪ.ಳವನ
 39 ಪ್ರಧ್ಯುಃ || ಪ್ರಧ್ಯನಾಥಾಧ್ಯಪ.ಳವನ
 40 ಪ್ರಧ್ಯುಃ || ಪ್ರಧ್ಯನಾಥಾಧ್ಯಪ.ಳವನ
 41 ಪ್ರಧ್ಯುಃ || ಪ್ರಧ್ಯನಾಥಾಧ್ಯಪ.ಳವನ

41 ಸುಂದರಾಸ್ತು ಶ್ರೀಪದ್ಮನುಂದಿವಾಂಶಿತಯಾವಿವಾಫವದಿತಮುನಿಫಾನಾಬೀತೇ ||
 42 ಶ್ರೀಮದಧ್ಯಾತ್ಮೀಕುಂಭಚಂದ್ರದೇವಸ್ತು ಸ್ವೇಯಂತೇನಾನಾಪದ್ಮನುಂದಿವಾಂಶಿತಯೇನಮಾ
 43 ಧವಚಂದ್ರದೇವೇನವಸರೋಕ್ಷನಮನಮಿತ್ತಂನಿಪದ್ಯಕಾಕಾರಯಿತಾ || ಭದ್ರಾಫವತು
 44 ಜೀವಣಾಸನಾಯ ||

66 (42)

ಉತ್ತರದ ಮೆಹನೋಮಿ ಮಂಟಪದಲ್ಲಿರುವ ಕಂಛ.

(ಸೂರ್ಯ ವಂದನೆ.)

- 1 ಕ್ರೀಮತ್ವವಮಗಭೀವಸ್ಯುವಾವೇನಿಧಿ
2 ಉತ್ಪನ್ನವೇವಮತ್ಯುಕ್ತವಾಧ್ಯವಾಸನಂ
3 ಜನೇವನಂ || ಕ್ರೀಮನ್ಮಾಭೀಯುನಾಥಾಧ್ಯವವೇವ
4 ವರಾನೀಕಸಾಧೇವವಾಧೀ || ಪದ್ಯಸ್ಯಾಭವಮೇವಪ್ರಪಯ
5 ವಿದ್ಯಮ್ಯಕ್ತವ್ಯವ್ಯವೇವೇವೇ || ಪದ್ಯಸ್ಯಾತ್ವಾಧವಮಾಧ್ಯವ
6 ಇತವನಾಸನಂನಾಥೇವವೇವೇ || ಸ್ವೇದವಾಧವಾಧವಾಧವ
7 ರಮ್ಯವವವಾಧವೇವೇವೇವೇ || ಕ್ರೀಮನ್ಮಾನೇವೇವೇ
8 ತ್ವಮಾಧವೇವೇವೇವೇವೇವೇ || ಪದ್ಯಸ್ಯಾತ್ವಾಧವಮಾಧ್ಯವ
9 ಸದ್ಯಮಾಧವೇವೇವೇವೇವೇ || ಕ್ರೀಮನ್ಮಾನೇವೇವೇ
10 ಪದ್ಯನೇವೇವೇವೇವೇವೇವೇ || ಪದ್ಯಸ್ಯಾತ್ವಾಧವಮಾಧ್ಯವ
11 ದ್ವೀಪೇವೇವೇವೇವೇವೇವೇ || ಪದ್ಯಸ್ಯಾತ್ವಾಧವಮಾಧ್ಯವ
12 ದ್ವೀಪೇ || ಅಧವಮಾಧ್ಯವೇವೇವೇವೇ || ಪದ್ಯಸ್ಯಾತ್ವಾಧವಮಾಧ್ಯವ
13 ರಗ್ಧವೇವೇವೇವೇವೇವೇ || ಪದ್ಯಸ್ಯಾತ್ವಾಧವಮಾಧ್ಯವ
14 ಪದ್ಯವೇವೇವೇವೇವೇ || ಕ್ರೀಮನ್ಮಾನೇವೇವೇ || ಪದ್ಯಸ್ಯಾತ್ವಾಧವಮಾಧ್ಯವ
15 ಜ್ಞೇವೇವೇವೇವೇವೇ || ಪದ್ಯಸ್ಯಾತ್ವಾಧವಮಾಧ್ಯವ
16 ರವೀವೇವೇವೇವೇವೇ || ಪದ್ಯಸ್ಯಾತ್ವಾಧವಮಾಧ್ಯವ
17 ವವೇ || ಪದ್ಯಸ್ಯಾತ್ವಾಧವಮಾಧ್ಯವ
18 ಕ್ವವೇವೇವೇವೇವೇ || ಪದ್ಯಸ್ಯಾತ್ವಾಧವಮಾಧ್ಯವ
19 ಪದ್ಯವೇವೇವೇವೇ || ಪದ್ಯಸ್ಯಾತ್ವಾಧವಮಾಧ್ಯವ
20 ಸ್ವೇವೇವೇವೇವೇ || ಪದ್ಯಸ್ಯಾತ್ವಾಧವಮಾಧ್ಯವ
21 ವವೇ || ಪದ್ಯಸ್ಯಾತ್ವಾಧವಮಾಧ್ಯವ
22 ಪದ್ಯವೇವೇವೇ || ಪದ್ಯಸ್ಯಾತ್ವಾಧವಮಾಧ್ಯವ
23 ಪದ್ಯವೇ || ಪದ್ಯಸ್ಯಾತ್ವಾಧವಮಾಧ್ಯವ
24 ಪದ್ಯವೇ || ಪದ್ಯಸ್ಯಾತ್ವಾಧವಮಾಧ್ಯವ
25 ವೇವೇ || ಪದ್ಯಸ್ಯಾತ್ವಾಧವಮಾಧ್ಯವ
26 ವೇವೇ || ಪದ್ಯಸ್ಯಾತ್ವಾಧವಮಾಧ್ಯವ
27 ವೇ || ಪದ್ಯಸ್ಯಾತ್ವಾಧವಮಾಧ್ಯವ
28 ಪದ್ಯವೇ || ಪದ್ಯಸ್ಯಾತ್ವಾಧವಮಾಧ್ಯವ
29 ರವೇ || ಪದ್ಯಸ್ಯಾತ್ವಾಧವಮಾಧ್ಯವ
30 ಪದ್ಯವೇ || ಪದ್ಯಸ್ಯಾತ್ವಾಧವಮಾಧ್ಯವ
31 ಪದ್ಯವೇ || ಪದ್ಯಸ್ಯಾತ್ವಾಧವಮಾಧ್ಯವ

- 32 ನ್ನ ವಿರಸ್ಸಂಪೂರ್ಣ ಚಂದ್ರನಿವಾ ನ್ನ ಮುನಿಪ್ಪವರವವರ್ಗ್ಗಿ ಕಿಷ್ಕಂಧ
33 ರಕ್ತಿಗೋದಾನನೈ ಸನ್ಮನಿತಗಳ್ || ಬೋಧಿತಭವ್ಯವ್ಯವಹರವ್ಯ
34 ದವಜ್ಜಿತರುದ್ರ ಮಾನಸಗ್ಗಿಧರದೇವರೇಖವರ್ಗ್ಗಿ ತನೂಭ
35 ವರಾದರಾಯಶ್ರೀಧರಗಾಂಧರಿವ್ಯವರವರ್ಗ್ಗಿ ನಗ್ಗಿ ಮೃತಲಭಾಂ
36 ದೇವರುಂಶ್ರೀಧರದೇವರುಂಶತವರೇಖವರ್ಗ್ಗಿ ತಿರುತಿರುತಿ
37 5 || ಆನಮಾ ವನಿವಾಳಜಾಳಕಶಿರೋದತ್ತ ಪ್ರಭಾಭಾಸರ
38 ಶ್ರೀವಿದ್ಯಾನ್ಮು ರುವದ್ಯದೇವರತಪೋಬಿಕ್ಷು ಮನೋ
39 ರಂಜನವೋಪವ್ಯವಮುಂಧ ರುದ್ರ ರಂಜನ
40 ಚೇಳಣಾಳದ್ರಗತಾ ಶ್ರೀಧರದೇವವಿಷಯನಿವೋಭಾ
41 ಭಾತಿಭೂಮಿಗಳ್ || ತಪ್ಪಿ ವ್ಯರ್ || ಭವ್ಯವ್ಯವ
42 ಪೂಜ್ಯ ಶ್ರೀಧರದೇವವಿಷಯನಿವೋಭಾ
43 ಭವ್ಯವ್ಯ ಶ್ರೀಧರದೇವವಿಷಯನಿವೋಭಾ

(ದಶೋಮುಖ)

- 44 ಭಾತಿಶ್ರೀವಿನಯವಪ್ಪವಚನಾವ್ಯವೋದಾರಾಕಾರಕಿ
45 ಭೂಮ್ಯವಿರುತವಾಚನಾದಿಮುನಿವ್ಯವ್ಯವ್ಯವ
46 ರೂಪ || ತಪ್ಪಿ ವ್ಯರ್ || ಸಚ್ಚೇದ್ಯವಿರುತವಾಚನಾದಿಮುನಿವ್ಯವ್ಯವ
47 ಶ್ರೀವಿನಯವಪ್ಪವಪ್ಪವಪ್ಪವಪ್ಪವಪ್ಪವಪ್ಪವ
48 ಕೃಪಾನ್ಮು ದಶೋಮುನಿವ್ಯವಪ್ಪವಪ್ಪವಪ್ಪವಪ್ಪವ
49 ಪೂಜ್ಯ ಶ್ರೀಧರದೇವವಿಷಯನಿವೋಭಾ
50 ಪೂಜ್ಯ ಶ್ರೀಧರದೇವವಿಷಯನಿವೋಭಾ
51 ಭವ್ಯವ್ಯ ಶ್ರೀಧರದೇವವಿಷಯನಿವೋಭಾ
52 ಮನಿತಾರಾಂಧ್ರಾನ್ಮು ರುವದ್ಯದೇವರತಪೋಬಿಕ್ಷು ಮನೋ
53 ರಂಜನವೋಪವ್ಯವಮುಂಧ ರುದ್ರ ರಂಜನ
54 ಭವತರಾನ್ಮು ರುವದ್ಯದೇವರತಪೋಬಿಕ್ಷು ಮನೋ
55 ವ್ಯವಕಿಶ್ರೀಧರದೇವವಿಷಯನಿವೋಭಾ
56 ಪೂಜ್ಯ ಶ್ರೀಧರದೇವವಿಷಯನಿವೋಭಾ
57 ಯೋಚನಾಂ ದೇವವಿಷಯನಿವೋಭಾ
58 ಪೂಜ್ಯ ಶ್ರೀಧರದೇವವಿಷಯನಿವೋಭಾ
59 ದಿವದೇವ || ಸಮಾನ್ಯವಪ್ಪವಪ್ಪವಪ್ಪವಪ್ಪವ
60 ಬೋಧಿತಭವ್ಯವ್ಯವಹರವ್ಯ
61 ವಿವಾತ್ಯವೇದೋಪ್ಪ || ಸ್ವಸ್ತಾನವತವನತಮುನಿವ್ಯವ
62 ಬೋಧಿತಭವ್ಯವ್ಯವಹರವ್ಯ
63 ಚರಣಾರವಿಂಧರಂಭವ್ಯವಪ್ಪವಪ್ಪವಪ್ಪವ
64 ನ್ನಯಗಗನವಪ್ಪವಪ್ಪವಪ್ಪವ
65 ಕಾಣ್ || ದೇವಗಗನವಪ್ಪವಪ್ಪವಪ್ಪವ
66 ವಿವರಣವಿವರಣ || ಪುಷ್ಪವಪ್ಪವಪ್ಪವಪ್ಪವ
67 ದಿವದೇವ || ಸಮಾನ್ಯವಪ್ಪವಪ್ಪವಪ್ಪವ
68 ಚಾರುತರವರಣವಪ್ಪವಪ್ಪವಪ್ಪವ
69 ದೇವಗಗನವಪ್ಪವಪ್ಪವಪ್ಪವ

- 100 ಪಾರಾತ್ಯರ್ಥ್ಯಕರತಾಃ ಸ್ಯಾತ್ ಶ್ರೀನಯಕೀರ್ತಿರದೇವಮುನಿಪತ್ನೀ
 101 ಪಾರದಪದ್ಮಪ್ರಿಯೋಘಾತ್ಯಸ್ಯಾಂಭವಿಭಾಸುಕೀರ್ತಿರಮುನಿಪ
 102 ಸ್ವದ್ಧಾನ್ವಚಕ್ರಾರ್ಥಿಃ || ಉರಗೇಂದ್ರಪ್ರೀತಿನಿರಾಕರವಜ್ರಗಾಂ
 103 ಶ್ರೀಸಿಂಹತ್ಯಗಂಗಾಹವಾಸ್ಯರಾವತೇಭ್ಯಃ ಪಟಕಪ್ತಪ
 104 ಭರುಭುಭ್ರಾನ್ವೀಯಾರಹಾರಾಮೇರಾಜ್ಯೇತಪಃಕೀರತಪ
 105 ಹಳಧರ ವಾಕ್ಯಂ ಬಹುಸಂಸ್ತು ಕುನ್ಯೋ ತ್ವರಣೇಚ ತ್ರಿತಿರಕಾನ್ತಂಧರ
 106 ಯೋಳಸದನೀಭಾಸುಕೀರ್ತಿರವತೀಂದ್ರಾ || ತತ್ಸಧಮ್ನೈರ್ || ಸದ್ವಿ
 107 ತ್ವಾಕೃತೀಶೋಭಿತಾವಿಳಕಳಾಭೋಃ ಸ್ವಪದ್ಧಂಸಕೀರ್ದದ್ವಿ
 108 ರ್ವಯೋಗೀವ್ಯತ್ಸವಿಕವಶ್ರೀಯಾಳಚೇಂದ್ರೋಮು
 109 ನಿವಕ್ರೋಗೀನಕಳೇನಕಾಮಸುಪ್ತದಾಚೇಂದ್ರಿಯೋಗಿ
 110 ದ್ವಿಪಾರೋಕೀಸ್ತುನ್ನದವಿನಯತೇಕಧಮನಾತೇವಾಭುಳೇವ್ಯ
 111 ನಾ || ಉಚ್ಚಂಜಮದನವದಗಜನಿಚ್ಚೀರದನಪಟುತರಪ್ರತಾಪ
 112 ವ್ಯಗೇಂದ್ರಾಭವ್ಯಕಮುದೋಫವಿಕಸಪಚಂದ್ರೋಭಾ
 113 ವಿಭಾತಿಯಾಳಚೇಂದ್ರಮುನೀಂದ್ರಾ || ತಾರಾಪ್ರೀತೀರಪಾ
 114 ರಸಪಟಕಸುರಸುತಾರಾಪ್ರೀತಿಯುಕ್ತಾಂ ರತ್ನೋದ್ಯೋತಿ
 115 ತ್ರಿತಿರಲಕ್ಷ್ಮೀಪ್ರಸರಧವಳತಾಲೇಷದಿಕ್ಷಕ್ರವಾಳಃ ಶ್ರೀಮತ್ಪ್ರೀ
 116 ದ್ಧಾನ್ವಚಕ್ರಾರ್ಥ್ಯರಸುತನಯಕೀರ್ತಿರಬ್ರತೀಶಾಂಭುಭಕ್ತಃ

(ಉತ್ತರಮುಖ.)

- 126 ಶ್ರೀನಯಸ್ತುಪ್ಪರಕೇಶೋದಗತಿವಿಹಯತೇಮೇಳೇಚಂದ್ರ
 127 ಬ್ರತೀಂದ್ರಾ || ಗಾಂಭೀರ್ಯೈರಮಕರಾಕರೋದಿತರಣೀ
 128 ಕಳ್ಯಾಣಮುನ್ಯೇಜಸಪ್ರಾಚ್ಛಂಜದ್ಧಮೇಣೀಕಳಾಸ್ತುಪಿ
 129 ಕಶೀಪ್ರಯೈರ್ವಿಪ್ರಸಮ್ಪ್ರೀತೇಃ ಸಮೈರ್ವಿವಿವಿವಾನ್ವೀನಿ
 130 ಮ್ನೈರ್ವಯೋಗೀಲಕ್ಷ್ಮೀಮನೋರಂಜನೋಘಾತ್ಯಸ್ಯಾಂಭವಿವಾಪಿ
 131 ನಂದಿಮುನಿಪೋಭಟಾರಕಾಗ್ರೇನರಃ || ವಸುಷೋಃ ಸಮಸ್ತಾರ್ಥಃ
 132 ಶ್ರೀತಚಕ್ರೇವಿರಾಜತೇಚಂಚತು ವಳಯನಸ್ತಪ್ರಭಾಚಂದ್ರೋ
 133 ಮುನೀರ್ದರಃ || ತತ್ಸಧಮ್ನೈರ್ || ಉಚ್ಚಂಜಗ್ರಹಕೋಟಿಯೋನಿಯು
 134 ವಿವತಾಸ್ತುಪ್ಪನಿಯೇನಪ್ರೀತಿಯದ್ವಾಗ್ನಾತ್ಸುಧಾರನೋಬಿಳ
 135 ವಿವಪ್ಪುಚ್ಚೇವಕಶೋಭಿತೇಯತ್ವಂತೋದ್ಭವಿಧೀನಮಸ್ತುಜನ
 136 ತಾರೋಗ್ಯಾಯಸಂವತ್ಸರತೋಯೋರಂಭಂಭವದ್ಧನಾರಿಮುನಿ
 137 ನಾಭೋದಮಂತ್ರವಾರಿರ್ದರಃ || ತತ್ಸಧಮ್ನೈರ್ || ಚೇಚಚ್ಚಂದ್ರಮರಿಣಿ
 138 ರಾರವಧೇನಕ್ಷೀರಾಬ್ಧಿ ತಾರಾಚೇಂದ್ರೋದ್ಯೋತಿ ತ್ರಿತಿರವಿಕಾಸಪಾಂಡುರತ
 139 ರಬ್ರಾಂಜಾಂಜೋದೇವರಃ ವಾಕ್ಯಾನ್ವಾಕುನಸ್ತನದ್ವಯತ
 140 ಟೀಹಾರೋಗೀಭೀವಸ್ತುರಂಜೋಯೋಸಂಸ್ತುತನಮೀಚಂದ್ರಮುನಿಪೋ
 141 ವಿಭಾಜತೇಭೋತಳೇ || ಭಂಡಾರಾಧಿಕ್ಷತಃ ಸಮಸ್ತಸ
 142 ಚವಾರೀರೋದಗದ್ವಿಪ್ರತಶ್ರೀಪ್ರೀತೀನಯಕೀರ್ತಿರದೇವಮು
 143 ನಿಪಾರಾಂಭೋದಯುಗಪ್ರಿಯಃ | ಕೀರ್ತಿಶ್ರೀನೀಚಯಃ
 144 ರಾತ್ಯರ್ಥರತೋನಿತ್ಯಂವಿಭಾತೀಶೋನೋಯಂಪ್ರೀತಿನಧಮ್ನೈರ್
 145 ಜೋಕರಸಮ್ಯಕ್ ಸ್ವರತ್ಯಾಕರಃ || ಶ್ರೀಮತ್ಪ್ರೀತೀಕಾಧಿಪಸ್ತು
 146 ಚವನಾಭೋದೇವ್ಯವಿದ್ಯಾಧೀಶ ತುರ್ವ್ಯಾಣ್ವೀಮಪಾನ್ವದಾನಕರ
 147 ಷೋತಸ್ಪ್ರೀತೀಶೋಭತೇ | ಶ್ರೀನೀರೋಜಪದಮ್ನೈರ್ವಿದ್ಯಾಧೀಶಃ

- 21 ಮನ್ನ ಭದ್ರಾಸ್ಥಿತವತಿತವಸದಸಿಘಟಕಾಸಾಸ್ಥೈರ್ಯಾಂ || ಯೋಸಂಭಾತಿಮಲ
 22 ದ್ವಿಪದ್ಯ ಲಲಿತಾಸ್ತಂಭಾವಲಿಖ್ಯಾನ್ವಧ್ಯಾನಾಸಿಪಟುರರ್ಪತೋಽಭಗವತಸ್ತೋ
 23 ಸ್ಯಪ್ರಸಾದಿಕೃತಃ | ಭಾತ್ರಸ್ಯಾಪಿಸಂಪನ್ನಮುನಿನಾನ್ಯೋಚೇತಕಧಂವಾಃ
 24 ಬಾಸ್ತಂಭೋದಾಧ್ಯರವಗವನ್ನಿಧ್ಯಮಭೆತ್ಯನಾಸಿಖ್ಯೋಽಸಿ || ವಕ್ರಗ್ರೀವ
 25 ಮಹಾಮುನೇರ್ಧೃಕರತಗ್ರವೋಽಪ್ಪಹಿಂದ್ರೋದಯಾಞಾತಂಸ್ತೋತುಮ್ಯಂವಚೋಬಿವ
 26 ಮಸಾಕೇಘೈವಾಗ್ನಿಬ್ರಹ್ಮಂ | ದೋಸಾರಾಸನದೇವತಾಬಮುತೋಹ್ರೀವಕ್ರವಾದಿ
 27 ಗ್ರಹಗ್ರೀವೋಽಸ್ತನ್ನಫಲಬ್ಧವಾಚ್ಯಮವದವ್ಯಾಸಾರ್ಗವಮಸೇನವದಿ || ನವಸ್ತೋ
 28 ತ್ರಂತಪ್ರಸವತಿಹವೀಂದ್ರಾಕಧಮುಖಪ್ರಣಾಮಂವಜ್ರಾಪೌರಚಯತವ
 29 ರನ್ನಂಧಿನಮುನೌ ನವಸ್ತೋತ್ರಯೇನವ್ಯರಚಸಕಳಾರ್ಪತ್ವಂವಚನಪ್ರವಚಾ
 30 ನ್ವರ್ಭಾಫವಪ್ರವಣವರಸನ್ನರ್ಭಸುಧಗಂ || ಮಹವಗಸಪಾತ್ರಕೇನಗುರೋಽಪರಂ
 31 ಭವತಿಯಸ್ಯಫಕ್ತ್ಯಾಸಿತೆ | ಪದ್ಮಾ ವತೀನಯಾದ್ರಿಲಕ್ಷಣಕವತ್ಯನಂಕತ್ವಂ || ಸು
 32 ವತಿದೇವಮುಮುಸ್ತುತಯ್ತೇನವಸ್ತುನುತಿಪದ್ಯಕವಪ್ರತಯಕೃತಂ | ಪರಿಹೃ
 33 ತಾಪಧತತ್ವಮಾತ್ಮೀನಾಂ ಸುಮತಿಕ್ರೋಟಿವಿವತ್ತಿಫವಾತ್ತಿಫೃತ್ || ಉದೇತ್ಯಸಂಮೃಗ್ಧಿತಿ
 34 ದಕ್ಷಿಣಾಂಕುಮಸಿರಸೇಶೋಮುನಿರವತ್ ತತ್ಪ್ರವಚಿತ್ರಂಜಗದೇಕಭಾನ್ಯೋ
 35 ಸ್ತದ್ವೈತ್ಯಸಾತಸ್ಯತಥಾಪ್ರಕಾಃ || ಧನ್ಯಾತ್ಯಕಾಮಸುರಿವ್ಯತಿಚಾರುಚಿನ್ನತಿ
 36 ನ್ತಾಮುನೀಪ್ರತಿನಿಕೇತಮಕಾರಯೇನ ಸಸ್ತಿಯತೇನರಸಸಾಖ್ಯುಜಾಸು
 37 ಜಾತೇತಾಮುನಿಮ್ನುನಿವ್ಯವಾನಕಧಜ್ಞಾನೇನ || ಜೋಮುನೀಕವೀನಾಂಚೋ
 38 ಣಮುನಿನಾಮುನೇವ್ಯಕಾಮ್ಯಕವೀಶ್ರೀವರ್ಧದೇವದಿವಹೃತಪ್ರಣೀಕೀರ್ತಿಫ
 39 ಮಹತ್ವಂ || ಜೋರ್ಣಿ || ಯದಿವಮುಪರ್ದೇಕೀತೋದಣ್ಣಿನಾ || ಜಹೋಕಣ್ಯಾಂಜಬಾಗ್ರೀ
 40 ಣಬಿಭಾತವಮೇಶ್ವರಃ ಶ್ರೀವರ್ಧದೇವಸಂಧತ್ಯೇಜಹ್ಯಾಗ್ರೀಣಸರಸಸ್ತೀಂ || ಪುಷ್ಪಾ
 41 ಸ್ತಸ್ಯಜಯೋಗೇಸ್ಯಜರಣಮುಖ್ಯಾಭ್ಯುಚ್ಛಿಖಾಭಟ್ಟನಮಪದ್ಯಾಮಸ್ತಮಹೇಶ್ವ
 42 ರಸ್ತದಿವಪ್ರಾಪ್ತುತುಳುಮಿರವರಃಪಸ್ಯಖ್ಯಾಕಳಾವತೋಽಪ್ಪವಿವಸ್ಥಿಕ್ಯಾ
 43 ಲಮಾಲಿಸಿ ಲತ್ತಿಕ್ರಿಸ್ತಸ್ತರೋಮಹೇಶ್ವರಾಹಸ್ತತ್ಯಸ್ಯ ಕೈಸ್ಯಾನ್ಮನಿ ||
 44 ಯಸ್ತಸ್ತತಿಮೃತಾವಾಡಾನಿಜಿಗಾಯಾನ್ಯಾನಾರಾಮಿತಾಫಿಪ್ರತ್ಯರತ್ನೇಽಪ್ಪಿತಸ್ತೋಚೈರ್ಫ
 45 ಮಹೇಶ್ವರಮುನೀಶ್ವರಃ || ತಾರಾಯೇನನಿವ್ವಿತಾಫಲಟಕುಟೀಗ್ರಾಥಾವಾರಾಸಮಂ
 46 ಬೌದ್ಧಯ್ಯೋಧೃತವಿಶೇಷಿತಕುಬ್ಧಗ್ನೇನಾತ್ಮಸೇವಾಂಜಲಿಪ್ರಾಯಶ್ಚಿತ್ತವಿವಾಂಘ್ರಿ
 47 ವಾರಿಪರಜಸ್ತಾನಂಚಯಸ್ಯಾಚೇತರೋದಾಕಾಂಸುಗತಸ್ತಕಸ್ತವಿವಯೋದೇವಾ
 48 ಕಲಂಕಕೃತಿ || ಜೋರ್ಣಿ || ಯಸ್ಯೇದಮಾತ್ಮನೋನನೈಸಾಮಾನ್ಯನಿರವದ್ಯವಿದ್ಯಾವಿಘ
 49 ಫೋಪವನ್ನೇನವಾಕಾಸ್ತೀತೇ || ರಾರ್ಜಸಾದಸತುಂಗಸ್ತುಖಪದ್ಯೇತಾತಪತ್ರಾನ್ಯ
 50 ಪಾಕಿಸ್ತತ್ಯತ್ಯವಕಾಣೇವಿವಯಿನಸ್ತಾಗ್ರೋನ್ನತಾದುರ್ಜಿಘಾಃ ತದ್ವತ್ಸನ್ನಿಖ
 51 ಧಾನಸನ್ನಿಕವಯೋವಾದೀರೂಪಾಗ್ನಿನ್ಯೋನಾನಾರಾಸ್ತವಿಚಾರಚಾತುರಧಿಯಃ
 52 ಕಾಲೇಕಲಾಮದ್ವಿಧಾಃ || ನವೋಮೃದ್ವೇಣಮಲಧಾರಿದೇವಾಯ ||

(ಪೂರ್ವ ಮುಖ)

- 53 ರಾರ್ಜವಾಸ್ತೀರಿದಪ್ಪಪ್ರವಿವಲನಟಿಸ್ತಯೇಥಾತ್ರಪ್ರಸಿದ್ಧ
 54 ಸ್ತದ್ವೈಶ್ಯಾತೋಪಪುಸ್ಯಾಮುಖವಿವಿವಮದೋತ್ಪಾಟನದಕ್ಷಿಣಾನಾಂ
 55 ನೋಚೇದೇವೋಪಮೇತೇತವಸದಸಸನ್ನಿಸ್ತೋಮಹಾನೈವಕೃತಯ
 56 ಸ್ಯಾಸ್ತೀಕೈಸ್ತವತಮವಿವಾಣೇವಕಾಸ್ತೋಯದಿಸ್ಯಾತ್ || ನಾಹಂಕಾರ
 57 ವಕೀಕೃತೇನಮನಸಾನದ್ಯವಿಗಾಕೇವಲಾಪ್ಯರಾತ್ಯುಪ್ರಾಪಿಪದ್ಯಸ್ತತಿವನಿಕಾ
 58 ರೂಪುಖ್ಯಾ ಮಯಾ ರಾಜ್ಞಾತ್ರಿಮುಕೀತವಸ್ತಸದಸಿ ಪೂಜೋ

- 50 ವಿವರಗಾತ್ರ ನೋಯಿವೊ ಕೌಸಕಲರ್ಗವಿಚಿತ್ಯ ಸುಗತದಿಂದನವಿಸ್ಸೋ
 51 ಟಕ : || ಶ್ರೀಪ್ರಜ್ಞ ಸನಮುನಿರೇವದವಮ್ಮ ಹಿಮ್ಮಿ ದೇವಸ್ಥಯಸ್ತು
 52 ಮಂಥನಪ್ರವಾಸವನ್ನೊ ಶ್ರೀಪ್ರಜ್ಞಮಸ್ತುಭವನನ್ನ ನಮದ್ವ ಮೇವಪ್ಪ
 53 ವ್ಯಮಿಮಿತ್ರಬಿಹಯಸ್ತುಸವಸ್ತುಧಾಮಾ || ವಿಮಳಚಂದ್ರಮು
 54 ನಿಂದ್ರಗುರೋಗ್ಗು ಮಪ್ಪಮಿತಾವಿಳವಾದಿಮದಂವದಾ | ಯದಿಯಾ
 55 ವದವೈದ್ಯತವಣ್ಣಿತ್ತನ್ನ ನುತವಾನ್ವವಿದ್ಯ ತವಾಗ್ನಿಭೂ || ಚೂರ್ಣಿ ||
 56 ತಥಾಹ | ಯಸ್ಯಾಯವಾಬಾಹವರವಾದಿಪ್ಪ ರಯೋಕವತಾಲಂ
 57 ಬನೋಕ : || ಪತ್ರಾಶತ್ಪ್ರಭಮಂಕರಗೀರಂಧವನವ್ವಾರೇನದಾಸಂಚರನ್ನ ನಾರಾ
 58 ಜಕಂನೈಬ್ರಂವತಾಸಗವ್ರವಾಳುಲಿರಾಪಿತಂ | ಲೈವಾಪಾರುಪತಾ
 59 ಸ್ತುಧಾಗತಸುತಾರ್ಗ ಕಾಪಾಲಿಕಾರ್ಗಕಾಪಿಬಾನ್ದು ಲೈವಾಪಾರುಪಿತಂ
 60 ಲೇಚಾದ್ರಾಣಾಃಪರೇಣಾವಾತ್ || ದುರತಗ್ರಹಗ್ರಹಾಪ್ಪಯಂಯದಿಪ್ಪೇ
 61 ಭೂನಿವರೇಂದ್ರವನ್ನಿ ತಂನಮತೇನುಭವ್ಯದಹಿನೋಭವತಕ್ರೀಮು
 62 ನಿವಿಂಪ್ರನನ್ನ ಸಂ || ಭವಿವಾದಭಟುಂಕೂಟಿಕೋವಿವೇಳೋವಿದಾಂವ್ರವಾಕ್ | ವರವಾ
 63 ರಿವಾಜವೇನೋದೇವದನಸಂರಯ : || ಚೂರ್ಣಿ || ಯೇನಯ ಚಾತ್ಮನಾ
 64 ಮಧೇಯನ್ನಿಕ್ತಿಂಕುನ್ದಾನಾವಪ್ಯತ್ಯ ವಸ್ತಂಕೃತ್ಯ ರಾಜಂಪ್ರತಿ ||
 65 ಗೃಹಿತವಜ್ರಾಹಿತವಾಸವಸ್ತುತ್ವ ದ್ವಾರಿನ ಸ್ತೇವವಾದಿನಸ್ತು : |
 66 ತೇಷಾಂಹಿಮಜ್ಜವರವಾದಿನಸ್ತನ್ನಾ ವಮಾನ್ಯ ಮವದನ್ನಿ ಸಸ್ತ : || ಆ
 67 ಲಾಯ್ಯವಪ್ಯೋಯತಿರಾಯ್ಯದೇವೇರಾದಾ ನ್ತ ಕರ್ತೃಧೃಯತಾಂ
 68 ಸಮಾಧಿರ್ಧ್ಯಯಸ್ವಗ್ಗಯಾನೋತ್ಸವೋಮ್ನಿಕಾಂವೋತ್ಸಗ್ಗಸ್ಥಿತಃ
 69 ಕಾಯಮುಮತ್ಸನಪ್ಪ || ಬ್ರವಾಕೃತತ್ಯೋಗಸಂಸಂಯಮಾ
 70 ಜ್ಞಾತುಕಾಮೈರಯನವಿಹಿತವೇಲಾ ಸಂಪ್ರಲಬ್ಧವಧಾನಃ ಕು
 71 ತಿಮರಭಸವತ್ಯೋನ್ಮಲ್ಯಮಿಚೇವಕೈಲಿಪ್ರದುಪರಿ
 72 ವೃತ್ತಾದೃಶತಿಟಿವರ್ತಾ || ವಿಶ್ವಂಯಶ್ಚ ತವಿನ್ಯ ನಾವರಾರುಭೇ
 73 ಭಾವಂಕುರಾಗ್ರಿಯದಾಮುಧೈಮಾತಿವಹಿಯಸಂಪ್ರವಚ
 74 ಸಾಖದಂಗಳಗಾಧಿಪ್ಪರೈ ಕಿನ್ಯೋಪ್ರತ್ಯನುಕವಯಾಕೃತಮತಿಸೈ
 75 ದಂಯುಗಿನೋಗನುಗಿಸ್ತಂವಾಬಾತ್ಯ ತವೇಂದ್ರಕೇತ್ರಿ ಗಣಿಸಂಚಂದ್ರಾಭೇತ್ರಿ ಗಂಠು
 76 ಧಾ : || ಸದಮ್ನೈಕಮ್ನೈಕಪ್ರಕೃತಿಂಪ್ರಣಾಮವ್ಯವ್ಯೋಗ್ಯಕಮ್ನೈಕಪ್ರಕೃತಿ
 77 ಪ್ರವೋಕ್ಷೇ : || ತನ್ಮಾಮ್ನೈಕಮ್ನೈಕಪ್ರಕೃತಿವ್ಯ ಮಾನೋಭಟ್ಟಾರಕಂಪ್ರತ್ಯಕ್ತ
 78 ತಾನ್ವಪರಂ || ಅಬಿವ್ಯವಾಗ್ನೈಸ್ತಸಮಸ್ತ ವಿವ್ಯನ್ಯು ವಿವ್ಯಕಟ್ಟಿಪ್ರಮು
 79 ಮನ್ಯವಾನಃ ಶ್ರೀಪಾಲದೇವಪ್ರತಿಪಾಲನೀಯಸ್ತತಾಂಯುತ
 80 ಸ್ತತ್ಯವಿನೇಚನೀಧೇ || ತೀರ್ಥಾಶ್ರೀವತಿಸಾಗರೋಗುರುಂಚಾಚಕ್ರಂಚತಾ
 81 ರಸುಂಚೋತ್ಪ್ರಾತಿಹಿತತಮಸ್ತಯಾಪ್ರವಿತತೀಪಾತಂಪ್ರ
 82 ಭೂತಾಕಯಃ ಯಸ್ಮಾ ದ್ಧೃವಿವಾದ್ಯೈವಾವನಗೋಶ್ರೀವರ್ಧಮಾ
 83 ನೋಕ್ಷಿಸ ಭತ್ಯೋತ್ಪತ್ತಿ ಲೌತಳಾಧಿಕೇಶ್ವರೋಗಾರಕಾ
 84 ರಾಗ್ಯಭೂತಾ | ಯಾತ್ರಾಧಿಯೋಕ್ತ ರಿಫಾಫೋಕ್ಷೈಫುಧಾಮಗೋ
 85 ವಸುಂಧ್ರಾಗ್ನಿಪ್ರತ್ಯಾಸುಜಘಪತ್ಯುಪಭೂತಿಭೂಮಿ : ವಿಧ್ಯಾ
 86 ಧನಂಜಯವದಂವಿವದಧಾನ್ವೋಪಪ್ಪಾ ಣವಮಮಯಾ
 87 ಮುನಿಹೇಮಸನಃ || ಚೂರ್ಣಿ || ಯಸ್ಯಾಯಮವದಿನತಿ
 88 ಪಂದರಿಗ್ರಹವಹಿನಿಪಾತಭೇದಿಸ್ಥ ದುಗ್ಧವ್ಯವಸ್ತು

- 101 ತಾರೂಢಪ್ರತಿವಾದಿಲೋಕಪ್ರತಿಜ್ಞಾಙ್ಗೀಕೃತಃ || ತತ್ಕರ್ತವ್ಯಾಕಾಂಕ್ಷಿಃ
 102 ಕೃತಶ್ಚಮತಯೂರ್ಧವತತ್ಪ್ರದರ್ಶನೋದ್ಯಮಃ || ತತ್ಕರ್ತವ್ಯಾಕಾಂಕ್ಷಿಃ
 103 ನಿಷಿದ್ಧವ್ಯಕ್ತಿಭೃತಾಮಗ್ರೇವಯಾಸ್ಪರ್ಧಯಾ ಯಃಕಶ್ಚಿತಃಪ್ರತಿ
 104 ವಕ್ತೃತ್ವಸ್ಯವಿವಿಧೋಮಾಗ್ನೇಯಾಘಂಕರಂಕುರ್ವ್ಯವ್ಯನಿತಿಪ್ರತಿಹಿನ್ಯ
 105 ಪತೇದೇವೈಮನೇನಮೃತಂ || ಹಿತೈಷಿಣಂಯಸ್ಯನೃಣಾಮಿದಾ
 106 ತ್ವಮಾಚಾನಿಖದಾಹಿತರೂಪಸಿಂಹಃ || ವಂದ್ಯೋದಯಾಪಾಲಮು
 107 ನಿಸವಾಚಾನಿದೃಶ್ಯತಾಮೃತೋದ್ಯೋಗಸಿದ್ಧಿಯಃಪ್ರಭಾವೈಃ ||
 108 ಯಸ್ಯಶ್ರೀಮತಿಸಾಗರೋಗುರುರಸಾಚೇತದ್ವರ್ಣಂಧ್ರ
 109 ಸೂತ್ರೋಮಾನ್ಯಸ್ಯಸಮಾಧಿರಾಜಗಣಾಪ್ತಾಸುಖಾಪ್ತಾಽಪಿ
 110 ಭೋಗಃ ಏಕೋತಿವಕ್ತೃತೀಸದಿವಹಿತಯಾಪಾಲಪ್ರತೀಯನ್ತನಸ್ಯಾ
 111 ಸ್ತಾಮೃತ್ಯುಸಾಗ್ರಹಗ್ರಹಕಧಾಸ್ತಮಿಗ್ರಹೇವಿಗ್ರಹಃ || ತ್ರೈಲೋಕ್ಯೈ
 112 ದಿವ್ಯಕಾಮಾಣೀದ್ರಾಘ್ಯಮಃಪ್ರೋದಗಾಧಿವ ಜನರಾಜತಪಃಸಾಧಕ
 113 ಸ್ತಾ ದ್ವಾದಿರಾಜತಃ || ಆರ್ಯದಾಂಽಖರಮಿಂದಂ ಬಿಂಬರಚಿತೌತ್ಸು
 114 ಕ್ಯಂಸದಾಯದ್ವರ್ಣತನ್ವಾಕ್ಯಮುರೀಜರಾಜಮಚ್ಯೋದ್ಯೋಗಂ
 115 ಚಯತಾಕರ್ಣಯೋಃ ಸಸ್ಯಮಿಹಜನಃಪ್ರಜ್ಞಾಪ್ರಜ್ಞಾಽಪಿ
 116 ಸರ್ವಪ್ರವಾದಿಪ್ರಜಾಪತ್ನೀಚ್ಯೋಜಯಕಾರಸಾರಮಹಿಮಾಶ್ರೀ
 117 ವಾದಿರಾಜೋದಿವಾಂ || ಚೋದ್ಯೋ || ಯದೀಯಗುಣೋಚರೋಯಂ
 118 ವಚನವಿಸಂಪ್ರಸರತೀವಿನಾಂ || ಸಮೋಹತೇ ||

(ದಕ್ಷಿಣ ಮುಖ.)

- 119 ಶ್ರೀಮಚ್ಚಾಳುಕ್ಯಚಕ್ರೇಶ್ವರಜಯ
 120 ಕುಟಕೇನಾಗ್ನೋದಜಸ್ಯಭೂಮಾ
 121 ನಿಷ್ಕಾಣ್ಡಿಣ್ಣಿವಃಸಯ್ಯಾಟಿತಪಟುರೇವೋವಾದಿರಾಜಸ್ಯಜಿಹ್ವಾಃ || ಜಹ್ನುರೈವಾ
 122 ದದತ್ಪ್ರೋಜಹಿಹಗಮತಾಂಪ್ರೋಭೂವಮಜಹಾಹವ್ಯಾಹಾರೇದ್ಯೋ
 123 ಜಹಿಹಿಸ್ಸುಟಿಸ್ತುರುಮಧುರಶ್ಚವ್ಯಾಕಾನ್ಯಾವಲೇಪಃ || ಪಾತಾಳೇವ್ಯಾ
 124 ರಾಜೋವಸತಿಸುಮಿವಿತಂಯಸ್ಯಜಹ್ಯಾಸಹಸ್ರಂನಿಗ್ರಹಾಸ್ತಸ್ಯಗ್ರತೋನಾಸ
 125 ಭವತಿರ್ದಿವ್ಯೋವಜ್ರಭೃತ್ಯಸ್ಯಶಿಷ್ಯಃ || ಜೀವತಾನಾಂವದೇತಾನಿವಯುಖವರಾ
 126 ದ್ವಾದಿವಚನೇತ್ರನಾನ್ಯೋವ್ಯಾಂನಿಮುಕ್ತಚ್ಯವ್ಯವ್ಯಾಹರಮನಿಸಸಭೋವಾದಿರಾಜಂನಮಸ್ತಿ ||
 127 ವಾಗ್ವೀರೀಂಸುಚತಪ್ರಯೋಗೇನುದ್ಯೋಗವೇನಾಪುಜ್ಯೋದರಾರಾಜತೈಮಮಮಾ
 128 ರ್ವ್ಯತೋಯಮಧುನಾಶ್ರೀವಾದಿರಾಜೋಮನೀ || ಭೋಭೋವಶ್ಯತಪಶ್ಯತೈವಯುಮಿ
 129 ನಾಂಕಿಂಧವ್ಯಾಹತೈಶ್ಚೈವಬ್ರಹ್ಮಾಹವಾಪುರಾತನಮುನೇವ್ಯಾಗ್ನಿ
 130 ತ್ವಯಾಪಾಂತುಮಃ || ಗಂಗಾವನೇಶ್ವರೇಶೋಮೇವಿದ ಸನಾಥ್ಯರಾಗೋಷ್ಣಿಸಜ್ಜ
 131 ರಣಚಾರುನಖೇನುಲಕ್ಷ್ಮೀತಿಶ್ರೀರಘುಪೂರ್ವವಿಜಯಾಂತವಿನೂತನಾಮಾಧೀ
 132 ಮಾನವಗನುಷಗೋಸ್ತವಮಾಪ್ರಮಾಂಃ || ಚೋದ್ಯೋ || ಸ್ತುತೋಹಿಸಭ
 133 ವಾನೇವಶ್ರೀವಾದಿರಾಜದೇವೇನ || ಯದ್ವಿದ್ಯಾಪ್ರಪನ್ನೋಪರಾಜಮುಕ್ತೀದೇವಸೇ
 134 ನೇಮುನಾಪ್ರಾಗಾಸತ್ಪುಜರಾಭಯೋಗಬಿಲತೋನೀತಮಾಮುನ್ಯತೀಂ ಪು
 135 ಯಾಶ್ರೀವಿಜಯೇತದೇತದಖಿಲತತ್ಪರಿಣಾಮಯುತೇಸಂಕ್ರಾಂತಂಕಧಮನೃಥಾನ
 136 ತಿಚಾದ್ವಿದ್ಯಾಪ್ರದ್ಯೋಗೇಶ್ವರಃ || ವಿದ್ಯೋದಯೋಽಸ್ಮಿನ್ಮದೋಽಸ್ಮಿತ್ವಪೋಸ್ಯಭಾಸ್ವನೋ
 137 ಗೃತ್ವಮಸ್ತಿವಿಭಾತಾಸ್ತನಚಾಸ್ತಿವಮನಃ || ಯಸ್ಯಶ್ರಯೇತಮೇವಪ್ರಮಾನೇಶ್ವ
 138 ರಂತಂಯಾಚಾರ್ಯವಿವಾಪದಿಹದಮ್ಯದಧ್ಯೈಗುಣೋಽಶ್ವಃ || ಸ್ವರಣಮಾತ್ರಜವಿ

139 ತ್ರತಮನ್ಮನೋಭವತಿಯಸ್ಯ ಸತಾಮಿಹತೀರ್ಥಿನಾಂ ತಮತಿನಿಮ್ನೈಃ
 140 ಮಾತ್ರವಿರುದ್ಧಯೇಕಮಳಭದ್ರಸರೋವರವಂಶ್ರಯೇ || ಸಮ್ವ್ಯಾಙ್ಯೈರ್ಯ್ಯಮಿಹಾಲಿಂ
 141 ಗಮಮಹಾಭಾಗಂ ಕಲಾಭಾಂತಿಭಾಸ್ವಂ ಗುಣರತ್ನಭೂಷಣೈರಪ್ಯಗ್ರಿ
 142 ಮಂಯೋಗಿನಾಂ ತನನ್ತಸ್ತು ವತಾಮಲಕೃತದಯಾಪಾಲಾಭಧಾನಮಹಾ
 143 ಸೂಂಭೂರಧಿಯೇತ್ರ ಪಣ್ಡಿ ತದಯುಕ್ತೈವಯುಕ್ತಂ ಸ್ತುತಂ || ವಿಜಿ
 144 ತಮದನದಪ್ಪಗಾತ್ರೀದಯಾಪಾಲದೇವೋವಿದಿತಸಕಳರಾಸ್ತೋನಿಜ್ಜೀತಾಲೇಖವಾ
 145 ದೀವಿಮಳತಯೋಽಭಿವ್ಯಾಕ್ಯಪ್ತದಿಕ್ಷಕ್ರವಾಳೋಜಯತಿನತವಹಿಭೃಸ್ತಲಿ
 146 ರತ್ನಾ ರುಣಾಂಭ್ರ || ಯಸ್ಯೋಮಾಸ್ಯಪವಿತ್ರ ಪಾವಕಮಲದ್ವಂದ್ಯಸ್ತು ಪುಷ್ಪ
 147 ಯ್ಯೋಲಚ್ಚೈಸನ್ನಿಧಿಮಾನಯತಾವನಿಯಮದಿತ್ಯಾಕೃತ್ಯಾಭಾವಾ ಕಸ್ತಸ್ಯಾ
 148 ಹೃತೀಂನಿ ದೇವಯಮಿನಸ್ಸುಮತ ಧೃಮಿತಂ ತಥೇತ್ಯಾಖ್ಯಾತಂ ವಿಲಾಖಿಬಲಸ್ಯ
 149 ರದುರೂಪೋತಿರ್ದೃಕಾಸ್ತು ದೃಶಾಃ || ಸ್ಯಾಮಿಹಿವಾಲ್ಯಪ್ರಭೀತಿವಿನಾನ್ಯ
 150 ವ್ಯನಾವನದ್ವಪ್ಪವಿಭವೇನನಿಜಪ್ರಸಾದಾತ್ ಧನ್ಯಸ್ಯಯೇವಮನಿರಾಪವಮ
 151 ಬ್ರಹ್ಮಾಭಗಾಸಾಂ ಯಿಕಾಪ್ರಧಿತುಬ್ಜಿತಮುಕ್ತಾಂಭ್ರ || ಕೀವಂಭೂರವಿ
 152 ದೂರಸಾರವನುಧಾರತ್ಯಂನಾಂಭೋಗೇಣೋಕ್ಷ್ಯದೇವಮಹಿಕ್ಷಿತವಾನು
 153 ಮಹಾಬಲ್ಲಕೀರೀಮಣಿನಃ ಆರಾಭ್ಯೋಗೇಣನೀಮಜ್ಜಿತಪತಿತ್ಯಸ್ಯಾಸ್ಥೈರ್ಯಕಾಮೈಜ್ಜಗಾ
 154 ಯತಾಸೂಕ್ತಾ ಗದಗಸ್ತತೋಗಿಗಿತಗಾಣಿಗತೇಲಂಭಿತಾಃ || ವಸ್ತೇವೈತವನದರಾಪರ
 155 ಹಸ್ಯಾಸ್ತವ್ಯಾಪವಿತ್ಯಾಪವಾಸ್ಯಾಸ್ತಧ್ಯಾನವಿವಾನ್ಯಭೂಷಣಸ್ಯಪ್ರಪುಷ್ಯಭುವಿ
 156 ಭಕ್ತಾಸ್ತವಜಿತನೇಮಾನತೀಕೃತಾಂಯತಾಸನ್ನಿಯೋಗಾನ್ತನಃ ಪದ್ಮಂಪದ್ಮಭವದ್ವಿಕಾ
 157 ಸವಿಭವಸ್ಯೋನ್ಮುಕ್ತನಿವಾಹಂ || ವಿಧ್ಯಾಭಾವೋಽಭಾವೋಽವಾಪರೇತಾಭ್ಯ
 158 . ನ್ತಂ ತಸ್ಯಾಪ್ಯವಾಪರತಾನಮೇತದಿನಯದ್ವಾದ್ವಿದಿಭಕ್ತಗ್ನೇದವಂ ನೋಚೇತ್ಯದ್ವ
 159 ಣಿನಿಜ್ಜೀತಕೃತಿಭಯಭ್ರಾನ್ತಾ ಸ್ಥಯೋಯಂಯತಸ್ಯಾಸ್ಥೈರ್ಯಗೃಹವೇರ್ಗೃಹವ
 160 ಕೃಪಾರೇವಾದಿವಿವಾಪಾತಿನಃ || ಗುಣಾಂಕುನಸ್ತಯೋದೇವಮನುಪಾರಾವಾಗಮುತವಾಃ
 161 ಪವಪ್ರಾಯಪ್ರೀಯೋಪ್ರಸವಸಸಂಕ್ತಿರ್ದಿವಸಾ ನುನೇನ್ಮಜ್ಜೋತ್ಸಾಭೋಽಭಿವ್ಯಾಪಕ
 162 ಯೇತೇನೇವಪ್ರಣಯಾನೀನಕಾಸಾಂಭೂನಾಂಪದಮಜಿತನೇನಪ್ರತಿವತಿಃ || ಸಕಾ
 163 ಭಾವನಪಾಲನಮೃಮೂರ್ಧ್ವಪವಪ್ರಸ್ಥವಿತಮುಕುಟಿತನಾಲೀಫವಾದಾರವಿದ್ವಃ ಮದ
 164 ವವವಿಳವಾದಿಭೇದವ್ಯಕುಂಭಪ್ರಭೇದಿಗೃಹ್ಯದವಿತನೇನೋಪಾತಿವಂದಿಭಂಹ || ಪಾ
 165 || ಚೋಕ್ಷ || ಯಸ್ಯಸಂಸಾರಪೈರಾಗ್ಯವೈಭವವೇವೇವಿಧಾಸ್ತವಾಪ್ರಪುಷ್ಯಭುವಿ
 166 ಪಂತ್ರಿಣೀನಾಸನೇತ್ರಿಭುವನೇಯದ್ವರ್ಣಭವೋಽನೇನಾಂಯುಕ್ತನಾಂಕವಂಭ್ರ
 167 ಮಗ್ನವನತಾಪಸ್ತವಲಂಬಾಯತಂ ಯತ್ಪ್ರೀತಾಪವಾಪ್ರೀತಾ ಸಕಾಕ್ಷವ
 168 ಕ್ರೀಡಾಬಲಕೃತಾಸ್ತಸ್ಯಾಕೇಗವನಂಕುತೇಫಯವದಕಾವಾತ್ರದೇವತಃ ||
 169 ಆತ್ಮೈಶ್ವರ್ಯ್ಯಾಂವಿತವಪುಷ್ಪನಾನಸ್ತದ್ವಿಧಾದಿವಂಕುತಂಪ್ರಾಪ್ಯೈವದನ ಸಮ
 170 ಯಂವತೃತೇತ್ರೈವಜಿತಃ ತ್ಯಕ್ತಾಸ್ಥೈರ್ಯಾಸಂವಿತಗುಣೇತೀಗಾಭ್ಯಾಚಿತ್ಯ
 171 ವ್ಯಾಪ್ತಾಚ್ಚೈಶ್ವರ್ಯ್ಯಾಂವಿತವಪುಷ್ಪನಾನಸ್ತದ್ವಿಧಾದಿವಂಕುತಂಪ್ರಾಪ್ಯೈವದನ ಸಮ
 172 ಯುಕ್ತವಪುಷ್ಪವನವಾಂಸ್ತಂಕುತಂಪ್ರಾಪ್ಯೈವದನವಪುಷ್ಪವನವಾಂಸ್ತಂಕುತಂಪ್ರಾಪ್ಯೈವದನ ಸಮ
 173 ಲುಪಿತಮನಾಕೋಪಿದುತತಾಂಕುತಂಪ್ರಾಪ್ಯೈವದನವಪುಷ್ಪವನವಾಂಸ್ತಂಕುತಂಪ್ರಾಪ್ಯೈವದನ ಸಮ

(ಪಟ್ಟಿಮ ಮುಖ)

174 || ಚೋಕ್ಷ || ಯಸ್ಯಚೇತ್ಯಯೋಕವಿತಾಕಾಸ್ತವಾದಿಕೋಪವದನ
 175 ರವಾಮೃದಯೋಗಾನ್ವಿವಾಪವಪುಷ್ಪವನವಾಂಸ್ತಂಕುತಂಪ್ರಾಪ್ಯೈವದನ ಸಮ
 176 ತ್ಯಕ್ತಗೋಪವಾನ್ವಾಸವಿವಮನಂಭೂಷ್ಯಾಂ || ತ್ಯಾವಮಾಭ್ಯವಮಾಭಿಮಂ

177 ಪರಿಗತಯಾವಿಶ್ಯವಿದ್ಯುಃ ನಚ್ಚೈಷ್ಠಂ ರಾಧೈಗಂಞಾಚಿರೇಣಸರಸಾವೈ
 178 ದಗ್ಧೈಸ್ತಾಪದ್ಧಿರಾ ಕೃತ್ವಾ ಲಾನ್ವನಿರನ್ವರೋದಿತಯುಗಶ್ರೀಕಾನ್ವರಾ
 179 ನೈತತೋವಕ್ತುಂಸಾಂಸಂಸ್ಕೃತಿಪ್ರಭವತಿಬ್ರೂಮಾಕಧನ್ವತಾವಯಂ ||
 180 ವ್ಯಾವೃತ್ತಭೂರಿವಂದಸನ್ತಪಿಸ್ತೃತೇವ್ಯಾಫಬಾರುಷ್ಯಮಾತ್ಮಕರಂಞಾ
 181 ರುತಿಕಾನ್ವಿತಿಕಂ ಧಾವನ್ತಿಹನ್ವಪರವಾದಿಗಜಾಸ್ತಸನ್ತಶೀವದ್ವನಾ
 182 ಭವುಧಗನ್ವಗಜಸ್ತಗನಾತ್ || ದೀಕ್ಷಾಚಿಕಿಷ್ಣಾಚಯತೋಯತೀ
 183 ನಾಂಜೈನತಪಸ್ತಪಹಂಸಧಾನಾತ್ ಕುವನಾರಸೇನೋವತು
 184 ಯಚ್ಚ ರಿತ್ರಾಶ್ರೀಯಾಪಧೋದಾಹರಣಾವವಿತ್ರಂ || ಜಗದ್ಗಿ
 185 ಮುಚ್ಚಸ್ಮರಸ್ತರಮದಾನೈಗಧವ್ಯಧಾಕರಣಕೇಸರಿಚರಣಭೂಷ್ಯ
 186 ಭೂಭೃಚ್ಚಿವಿಃ ದ್ವಿಪದ್ಧಗ್ಗಣವಪ್ತಪ್ತ ಪ್ತ ರಣಚ್ಚಾಧಾವೋ
 187 ರಯೋದಯೇತಮಮುಖ್ಯೇನಾಮಲಧಾರಿದೇವೋಗುರಾಃ || ವನ್ತೇತಂಮಲ
 188 ಧಾರಣಾಮುನಿಸತಿಯೋಹದ್ವಿಪದ್ಧಾಹತಿವ್ಯಾಪಾರವ್ಯವಸಾಯ
 189 ಸಾರಹ್ವದಮುಗತ್ಸಂಯಮೋದುಕ್ತಿಯಂ ಯತ್ಪಾ ಯೋಪಾಯಾ
 190 ಭವತ್ಯಲಮುಖ್ಯವ್ಯವತ್ಯಭಕ್ತಿಪ್ರಮಾನವನುಕಮ್ಯವನೋಮಿಳನ್ತ
 191 ಲಮುಖ್ಯವ್ಯವತ್ಯಭಕ್ತಿಮಂ || ಅತುಚ್ಚತಮಿಂಚ್ಚಟಾಜಟಿಲಜನ್ತಜೀ
 192 ಣ್ಣವೀದಮಾನವತುಂಜಾಪುಂಪ್ತಧೃತಪ್ರಭಾವತ್ವಿಪಾಂ ಪದಂ
 193 ಪದರಯೋರುಪಪ್ತಮಿತಪ್ತವ್ಯಭೃಂಗಾವರಿಮೃತ್ವೋಪ್ಲವತುಮ
 194 ಜ್ವೇಗಮುನಿರಾನ್ತನೋಮುನಿರೇ || ನೈಮೃತ್ವಾನ್ಯಾದಮನಾಂವಿಳಾಂಗ
 195 ಮುಖ್ಯವತ್ಯಭಕ್ತಿಗೋಕ್ಯರಾಜ್ಯಶ್ರೀಯೇನೈಷ್ಠಂಚನೈಮತುಚ್ಚತಾಪ
 196 ಹೃದಯೇನೈಷ್ಠಾ ದುತಾನ್ವಪಃ ಯಸ್ಯಾಸಂಗುಣರತ್ನರೋಹ
 197 ಲಾಗಿರಿತಮಜ್ಜದೇವೋಗುರಾವ್ಯಕಂದ್ಯೋಯೇನವಿತಿಪ್ರಚಾರಚರಿ
 198 ತೈದ್ರಾಶ್ರೀಪವಿತ್ರೀಕೃತಾ || ಯಸ್ಮಿಂನಪ್ರತಿಮಾಶ್ವಮಾಭಿರಮ
 199 ತೇಯಸ್ಮಿಂನಯಾನಿರ್ಧಯಾಶ್ವೇಷೇಯತ್ರಸಮತ್ವಧೀಪುಣಯಿನೀ
 200 ಯತ್ರಾಸ್ತೃಪಾಸಸ್ತೃಪಾ ಕಾಮುನಿರ್ವೃತಿಕಾಮುಕಸ್ತೃಯಮು
 201 ಧಾವ್ಯಗ್ರೇಸರೋಯೋಗಿನಾವಮಜ್ಜಯ್ಯಾಕಯಾಕಧನ್ವನಾಮಚ
 202 ರತ್ಯಶ್ರೀವಃಜ್ವೇಷೋಮುನಿಃ || ಯಃಪಾಪ್ಯಾಪ್ತಧುಮಿತಳ
 203 ಯಮುನಿರಾನ್ವಸ್ತುಮನ್ಯಾಧಾರಾತಾಯನೋನೇಗಧನಾರ್ಜಿತಮುನಿ
 204 ಜನಾಮುನ್ಯಾಪ್ತಮುಸ್ತುಮ್ವೃತೇ ಯಸ್ಮಾದಾಗಮುನಿರ್ವೃತೋಯಮು
 205 ಭೃತಾಯಾಸ್ತೃಪ್ತಜೀವನಯಾ ಯಸ್ಮಿಂಶ್ರೀಮಲಧಾರಣಿಬ್ರ
 206 ತಿಪತಾಧವ್ಯೋಸ್ತೃತಸ್ತೃತಮುಃ || ಧವಳಸಂಸತಿತ್ವೇಷ್ಯಧನ
 207 ನ್ಯಾಸಧವ್ಯಾಪರಿಣತಿ ಮನುತಿತ್ವಂನಸ್ತಿಮನುಷ್ಠಿತಾತ್ಮಾ ವ್ಯ
 208 ಸ್ವಜರವಿಜಮುಂಗಂಧಂಗಮಂಗೋಪ್ತವಸ್ತುಗ್ರಾಧಿತುಮಿವಸಮೂ
 209 ಲಂಭಾವಯಾಧಾವನಾಥಃ || ಚ್ಯವೋ || ತೇನಶ್ರೀಮದವಿತನೇ
 210 ನ ಪನ್ನಿತದವಿದ್ಯಾ ಶ್ರೀಪಾದಕಮಳಮಧುಕರೇಭೂತಭೂ
 211 ವೇನ ಮುಹೂನುಭಾವೇನಜೈನಾಸಮಪ್ರಸಿದ್ಧಸರೇಖನಾ ವಿ
 212 ಧಿವಿಸ್ಯಜ್ವಮಾನದೇಹೇನ ಸವಾಧಿಧಿವಿಲೋಕನೋಚಿತ
 213 ಕರಣಕುತೂಹಲಮಿತಿತಕಳಸಂಘಸಂಸ್ಥೋಽನ್ಯ ನಿಮಿತ್ತ
 214 ವತಾತ್ಮಂತಕರಣಪರಿಣತಿಪ್ರಕಾರನಾಯನಿರವದ್ಯಂ
 215 ಪದ್ಯಮಿದವನುರವಿತಂ | ಆದಾಧ್ಯರತ್ನತ್ರಯಮಾ
 216 ಗದೋಕ್ತಂವಿಧಾವಾನ್ಕಲ್ಪಮಾಲೇಖಜ್ವಲೋ ಜ್ವರಮಂದಕೃ

[illegible]

(ದಕ್ಷಿಣ ಮುಖ.)

43 ತಗಯರೆಬೈಮಿನಿತಿಟ್ಟು ಕೊಣ್ಣು ಪಯ
 44 ಲವೈರೇಳಿಕಾಪೋಗಿದುಂಡಿಗಯೆತ್ತಲೆನುಗ
 45 ತಂಕಡಂಗಿಬಳಗೋಯರೆ ಕಪ್ಪವಾಂಬಿಡವ
 46 ಲ್ಲು ಗೆಲೋಕಾಯತನೆಯ್ತು ಕಾಂಬುನಪಸರೆ
 47 ಕಮ್ಮಮ್ಮ ಪಟ್ಟಿಕ್ಕು ವಿಂಗಿಗೋಳೊತ್ತಿ ತುಗೋಪಣ
 48 ನಿ ಬಿಗಿಭವೈದ್ವಾನಿಗಂಧವುಪಂ ! ಬಿಟನು
 49 ತಿವನೈವಾದಿಮುಂಬಿವದಿನನುದಿಂ ಪಾ
 50 ಬಿವಾಳ್ಳೋದಟ್ಟಿ ಜಯಕಾರದಂಡನವರಬ್ಬ
 51 ಮದಾನ್ ಕುವಾದಿ ದೈತ್ಯಧೂರ್ಜಟಕುಟಿಳ ಪ್ಪ
 52 ಮೇಯಮದವಾಂಬಿಯಂಕರನೆಯ್ತು ದಂಡುಂ
 53 ಸ್ತುಟಪಟು ಘೋಷದಿಕ್ಕುಟಮನೆಯ್ತು ತುವಾ
 54 ಕುಪಟುಗೋದನೆಯ್ತು || ಪರವತಪೋನಿ
 55 ಭಾವನವನೈ ಕುಕುಂಬಿವೈನಲಾಸನಾಬರ
 56 ಪದಪೂರ್ಣಕಂಧಕಳಾಸಿತಪ್ಪದಾತಳ್ಳ
 57 ಲಾಸ್ತು ವಿಸ್ತರ ವಜನಾಭಿರಾಮವಿರಾತ
 58 ವಿಭೂಷಣಗೋಪಣಾಂಬಿನೈ ರಗಿನಿಪ್ಪಡಂ
 59 ಮೊರೆಗಲಿಲೆ ಕಿ ಗಾಣನಿಗುಗ್ಗದೊಳ ! ಕನ !
 60 ವಿನನಿನಲೆಬೇಳೆನಾಳ್ ಸನ್ಮಾನವಾದಿಗು

[illegible]

(ಪ್ರತಿವ: ವ.:ಖ.)

99 ವಕಾಶವರಮುನೀಂದ್ರೋಘಾಪ್ತವೇನೋದಯ ಸಮು
 100 ರಾ ನವಾ ನಾ ವ್ಯಾಪವತ್ಯ ಕಾಪ್ತವಾಪವನಾಪ್ತಾ ||
 91 ಅವಕಾಪವ್ಯಾಪ್ತ || ವಕವಕವಯವಾ ನೇನೋದಯವಾ
 92 ಸ್ಯಾವಾಪವತ್ಯ ಕಾಪ್ತ ಕಾಪ್ತವಾಪವನಾಪ್ತಾ ||
 93 ಬಕವಕವಯವಾಪ್ತವಾಪವನಾಪ್ತಾ || ಇವ್ಯಾಪವನಾ
 94 ವಕ ಸಮು ಕಾಪ್ತ || ತೀನವಾಪವನಾಪ್ತ ಕಾಪ್ತವಾಪವನಾ
 95 ತೀನವಾಪವನಾಪ್ತ ಕಾಪ್ತ ಕಾಪ್ತವಾಪವನಾಪ್ತಾ ||
 96 ವಿದ್ಯವಕವಯವಾಪ್ತವಾಪವನಾಪ್ತ ಕಾಪ್ತ ಕಾಪ್ತವಾಪವನಾ
 97 || ಅವಕಾಪವ್ಯಾಪ್ತ || ವಾಪ್ತವಾಪವನಾಪ್ತ ಕಾಪ್ತ
 98 ವಾಪ್ತವಾಪವನಾಪ್ತ ಕಾಪ್ತ ಕಾಪ್ತವಾಪವನಾಪ್ತ

- 90 ಮಲ್ಗೊತ್ತ ಪ್ಪ ಶ್ರೀಗೋವಿನದ್ವಯವತಿಷ್ಠತಿ || ಅವರ
 100 ಸಧಮ್ನರು || ಮಲಧಾರಿಹೇಮದ್ರೋಗನಾಪಿಮು
 101 ಕ್ಷುರಗೌಳಮುನಿನಾಮಾ ಶ್ರೀಗೋವಲಂಬಯತಿವತಿ
 102 ಶಿವೋಭ್ಯಾಶ್ಚ ದರ್ಶನೋಪನಾಹಾ || ಕನ್ಯ || ಧಾರಣಿ
 103 ಯೋಳಮನನಿಜ ಸಂಹಾರಿಗಳೆನೆಯಲಾಗುವಾ
 104 ಪಂಕಿಡುಗು ಸೂರಿಗಳನಮಳಗುಣಸನ್ನಾರಿಗಳೆನಾ
 105 ಳದೇವಮಲಧಾರಿಗಳ || ಅವರಸಧಮ್ನರು || ಶ್ರೀಮೂ
 106 ಲಸಂಘೇಗತದೋವಮಂಘೇದೇತಿಗೀತೇಸಂಘ ರತಂಬರದ್ವಯ
 107 ಭಾರತ್ಯತುಚ್ಛೇವರವಕ್ರಗಚ್ಛೇಜಾತಸ್ಸುಭಾವಾಬುಭಕೀರ್ತಿ
 108 ದೇವ || ಆಚರಗಕೀರ್ತಿನತ್ವಕಿಗಾಜಿರಭಗೋಳವಾಗೆನು
 100 ಭಕೀರ್ತಿ ಋಧಂ ರಾಜಾವಳಪುಜಿತನೇರಾಜಿಸಿದನೇವಕ್ರಗ
 110 ಚ್ಛೇದೇಯಿಗಣ || ಅವರಸಧಮ್ನರು || ಶ್ರೀಮಂಘನದ್ವಿ
 111 ಸಿದ್ಧಾನ್ತ ಮೃತನಿಧಿಜಾತಮಂಘಚ್ಛಸ್ತ ಶ್ರೀಸೋದರಸ್ತು ಭು
 112 ವನಾನ್ಯತಾಭಯಚಿನ್ಮುಕಾಸುತಾಜಾತ || ಅವರಸಧ
 113 ಮ್ನರು || ಕಲ್ಯಾಣಕೀರ್ತಿನಮಂಘಾಧ್ಯಮ್ನಕಲ್ಯಾಣಕಾ
 114 ರಕಃ | ಶಾಕಿನ್ಯಾದಿಗ್ರಾಣಾಂಚಸಿದ್ಧಾಂತನದಂಧರ ||
 115 ಅವರಸಧಮ್ನರು || ಸಿದ್ಧಾನ್ತ ತವಾರ್ಥಿಸ್ತಾತಸುಮ
 116 ಜೋ ಲಕ್ಷ್ಮೀಲಬಾಹೀಷ್ಣಣಃ | ಲಬ್ಧಿ ವ್ಯಾಪ್ತಿನಾಯಿ
 117 ಕಾಂಬುತಕೋರಾನಸ್ತುತಂದ್ರೋದಯಃ ಸಾಹಿತ್ಯಪ್ರ
 118 ಮದಾಕಟಾಕ್ಷವಿಶಿಖಮ್ಯವಾರಶಿಕ್ಷಾಗುರುಃ ಸ್ಥೇ
 119 ಯಮ್ನಿಶ್ಚತುರ್ಬಲೇಂದ್ರಮುನಿಸ್ತೇವಕ್ರಗಟಾ
 120 ಭವಃ || ಶ್ರೀಮೂಲಸಂಘಕವಂಶಾಕರರಾಜಹಂ
 121 ಸೋದೇಶೀಯಸದ್ಗುಣಗುಣಪ್ರಮಾಪತಂಸಃ ಜೇಯಾಜ್ಞನಾ
 122 ಗಮಸುಧಾನ್ಯವಿವರಣ್ಣಾಕಚಂದ್ರೇವಕ್ರಗಚ್ಛತಿ
 123 ಳಕೋಮುನಿಬಲೇಂದ್ರಃ || ಸಿದ್ಧಾನ್ತಾಧ್ಯವಿವಗ
 124 ಮಾತೃಕನಿಷ್ಠಾನ್ಯಾನ್ಯಾನಸಂಬಂಧಿಯುರುದ್ಧಾ
 125 ತ್ವಕತತ್ವನಿನ್ಯಯಮೇವೋವಿನ್ಯಸದಿಂಪ್ರಾಪ್ತಿಸಂಬಂಧ
 126 ಮ್ಯಕರಣಾರ್ಥಕಾನ್ಯಾಧಾರತಾಳಂಕಾರಸಾಹಿತ್ಯ
 127 ದಿಂ ರಾವಾನ್ಯೋತ್ತಮಬಲೇಂದ್ರಮುನಿಯಂತಾನ್ಯಾ
 128 ತರೇಶೋಕಮೋ || ವಿನ್ಯಾಸಾಧಾರಣ್ಯತೇತಳದ
 129 ಪ್ರಭಾವಿಶಸ್ತಗವೇಂದ್ರೋತ್ತಮಸ್ತಕವನತಃ |
 130 ಕುಮರಯನಸ್ತಸ್ತತಾಮಿನ್ಯಃ ಕಾವಂಘ್ಯಸನಧೂ
 131 ಪಿತೃತೃತಳೇವೋದಯಧಾರ್ತಾಧ್ಯದ್ಯಮ್ನೋದಯಾ
 132 ವಿದ್ಯುತಬಲೇಂದ್ರಮುನಿವಸ್ತದಾನ್ಯದ್ವಯ
 133 ಭವಃ ||

(ಅತ್ತರ ಮುನಿ)

- 131 ಶ್ರೀಮೂಲಸಂಘವೇಶೇಂದ್ರಗದವ
 132 ಕ್ರಗಚ್ಛದಕೋಗ್ಧಕುಮಾನ್ಯದುದವದಯಿ
 133 ಯವಸ್ತದೇವಬಗಯ ದೇವೇಂದ್ರವಾಪ್ತದೇ
 134 ಕರು | ಅವತಿಷ್ಠಿತವ್ಯವಧ್ಯವಧ್ಯವಾ

- 138 ಚಾಯ್ಕರೊಬಹತುಮ್ನು ಫವಿದೇವರು | ಅವರ
 139 ಕಿಷ್ಕರು | ಗೋಪನಸ್ಥಿ ಪಂಡಿತದೇವರು | ಅವರಸ
 140 ಧಮ್ನುಕರು ಮಹೇಂದ್ರಚಂದ್ರಪಂಡಿತದೇವರು ದೇ
 141 ವೇಂದ್ರಸಿದ್ಧಾಂತದೇವರು | ಬುಭಕೇಶ್ವಿ ಪಂಡಿತ
 142 ದೇವರು | ಮಾಘನಸ್ಥಿ ಸಿದ್ಧಾಂತದೇವರು | ಜಿ
 143 ನಚಂದ್ರಪಂಡಿತದೇವರು | ಗೋಚಂದ್ರಮೂ
 144 ಧಾರದೇವರು | ಅವರೊಳಗೆ ಮಾಘನಸ್ಥಿ ಸಿ
 145 ದ್ಧಾಂತ ದೇವರಕಿಷ್ಕರು | ತ್ರಿವತ್ಸ ನಂದಿಭಟ್ಟರ
 146 ಕದೇವರು | ಅವರಸಧಮ್ನುಕರು ಕಲ್ಯಾಣ
 147 ಕೇಶ್ವಿ ಭಟ್ಟರ ಕದೇವರು | ವೇಣುಚಂದ್ರ
 148 ಪಂಡಿತದೇವರು | ಬಾಲಚಂದ್ರಸಿದ್ಧಾಂತ
 149 ದೇವರು | ಅಗೋಪನಸ್ಥಿ ಪಂಡಿತದೇವರಿ
 150 ವ್ಯರು ಜನಕೇಶ್ವಿ ಪಂಡಿತದೇವರು | ವಾ
 151 ಸವಚಂದ್ರಪಂಡಿತದೇವರು | ಚಾನ್ದನಸ್ಥಿ ಪ
 152 ಣ್ಣಿತದೇವರು | ದೇವಚಂದ್ರಮೂಧಾರಿಗಂ
 153 ಕವಿಮುಕ್ತ ರಂಬಿಗೊಳದೇವರು | ತ್ರಿಮು
 154 ಪ್ಪಿದೇವರು |

70 (64)

ಅದೇ ಬಿಸ್ತಿಯ ಅದೀಶ್ವರ ಸ್ವಾಮಿಯವರ ಪೀಠದಲ್ಲಿ.

- 1 ಭದ್ರಮಸ್ತು ಶ್ರೀಮೂಲಸಂಘದ ದೇಶಿಕಗಣವೈರೋಧಚಂದ್ರಸಿದ್ಧಾಂತದೇ
 2 ವರಗುಂಡದ್ಧಾನ್ಯನಾಮಕಗ . . . ದ್ಯುನು ತಮ್ಮ ತಾಯಿಪೋಷಕವೈಗನಾಧಿಪಿವಿವಿವನ ಮಂಗಳಂ ||

71

ಚಂದ್ರಗುಪ್ತ ಬಿಸ್ತಿಯ ಪಾರ್ವಾನಾಥ ಸ್ವಾಮಿಯವರ ಋಂದಿ ಇಟ್ಟಿರುವ ಚಿಕ್ಕ ವಿಗ್ರಹದ ಪೀಠದಲ್ಲಿ.
 (ಮುಂಭಾಗ).

- 1 ಶ್ರೀಮದ್ರಾಜಕೋಟಿಕೋಟಿಭಟ . .
 2 ಪಾವಪದ್ಮ ದ್ವಯೋದೇವೇಂದ್ರನ . .
 3 ರವಿರವಿನಕೃಷ್ಣಾಕ್ಷಿ ವರಾಪಕ್ಷ . .
 4 ಬಾ . ತನವನ್ನಿತೋಯತಿಸತಿ .
 5 . ತ್ವಂಶ್ಚ ಕರಸೋಯಂಸಿಜ್ಜಿತ . .
 6 ತೋವಿಯತಾಂಶ್ರೀಭಾನುಕೇಶ್ವಿ ಭಟ್ಟವಿ .
 7 ಶ್ರೀಬಾಲಚಂದ್ರಮುನಿಪಾದಪಯೋದ .
 8 . ಜ್ಞಾನಾಗಮಾಂಬಿನಿವರ್ಧನಪೂ .
 9 . ಪ್ರಾಮಾಣ್ಯಂಬುರಾಕಿಪರಮಾ

(ಹಿಂಭಾಗ).

- 10 . . . ಮಳಶಿತಂಕೃತ್ಯವ್ಯಮಂಖದ
 11 . . . ಲ್ಪಮುನಿತನಗ್ಗೊಪ್ಪಯಂವಿಶ್ವಮ
 12 . ಜನಪದಾಂಬುಯಿಂದ್ರಪದಗ
 13 . ಜನಪತಿಗವರ್ಧನಮಾಪದಾಪೋ

- 34 ಮೊಡಿಸಿದಂ | ಗಂಗವಾಡಿಯತಿಗುಳರಂಜೆಂಕೊಣ್ಣು ವೀರಗಂಗಳನ್ನೀಚ್ಚು ಕೊಡುಟ್ಟಂ | ಗಂಗದಾಜನಾಮುನ್ನಿನ
35 ಗಂಗೆರಾಯಂಗಳಂನೂಮ್ನು ಒಡಿದನ್ನನತ್ತಿ || ಎತ್ತಿ ದನೆಲ್ಲಿಗಲ್ಲಿಕೆಲವಿಡನೆಮಾಡಿ ದನೆಲ್ಲಿಗಲ್ಲಿಕಣ್ಣು ತಿರು
36 ದಲ್ಲಿಗಲ್ಲಿಮನವಾವೆಡೆಯ್ಯಿ ದುದಲ್ಲಿಗಲ್ಲಿಸಂಪತ್ತಿ ನಡೆನೆಗೇಪುವೆನೆಮಾಡಿದೇಡರೂ
37 ಲಲ್ಲಿಗಲ್ಲಿಗೆತ್ತೆತ್ತಲುಮಾವಗಂಪಳೆಯಮುಳ್ಳು ಮೊಲಾದುದುಗಂಗರಾಜನಿಂ || ಜಿನಧಮ್ಯಾಗ್ರ
38 ಣಿಯತ್ತಿ ಮುಖ್ಯ ರಸಿಯಂಲೋಕಂಗಳಂಗಳ್ಳು ದೇಕೆನೆಗೋದಾವನಿಂದಕಾರಣದಿನಿಗಳಂ
39 ಗಂಗದಾಡಿದನುಧಮವಂಕಂವೆಂಬೆಚ್ಚು ಸುತ್ತು ಪಿರಿದಂನೀರೊತ್ತಿ ಯುಂಮುಟ್ಟಿ ತಿಲ್ಲನೆಸಂವ್ಯಕ್ತಂ ದವೆಪನೀನೆಬೆ
ಯೆಂಬಂ
40 ಣಿವಂಣನೇವಂಣನಂ || ಇಂತೆನಿದದೊನ್ನಾಯಕಂಗಳರಾಜನಕವರ್ಷಂ ಗಂಧಾನೆಯ ಹೇವಂಣನಂ
41 ವತ್ಸರದ ಫುಲ್ಲುಣದುದು || ನೋವುಮಾಡಂದಂ ತಂಮುಗುರುಗಳಂಭುತಂಭ್ರಮದ್ವಾ ನ್ತದೇವರಕಾ
42 ಲಾಕಚ್ಚು ಪರಮನಂಕೊಟ್ಟಿ || ದಂಡನಾಯಕವಿಚರಾಜನುಂತನಗಿಬಿನ್ನಿಯಾಗಿಸನಿಸಿದಂ | ಪರಮ
43 ನನಿಮಾಂತರಂ ಮೂಡಲುಸಲ್ಲ ದಕಟ್ಟಿಹಳವೇಗಿ || ತಂಕಲಕಡಿಹಕಂವೆಂಬೊಬ್ಬಾಗಿ | ಹದುಮಲದೆ
44 ಕ್ಕು ನೋಳಗಿಡಿಯ ಮನವಿಕಡಿಯಗದ್ದೆಯೊಳಗಾಗಿ | ಬಿಳುಗೋಳಕ್ಕು ಹೋದಬಿಟ್ಟುಗೊ | ಬದಗಲುಮೇ
45 ರೆ | ನೇಪುಲಕಡಿಯಮುಡಣಕೋಡಿಯಿಂ ತಂಕಣಹೊಗಜಿಯೆಂಬು ಗಟ್ಟುದುಬೆಲ್ಲಂ | ಅಪ್ಪೊಸ
46 ಗೆಜಿಯೆಂಬಡಗಣಕೋಡಿಯಿಂದಂ ಮೂಡವೊದನೀರುವಕ್ಕೆ ಯಿಂದಂ | ಅಯ್ಯನಕಟ್ಟು ದತಾಪದೊಂ
47 ದಂ | ತಂಕಲಾದುಬೆಲ್ಲ | ವಿನ್ಶಿತಂ ಪರಮಂಗೆಸಿಮೆಯಾಗಿಬಿಟ್ಟದತ್ತಿ || ಕುಪಮ್ಯುಕ್ತಂ ಪ್ರತಿಪಾಸಿ
48 ದಗ್ಗುಮಾಪುಪ್ಪುಮುಕ್ಕುಂ || ವಿತ್ತಂ || ಪ್ರಿಯದಿಂದಂತಿದನೆಯ್ಯಿ ಕಾಪಪುರುಷಾಗ್ನಿಯುಂಮುಡಾಪ್ರೀ
49 ಯುಮುಕ್ಕೆ ಯಿದಂಕಾಯದೆಕಾಯ್ಯದಾಟಗುರುಜ್ವೇತೋಷ್ಣಿಯೊಳಬಾಣರಾನಿಬಿಳಿಗಳ್ಳೊಟ್ಟ
50 ಮುನೀಂಪ್ರರಂಕವಿಲಯಂವೆದಾಪ್ಪುರಂಕೋದುಬೊಂದಯಸಂಸಾಗ್ನು ಗುದುದುಸಾಪುರವುಮಿಳಿವಾಜ್ವರಂಸ
51 ನ್ತತಂ || ಶೋಕ || ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಪರಿದ್ವ್ಯಸುಂಧರಂ ಪಟ್ಟಿವ್ವರ್ಷಸಪ್ತಾಣಿವಿವಾಂಯಾಂ
52 ಜಾಯತೇಶ್ವರೀ || ಬಿಡುಬಿಡು ಸಂಧಾಪತ್ತರಾಜಭಿಷ್ಣುಗಾಢಿಃ ಯನಿಡಿಯನೀಧಾಪ
53 ಮ್ಯುತಾನಿತಾನಿತಫಾಳಂ || ಬಿರುದರೂವಾರಿಮುಖತಿಳಕಂವಧ್ವಗಮನಾಚಾರಂಪರಿಸಿದಂ ||

74 (65)

ಅದೇ ಬಸ್ತಿಯ ಅದೇಶ್ವರವ್ಯಾಪಿಯ ಸಿಂಹಪೀಠದಲ್ಲಿ.

- 1 ಅಟಾರ್ಯಭುತಂಭ್ರಮದೇವಯತಿಪೋರಾದಾನ್ತ ರತನ್ನ ಕರಸ್ತಾತ್ಮಸೂಬುಧಮಿತ್ರನಾದುಗದಿತೋಮತಾಚಪೋಟಾಂ
ಬಿಕಾ
2 ಯಸ್ಯಾಸಾಜನಧರ್ಮ ನಿರ್ಮಲರಂಜಿತಗಂಗಳನಿನಾಪತಿಚ್ಚು ಸಂಮುನ್ನಿ ರವಿನ್ನಿ ರಾಕುಗಳ್ಳು ಹಂಸಧ್ವಕ್ತಿ ತೋಟಕರತ ||

75

ಕತ್ತಲೆಬಸ್ತಿಯ ಮುಂವಣ ಬಂಡೆಯ ಮೇಲೆ.

- 1 ಮುವನಸ್ತುಪಾನ್ತು . . . ಸಕಲೇ . . . ಗದ್ಗುರುಃ ಪ್ಯಾತ್ಮೋವೃಪಧನನ್ತಿ ತಿಪಪೋಷ್ಣಾನಾಬ್ಧಿಪಾಠಗಃ ||
2 ಅನ್ತೇವನೀಚತಸ್ತಾ ನಿದುಪವಾಸಪರೋಗುರುಃ ವಿದ್ಯಾಸಲಿಸಿದ್ಧೋತೇಮುಂಪ್ರೀತೋಜತಸ್ತೀರಯಃ ||
3 . . . ತತಃಪೋ . . . ತದಸ್ಯಯ್ಯೋಗಪ್ರಭಾಪೋಸ್ಯತು ಪದ್ವ್ಯೋನಾಂತಕಾವನೋನಿರುಪಮಃ ಪ್ಯಾತ್ಮಾಸ್ತ .
ನಾ . . .
4 ಶ್ರವ್ಯಾಜ್ಞಾನವಿಲೋಚನೇನವಂವತಾನ್ಯಾಯೋಷ್ಯಮೇವಾಪ್ತನಃ ಪೂ ಗೃಹಗುರುರನಾಂಜೋ . ಸಿತ .
ಮಃ ||
5 . . . ಕಟವದ್ವ್ಯಕ್ತಲಿಖಿದಸಸ್ಯಸ್ಯಾಸ್ತಾಪ್ರವತಾಂ ಧ್ಯಾನ . . . ದಾ . . . ವ.ಣಿಮುಂಪ್ರೀತೀಕಪ್ಪುಕಪ್ಪುಕಸ್ಥನಾಃ
6 . . . ದಿವ್ಯಸುಖಪ್ರಾಪ್ತಕರಪೂಜಮ್ನಿವ್ಯಾಪ್ತಸಪ್ತೋಪಪಾಪ . . . ನ್ತಮಿವಮ್ನಿ . ಕ.ತ್ರಕರನಗಮ್ಯೋಗಃ ಬಂಪ್ರಾಪ್ಯತೇ

76 (35)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 75 ಕ್ಕೆ ಕುಡಾನ್ಯ.

* ಸಿದ್ಧಮ್

- 1 ನೆಜೆದಾದವುತಕೀಲನೊನ್ನಿಗುಣದೀಪ್ಯಾಭ್ಯಾಯಸವೃತ್ತಿನಿಮ್
- 2 ಕಪಿಬಿಲ್ಲು ಪದವ್ಯು ರಾಸುಮತಿಕ್ರಿಗನ್ನಿಡುವ್ಯುಸ್ತುಮೇಲೆ
- 3 ಅಪಿರಾಯುವ್ಯುಮೇನುನೊಡೆನಗತಾನೆನ್ನು ಕಟ್ಟುಪ್ಪನುಳ
- 4 ತೊಪದಾರಾಧನೆನೊನ್ನಿತ್ತಿತ್ತೆಕ್ಕಿಗಿಲಮೇಲ್ವುಗೊಳಲಯಕ್ಕೆ ಅಪಿರಾರ್ ||

77

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 76 ಕ್ಕೆ ಉತ್ತರ.

† ಸಿದ್ಧಮ್

- 1 ಕ್ರೀಗತಿಚೇದ್ಯಾವಿಂಪಂಭಾಗದಧನವೂ ಉಟ್ಟವನುಟ್ಟವರ
- 2 ಯತಿಮುಖೇಟ್ಟಿ ಏಧಾನವು ತೊಪದೇಕುಪ್ಪಿರಾಪ್ಪಿಲದಳ
- 3 ಪ್ರಧಿತಾರ್ಥದ್ವದನೊನ್ನಿನ್ನಿತ್ತಯಿರಾವುಯುಃ ಪ್ರಮಾ . . ಯಕ
- 4 ಸ್ಥಿತಿದೇಹಾಕಮರೋದವಂಗಳೂಧವುಮ್ಸುಲೋಕದಿಂನಿತ್ತಿತ್ತಮ್

78

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 77 ರ ಕೆಳಗೆ.

ಸಪದೇವನಣಿ

79

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 78 ಕ್ಕೆ ಕುಡಾನ್ಯ.

- 1 ಸುನ್ನರವೆವ್ಯುದುಗ್ರತದದೊಗಿವ . . . ವಾರ್ಧದನಿನ್ನಮುನ್ನವಿನ್
- 2 ಬನ್ನನುರಾಗಿನಿನ್ನ ಬಿಗೊ . ಣ್ಯಮಹೋತ್ಸವದೇವಿನ್ನಲಮಾನ್
- 3 ಸುನ್ನರಿಸೂಚವಾಯ್ದರದ . ರುವಿಮಾನದೊಗಿವಿತ್ತದಿಮ್
- 4 ಇನ್ನರವಗನವುಪ್ಪನು . . ಣ್ಣದೇ ಜ್ಞಾನದೊಗಿವುಪ್ಪನು ||

80

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 79 ಕ್ಕೆ ಅಗ್ನೇಯ.

- 1 ಮಹಾರವನ ನಿಘಗವನ್ನ ದ್ವ್ಯಕಳವೆವ್ವದ
- 2 ಮಹಾತವನ್ನ ರಗಮವ್ವತನಗಾ . ಕಮುಕಣ್ಣ
- 3 ಮಹಾಗಿರಮ . ಗಳನಿನ್ನಸತ್ಯ . ನಮಿಂತಿ
- 4 ಮಹಾತವವೊತ್ತ ಮಲವೇಲ್ವುಲವರುದಮಾಪೊಕ್ಕ

81

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 80 ಕ್ಕೆ ಅಗ್ನೇಯ.

- 1 ಬೊಧ್ಯತಿರೇವ್ಯಕ್ಕೆವಲ್ಲ ಬೊಧಪ್ಪವ್ಯವಮಾನ್
- 2 ಕೂನಾನಾಯನೊಯೊಗಿವೊಯು ಪ್ಪಿರವೆ. ಪ್ಪಿರನೇ
- 3 . ರಿಕಿತ್ತರಸಂಪ್ಪಗನಸ್ಯಮವಸ್ವತಿ
- 4 ಪರಿಪೂ . ಚಾರ
- 5 . . . ವಾಗಾ . ಪ್ಪಿಯಾ . . .

* ಇದು 9ನೆಯ ಪದ್ಧಿಯ ನೇರದಲ್ಲಿ ಪ್ರತ್ಯೇಕಿಸಿ ಬರೆಯಲ್ಪಟ್ಟಿದೆ.

† ಇದು 9ನೆಯ ಪದ್ಧಿಯ ನೇರದಲ್ಲಿ ಪ್ರತ್ಯೇಕಿಸಿ ಬರೆಯಲ್ಪಟ್ಟಿದೆ.

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 96 ಕ್ಕೆ ದಕ್ಷಿಣ.

- 1 ನಿಮಿಲೂರಾಸಿರಿಸಂಘದಾಜಿಗಣದಾಂಜ್ಞೇ ಮತಿಗಿನ್ದಿಯಾರ್
- 2 ಅಮಲಂನಲ್ಲ ದಕೇಲದಿಂಗುಣದಿನಾಮಿಕ್ಕೊತ್ತ ಮುಮ್ಮಿಕ್ಕಳಿದಾರ್
- 3 ನಮಗಿನ್ನೊಟ್ಟು ದುಯೆನ್ನ ಪಜಿಗಿರಿದುನ್ನನ್ನಾಸನೆಯೋಗದೊಳ
- 4 ನಮೊಚ್ಚೆನ್ನಯ್ಯ ಕಿಮುನ್ತ ಮೂಣ್ಣಿ . ಎಸ್ಯಗ್ಗಾ ಲಯಂಪಜಿರಿದಾರ್

98 (28)

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 97 ಕ್ಕೆ ಪಶ್ಚಿಮ.

- 1 ಕ್ರೀತವಮನ್ನಾ ದರದಾವಿಧಾನಮುಖದಿನ್ದೊನ್ನ ತಾಧಾತಿಮೇರ್
- 2 ಚಪಲಿಲ್ಲಾ ನವಿಲೂರಸಂಘದಮುನಾಸನ್ನಾ ಮತಿಗಿನ್ದಿಯಾರ್
- 3 ವಿಪುಲಕ್ರೀಕಟವಪ್ರಸಂಗಿ ರುದುಮೇಲೊನ್ನೊಂದುಸನ್ನಾ ಗ್ಗಾದಿನ್
- 4 ಉಪಮಿಲಾಲ್ಯಾಸುರಲಗೇಕಸಾಖ್ಯದಡೆಯನ್ನಾ ಮುಯ್ದಿರದೊಳಮನಮ್

99

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 98 ಕ್ಕೆ ದಕ್ಷಿಣ, ಮಜ್ಜೆ ಗಣ್ಣಿನ ಬಸ್ತಿಗೆ ಉತ್ತರ.

- 1 ಕ್ರೀತನಗವ್ಯತ್ಯುವರವಾನಪಿರಿದವಿತ್ಯಾಣನಾಕದೊನ್.
- 2 ಸ್ವಸ್ತಿ ಕಾಲನಿಗೇಕಸುದ . ಪಿನರಾಚ್ಯವೀವತನ್
- 3 ಘಾ . ಕ . ಮೊದಮು . ತೊ . . ಮತಾಕಟ್ಟೆ ನಿ
- 4 ಧಾನಮು . . ಸುರ . ಗಗತಿಯುಳ್ಳಲೆಕೊಣ್ಣನ್

100

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 99 ಕ್ಕೆ ಪೂರ್ವ.

ಪರವತಿಮಲ

101

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 100 ಕ್ಕೆ ಉತ್ತರ.

1 . . ಮರಮೇಲಣ

2 . . ಮುಷಾ . . ಬೊಲ .

102

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 101 ಕ್ಕೆ ಪೂರ್ವ.

- 1 . . ಐನ್ನಲ್ಲ ವಿಲೂರನೇಕಗುಣಾಪಾತ್ರಿಗೇಘ . . ದು .
- 2 ಮುರ್ದಿಲಕಾ . . ಕ್ರೀ . . ರಾಬಾಯ್ಯಾರ್
- 3 ಧಮವದ್ವಯ್ಯತೊಪದೇವೋರಾಗುಣಾಪಾತ್ರಿಗೇ
- 4 ದಮೋದ.ದಕ್ಕಾ ದವದೇವೋದೇವನುಕಂ . .

¹ ಸ್ವಸ್ತಿಕ್ರೀಮತಃ ಸವಿಲಂ ಸಂಘವಪು
² ವ್ಯಸೇನಾಚಾರ . . . ದುನಿಸಿವಿ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 103 ಕ್ಕೆ ಆಗ್ನೇಯ.

105 (30)

1 ಶ್ರೀ ಆಹ್ಲಾದಿನಾ ನನೇಕಾಗುಣಕೀರ್ತಿವಸ್ತಾನ
 2 ಕುಂಗೀಚ್ಚ ಭಕ್ತಿವಾಢಿಮೊ ಪರಿಣಿದಹಮ
 3 ಪೊಪ್ಪಿಳ್ಳಿಚ್ಚಗುಣಕವಿಮಯಾಕುಣೇಲಮ

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 105 ಕ್ಕೆ ವಾಯವ್ಯ.

1 ನವಿಲುರಾತ್ರಿ ಸಂಭವ್ಯ ಗುರುವಂಸಮೃದ್ಧಿಯುಂಟಾಗುವುದು
 2 ಆವರಾತ್ರಿ ರವಿವಾರ ಗುಣವು . ವೃಷಭಾಸ್ತಮಿಮುನಿ
 3 ಭವಿಷ್ಯ ನವವರ್ಷ ಮೃಗ ನವವಾರಾಭವಯೋಗದ
 4 ಆವರಾತ್ರಿ ರವಿವಾರ ಗುಣವು . ವೃಷಭಾಸ್ತಮಿಮುನಿ

అదే స్థావరము 106 క్కీ పూర్వము.

1 ಕ್ರೀ ವನ ಸುರಾಗವನಿತುಮಗ್ನನ ಗಳಕ್ತ ಮುಪಚ್ಚುಳ .
2 ವಪ್ಪನುಮಗ್ನಗ್ನದನೆತಿವಿರಾವಿರಿಯನುಳು ರಸಾ . .
3 ಚಪ್ಪನುಮುಳುಯವಾರಮುನಿ . ತಿಮು . ಯಮಗವಿಕಪ್ಪನು
4 ನುಳುಯವಾರಮುನಿ . ತಿಮು . ಯಮಗವಿಕಪ್ಪನು

ಆವೇ: ಸ್ವರವಲ್ಲಿ 107 ಕ್ಕೆ ಲ್ಲಾಯು.

೫) ಅನವತನವು ಇಷ್ಟಿಷ್ಟು ತನವು ಮುಂದೆ ಬಿಟ್ಟದ್ದು
 ೬) ವನದೊಳದೊಳ್ . . . ನಕ್ಕು ಕವಿ . . . ಗಳ . . .
 ೭) ಮನವು ಮುಟ್ಟು ತ . . . ಕವಿ . . . ನೊಡನು ಸಮಯಕೂಡಿರೊ
 ೮) ಅನುವವನು ಮುಟ್ಟು ಮುನುರೊಳೆಕವವಾಗ್ಗೊಡೊಟ್ಟಿರುವೆನು ||
 ೯) ಮನವು ಮುಟ್ಟು ಮುನುರೊಳೆಕವವಾಗ್ಗೊಡೊಟ್ಟಿರುವೆನು ||
 ೧೦) ಕವವಗುರೊಳೆಕವವಾಗ್ಗೊಡೊಟ್ಟಿರುವೆನು ||

35

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 81 ಕ್ಕೆ ಈಶಾನ್ಯ.

ಬಿಲದೇವಾಚಾರ್ಯರಪಾಠುಗ್ಗಮಣ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 82 ಕ್ಕೆ ಉತ್ತರ.

1 ಸ್ವಸ್ತಿಶ್ರೀಪದ್ಮನದಿಮುನಿವ ಅತ್ಯುಳ ದನಿಮಾಕೃತದೇವಾ . . .
2 . . . ಅಭವ . . . ದವ . . . ಮಾ ಜಿವ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 83 ಕ್ಕೆ ಉತ್ತರ.

1 ಸ್ವಸ್ತಿಶ್ರೀಆನವದ್ಯನ್ನರಿದಾಪ್ರದಳ್ಯಪ್ರಧಿತಯೋ . ಸ್ವಕಾನ್ಯನ್ಯ . ಬಾಮ
ವಿನಯಾಚಾರಪ್ರಭಾವನ್ತವದಿನ್ಯಧಿಕವಸ್ತದೇವಾಚಾರ್ಯನಾಮನ
2 ಉದಿತಶ್ರೀಕಟ್ಟುಮಳ್ಳರಿಷಿಗಿರಿಮೇಲ್ದೊಡ್ಡತನ್ನೇವಮಿಕ್ಕೆ
ನಿರವದ್ಯನ್ನೇಜುಸ್ವಗ್ಗಂಕಿವನಿಲೆವಡೆದಾನ್ಯಧುಗಳ್ಳಿದ್ಯವಾನನ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 84 ಕ್ಕೆ ವಾಯವ್ಯ.

ಶ್ರೀಶ್ವರಗುನ್ನಿನಿಷಿಧಿಗ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 85 ಕ್ಕೆ ನೈರುತ್ಯ.

1 . . . ಕ್ರ . . . ನತಮ್ಮ . . .

1 . . . ಗ . . .

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 86 ಕ್ಕೆ ನೈರುತ್ಯ.

ಕ್ರಿಟಾಟ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 87 ಕ್ಕೆ ಪಶ್ಚಿಮ, ರಾಸನ ಬಸ್ತಿಯ ಈಶಾನ್ಯ ಮೂಲೆ.

1 ಸುರಬಾಪಂದೂರದಿವ್ಯಸ್ಥಿತಗಲತವೋಲ್ಲಂಕಾಳೋಲ್ಲೂಜಿಬೆದಿಗಂ
2 ಬಿಗುಂಶ್ರೀರೂಪಲೀಲಾಧನದಿಧವಮಾರಾಣಿಗ್ಗನ್ನವಾಗ್ಗಂ
3 ದರಮಾತ್ಮಕಂಮೇಷ್ಟವಾನೀಧರಣೀಪಂಜರವಾಪೆತ್ತಸನ್ನೈಸನಂಗೆ
4 ಯುರೂಸತ್ಯನ್ನಸ್ತನೇವಪ್ರವರಮುನಿವನೈವಲೋಕಕ್ಕೆಸನ್ನಾನ್

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 88 ರ ಕಳಗೆ.

1 . ಕನಾಪೊ ಗವಾಣ . . .

2 ಕಳ್ಳಬ್ರಹ್ಮಗ್ಗ

ಬಾಹ್ಯಾಂಶರಾಯ ಬಸ್ತಿಯ ಬಲಗಡೆ ಬಂಡೆಯ ಮೇಲೆ 89 ಕ್ಕೆ ಸಹಿಮ.

ಶ್ರೀಬಮ್ಮ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 90 ಕ್ಕೆ ಉತ್ತರ.

¹ ದಲ್ಲಗವೇಣ್ಣು

² ಮೂಲ .

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 85 ಕ್ಕೆ ಉತ್ತರ.

¹ ಸ್ವಸ್ತಿ ಕೊಳಾತ್ಪುರ ಸಂಘ

² ವಿಶೇಷಾಭಿಮಾನರನ್ನಿಧಿಗೆ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 92 ಕ್ಕೆ ಸೂರ್ವ.

¹ ಎಡೆಬಹುಗಿನೆಡೆಕಯ್ಯ ತರಾಸಯ್ಯದಮಾನ್ಯಾಳಯ್ಯರಸಂಘ .

² ವಡೆಕೊಪ್ಪಿನ್ನು ಮಾಯ್ಯಾರನ್ನಿನಗನ್ನೂ ಸಮಾಧಿಕೊಪ್ಪಿ

³ ಎಡೆವಿಡಿಯಲ್ಲ ವಾಂಕಟವಲ್ಲಾಸಮಾಜಿಯನ್ನಿಜನನನ್ನ

⁴ ಪಡೆಗವೇಣ್ಣು . . . ನ್ನಿ ಸ್ವರೂಪೀಕವಾಣಾಪಿಠವಸ್ಥಾನನಾಥಮ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 93 ಕ್ಕೆ ಅಗ್ನೇಯ.

ಶ್ರೀಮದ್ಗೌಡದೇವರಾಜ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 94 ಕ್ಕೆ ಈಶಾನ್ಯ, ಎರಡು ಕಟ್ಟಿ ಬಸ್ತಿಗೆ ದಕ್ಷಿಣ.

¹ . . . ಬಸಾಧುಗ್ರ . ಧಾರವನ್ನ ತಸಾಯತಾತ್ವನನ್ನ ಸನ್ನಿಲಬಾಧ್ಯು .

² . ಮ . ಮ್ಯಾಲಮದ್ದ . . . ನ್ನುರಿದೇವ್ವಪುರಾಸ್ತರಿ . . . ಭಾಪ್ಪಮನ್ಯುಪ್ಪಿ

³ . ಕ್ಕೆ . . . ದ್ವಿವೇದವಾಗದ್ವಿವೇದಾಗಳನಾತ್ಮವೇಶ್ವರಸನ್ನಿವರಕಟ . ಸ್ಥಿತಾರಾಧಿತಾ . .

ವಿಮು ಕ್ಕರ . . . ನನ . . . ದೇವ್ವರಾಜ್ಯವಿಘಾತಿಸಾಸ್ವತಮಯ್ಯದಾನ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 95 ಕ್ಕೆ ದಕ್ಷಿಣ.

¹ ಸ್ವಸ್ತಿಕ್ರೀಕಳಾತ್ಪುರ

² ಸಂಘದೇವ

ಬದ್ವಿಯನ್ನಿ .

109

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 108 ಕ್ಕೆ ಅಗ್ನೇಯ.

- 1 ಕ್ರೀಮೇಫನನ್ನಿಮುನಿತಾನ್ನ ವಿಬೂರ್ವ್ವರಸಂಘದಾ
- 2 ತೇಫದಿಸಿಹಿಯಾನ್
- 3 . ದ
- 4

110

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 109 ಕ್ಕೆ ಅಗ್ನೇಯ.

ಶ್ರೀಕಣ್ಯ -

111

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 110 ಕ್ಕೆ ಪಶ್ಚಿಮ.

- 1 ಕ್ರೀಸ ನಾ . . ನೆಗಟ್ಟುಯಗುನದೇವದಿಸಿದಲೆ
- 2 ಮುಗಿವ . . . ನೋನ್ನುಮೈಪೊಲ . ತಪಮಂ :
- 3 . ನಿ . . . ಕಾತ್ರನನ್ನಿಮುನಿವ
- 4 . ಪಾಯ್ಕನ . . . ಯು . . ಖ್ಯಾಲೋತಲೂದಪುಳ್ಳೋನ್ನುಸಿದಿಸ್ಥನಾದಮ

112

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 111 ಕ್ಕೆ ಪಶ್ಚಿಮ.

ಕ್ರೀನವಿಬೂರ್ವ್ವರಸಂಘದಾಗುಮತಿ ಅಮೈಗಲಾನಿಸಿಧಿಗ

113 (32)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 112 ಕ್ಕೆ ಉತ್ತರ.

- 1 ತನಗಮೈತ್ಯವರವಾನಜಿದನ್ನು ಸುಪಣ್ಣತನ್
- 2 ಅನೇಕಕೀಲಗುಣವೂಲೆಗರನ್ನೂದೊನ್ನಿರೋನ್
- 3 ವಿನಯದೇವನೇನಾಮಮಯಾಮನೋನ್ನುಪಿನ್
- 4 ಇನದಪೂಜ್ಯವೃತ್ತಾ ದೇವನಿವಮೇಜಿದಾನ

114 (27)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 113 ಕ್ಕೆ ಪೂರ್ವ.

- 1 ಕ್ರೀ ಲಂಘಾನ್ನಿವಕ್ರೀನಮಿಬೂರಸಂಘದಾಪ್ರಭಾವತಿ
- 2 ಪ್ರಭಾಬ್ಯಮಿವರ್ವ್ವತಮಳ್ಳೋನ್ನುತಾಮಸ್ತುಘವನಾನ್ನಯ್ಯಕರಾಣ್ಣ ದಾಧಿವರ
- 3 ಗ್ರಾಮೇಮಯೂರಸಂಘೇಸ್ಯಲಯ್ಯಕಾದಮಿ.ತಾಮತಿ
- 4 ಕಟ್ಟಪ್ರಗರಮಧ್ಯಸ್ಥಾ ಸಾಧಿತಾಚಸಪಾಧಿತಾ ||

115

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 114 ಕ್ಕೆ ಅಗ್ನೇಯ.

- 1 ಅನೇಕಕೀಲಗುಣವೂದೊನ್ನಿರೋನ್ನುಲೆಕಿ ಸಮಮ
- 2 ಪನೇಗನ್ನೋರುಮುನಿಯವಲ್ಲಮೈಲೋನ್ನುತಾಮ
- 3 ತಮಗದ್ಯತ್ಯವರವಾನಜಿದೇವಕ್ರೀದೇವ

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 115 ಕ್ಕೆ ಈಶಾನ್ಯ.

- 1 ಈಶಾನ್ಯ . ಲಮಾನ್ಯರೇತಿವಜದೋರೇಟ್ಟಿ ವ್ಯರಂಜ್ಯಮಿ
- 2 ಶ್ರೀಪೂರಾನ್ಯಯಗನವಮ್ನನಮಿತಕ್ರೀಡ್ಯದಾಪ್ಪಣ್ಣದೀ
- 3 ಸನ್ಮಾರಾ . ನಿಜೇ . . . ಜಿವಲಘಾ . ರೇಕಿರಾತಲ .
- 4 ಮಾನ್ಯಜಯವ . . . ಇ

117 (43)

ಚಾಮುಂಡರಾಯಬಿಟ್ಟು ರಕ್ಷಣಾ ಭಾಗದ ಮುಂಟವದಲ್ಲಿ ೧ ನೆಯ ಕಂಛ.

(ಪೂರ್ವ ಮುಖ)

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾಪ್ಪದಾಮೋಘಲಂ
- 2 ಘನಂ ಜೇಯತೇ ಶ್ರೋತೃನಾಭಸ್ಯರಾಸನಂ ಜನರಸ
- 3 ನಂ || ಶ್ರೀಮನ್ಮಾಘೇಯನಾಭಾಪ್ಯಮಳಜನರಾ
- 4 ನೀಕಸಂಭೋದಮಂದಿರಾಃ | ಪ್ರಭೃತ್ಯಸ್ಯಾಘೇಪುಯಂ
- 5 ಪ್ರಚಯವಿಪಯಕೃತ್ಯುರೋಘೋರಂವಹಿಃ | ರಸ್ತಸ್ಯಾ
- 6 ಕ್ಷಾರಮುದ್ರಾರಬೇತಪನತನನನಾರೋರಂಭೋಮಃ |
- 7 ಸ್ಥೇಯಾರಾಚಂಪ್ರತಾರಂಪರಮಮುಖಮಾ ದೀ
- 8 ಯ್ಯುರ್ವೀಚೇನಿಕಾಯಃ || ಶ್ರೀಮನ್ಮುನೀಂದ್ರೋತ್ತಮರ
- 9 ತ್ವವಗ್ಗಾಕ್ರೋತಮಾಪ್ಯಾಪ್ರಭವಿಷ್ಯ ವಸ್ತೇ ತ
- 10 ತ್ಯಾಂಬುಧಾನಪ್ರಮಹರ್ಷಯುಕ್ತಾಸ್ತತ್ಸಂಕ
- 11 ತೋನಂದಿಗಣೇಬಭೂವ || ಶ್ರೀಪದಮಾರಾದೀತ್ಯನವ
- 12 ದ್ವನಾಮಾಪ್ಯಾಪಾಪ್ಯೋರೋತ್ತರಕೋಂಕಂ
- 13 ದೇ | ದ್ವೀಯಮಾನೀದಭಿಧಾನಮುಪ್ಪಚ್ಚರೀ
- 14 ಪ್ರಸಂಜಾತಸುಚಂವರದ್ಧಿಃ || ಅಭೂರುವನಸ್ಯಾ
- 15 ತಿ ಮುನೀಂದ್ರೋರೋಪಾಪಾಪ್ಯೋರೋತ್ತರಗ್ರಿಧ
- 16 ಪೀಠಃ | ತವಸ್ವಯೇ ತತ್ಪದ್ವೀಗೋಸ್ತಿ ನಾನ್ಯಸ್ಯಾತ್ಯಾ
- 17 ಲಿಕಾರೇಷವರಾತ್ಮಕವೀರೇ || ಶ್ರೀಗ್ರಂಥಮಾಂಚಮುನಿ
- 18 ವಸ್ಯಬಲಾಕಪಂಚಕೀರ್ತನೋದನಿವ ಪ್ರಭವನ
- 19 ತ್ರಯವತ್ಪ್ರಕೀರ್ತಿಃ | ಚಾರತ್ರಯೇಚಂವಲಿಂವನಿ
- 20 ಮಳಮೌಳವಾಕೀರೇಮುಖವಿರಾಜಿತಮಾದ
- 21 ಪದ್ಮಃ || ತಪ್ತಪ್ಪೋಗುಣನಂದಮತಿತಮತಿಶ್ವ
- 22 ರತ್ರ ಚಕ್ರೇಶ್ವರಃ | ತತ್ಕರ್ವಾಕಲಗಾಧಿ ಶಾಸ್ತ್ರಸಿ
- 23 ಪುಣಸ್ತುಪುತ್ಯವಿಧ್ಯಾಪತಿಃ | ಮಿಥ್ಯಾಪಾ
- 24 ದಿಮಮಾನ್ಯನಿನ್ಯಾಘೇಟಾನ್ಯಾಪ್ತ ಕಲ್ಯಾಣೇ
- 25 ಭವ್ಯಾಂಘೋದನಿವಾಕಲೋದನಿಯುತಂ ಕಂವನ್
- 26 ವಪ್ಪಾರಮಃ || ತಪ್ತಪ್ಪೋಗುಣವೀಕನಿಧ
- 27 ಯಃ ಶಾಸ್ತ್ರಾಸ್ತುಮಂಜುತಾಸ್ತೇಷಾತ್ಯಾಪ್ತಮಮಾ
- 28 ದ್ವಿಸ್ತುತಿಮಿತಾಃ ಸಿದ್ಧಾಂತಶಾಸ್ತ್ರಾತ್ಮಕವ್ಯಾ
- 29 ಶಾಸ್ತ್ರನೀವಿಷ್ಣೋದಿತಿಶ್ಚಕಲಕಶ್ವಮುಪ್ಪನಿ

- 30 ದೋಮುನಿಃ | ನಾನಾನಗನನಯಪ್ರಮಾಣ
 31 ನಿಪುಣೋದೇವೇಂದ್ರಸ್ಯದಾತಿತಃ || ಅಜನಿಮುಹುಃ
 32 ಚೂಡಾಕರ್ತೃರಾರಾಜಿತಾಂಭ್ಯವ್ಯುಚಿತಮಕರಕೇತೂದ್ಧಂ
 33 ಡದೋದ್ಧಂಧಗಬ್ಬಃ | ಕುನಯನಿಕರಭೂದ್ಧಾನೀಕದಂ
 34 ಬೋಳಿದಂಡಃ | ಸಪಯತು ಮಿಖುಧೇಂದ್ರೋಭಾರತಿಭಾಳ
 35 ಪಟ್ಟಃ ||

(ದಕ್ಷಿಣ ಮುಖ.)

- 36 ತಚ್ಚೈವೈಕಳಭೌತನಂದಮುನಿಮಃ ಸ್ಯದ್ಧಂ
 37 ತಚ್ಚೈವೈರಃ | ಪಾರಾವಾಕವಾತಧಾರಿ
 38 ಣಿ ಕುಳವ್ಯಾಪ್ತೋನುಕೀರ್ತಿಸ್ಯರಃ | ಪಂಚಾ
 39 ಜ್ಞೇಷ್ಠದಕುಂಭಕುಂಭದಳನಪೋನೈವ
 40 ಕ್ಷಮುಕ್ತಾಪಳವ್ಯಾಂಶುವ್ರಾಂಚಿತಕೇ
 41 ಸರಿಬುಧನುತೋವಾಕ್ಯಾ ಮಿನೀವಜ್ಜಿಭಃ ||
 42 ಅವಗ್ಗೀರವಿಚಂದ್ರಸಿದ್ಧಾಂತ ವಿವಸ್ವೇಪೂ
 43 ಣ್ಯಾಚಂದ್ರಸಿದ್ಧಾಂತಮುನಿವ್ರಾಂಶವ
 44 ರವಗ್ಗೀರವೈವ್ರವರಕ್ರೀದಾಮನಂ
 45 ವಿಸಮುನಿವತಿಗಳು || ಬೋಧಿತಭವ್ಯರ
 46 ಸ್ತಮದನಮ್ತೃದವಜ್ಜಿ ಕಾರುಧ್ಯಮನಸ
 47 ಶ್ರೀಧರದೇವರಂಜನವರ್ಗಗ್ರತಸ್ಸಭವ
 48 ರಾದರಾಯಶ್ರೀಧರಗಾರದಕೀವ್ಯ
 49 ರನರೋಳ್ವಗಲ್ಪಮೃಲವಾರದೇವರಂ
 50 ಶ್ರೀಧರದೇವರಂಜನತನೇವ್ರತೀರಿಟಿತಾ
 51 ಚೈತಕೃಮುರ || ಮುಳಧಾರದೇವರಂಜಂ
 52 ಬೆಳಗಿಮುಜಿನೇಂದ್ರಾಂಶನಮುನ್ಮಂ
 53 ನಿಮ್ತೃಳವನಿಗಮತ್ತಮಿಗಲೆಬೆಳಗಿ
 54 ದಪ್ಪಮುಚಂದ್ರ ಕೀರ್ತಿ ಕೃಷ್ಣಾಂಶಕೂ || ಅ
 55 ವರಕೀವ್ಯ || ಪವನಿಪ್ರವಿಳಣ
 56 ಸ್ತೃತತ್ಯನಿಳಯಸಿದ್ಧಾಂತಚೂಡಾಮ
 57 ಣಿ ಸ್ಪೃತಾಚಾರವರಂಜಿನೇಯಜ
 58 ನತಾನಂಜಂ ಗುಣಾಸೀಕಸಂಜನಮುನ
 59 ತಿಯಂಸಮಸ್ತಭುವಪ್ರಸ್ತುತೈನಾ
 60 ದಂ ಬನಾಕಂಜಾಂಜಿಪ್ರತಿನಾಥಮುಪ್ಪಳ
 61 ಯೋಗಿನಿಭಾಜಿತಾರಾತಟಂ || ವಿವಿ
 62 ತವ್ಯಾಕರಗದ ತಕ್ತೃದ ಸಿದ್ಧಾಂತದ
 63 ವಿಶೇಷವೀತ್ಯವಿವ್ಯಾಸ್ತವರಂಜಿಧರ
 64 ಬಗ್ಗಿಸ್ತಮದವಾಕರಗಾಂಜಿವೇವನಿ
 65 ರಾಂತಿಗದಂ || ವರರಾವ್ಯಾಂಶಿಕವಕ್ತೃದ
 66 ತ್ವೀದಂಜಪ್ರವ್ಯಾಸಿಕವಪ್ಯಾಸಂಧಾರ
 67 ಸಿಕಂಜವತಿಳನಗ್ಗಮುಪಾಂ
 68 ಭೋದಾಂಶಿಕೇವದ್ಧರವೇದೇಭ

- 69 ಉಪಾಂಕಸನ್ನಿಭಯಶಕ್ತಿರೂಪನೋ
70 ಹೋದಿವಾಂಕರಗದಿಬ್ರಹ್ಮವೈಷ್ಣವಾಢಿ
71 ರೂಪಮಂಭೂದೇವಪ್ರಾಂಧಾಚ್ಚಿತ್ತಂ ||

(ಪಕ್ಷಿಮ ಮುಖ)

- 72 ವಂಭವ್ಯಾನನದದ್ವಯಾಳಲವಲ್ಲವೋನೀಕನೇತ್ರೋತ್ಪಲಂಕೂರ
73 ಗಬ್ಬಿಪತಮಸ್ತಮಂಪರಯಲೆತ್ತಂಜೈನಮಾಗಾಂಮುಖಂ
74 ಬವಮತ್ಪದ್ಯಾಳಮಗಲೇಜಿಳಗಿತಾಭೂಭಾಗಮಾಶ್ರಿತಿ
75 ವಾಕರಗರಿಬ್ರಹ್ಮವಾಚಿವಾಕರಕಾರಕಾರಂಜಿ
76 ಉಪ್ಪಿಗನೇತಂ || ಯದ್ಯಕ್ರೋಧಂಪ್ರವಿಳಸಪ್ಪನಾವ್ಯತಾಂ
77 ಭೂಪಾನೇನತುಷ್ಯತಿವಿನೇಯಚ್ಚೋರಪ್ರಂಪಾ ಜೈನೋ
78 ದ್ರೂಪನನರೋವರರಾಜಕೂಟೇಯದನಾಭೂವಿರಿ
79 ವಾಕರಗರಿವೇ || ಅವಂಜೈನರು || ಗಂಧವಿಮುಕ್ತರೇನ
80 ಮಳಧಾಂಮುನೋದ್ರವವಾರವದ್ವಯಂಕೂಷವನಾಭ್ಯ
81 ಮೇನೇನವಭವ್ಯವನಕ್ವಮಕೂಷವಂಪವೇದಂವವಿರೋಧಿವಂ
82 ದನ್ವಿಪದಂಪದತತ್ಪದ್ವಿಪದಂಪಕೂಟಂಪದಕರಾಳ
83 ದಂಪದಪದಂಪದಮಂಪದಪಿಂಗುರೋಗವೇ || ಖಯಂ
84 ತಂಜಿಳಲು ವಲತಾಂಪದಂಜಿರಿಗಿತಾಗಗಂಪಾಳ
85 ಪಳಂಜಿತ್ತಾಳವನೋದಿಮೇಯೋಗಿಯಾಪದಗಜಜಿಂ
86 ಕಳಯದನಂಪಕಬ್ಬಿಪವ ಕ್ಕಿಗವಸ್ಪಿಸಮಕ್ತೇತ್ತಕ
87 ತ್ವಳವನಿಸಿತ್ತುಪ್ಪುತದ್ವಮಯ್ಯಮಳಂಮಳಧಾ
88 ರವೇವನಂ || ಮುಖದಮೇದೋಮೈಲಾಕಿಕದವಾತ್ಮಯನಾ
89 ಪದಳಿತ್ತಬಗಲಂಪತೇಯದ್ವಿಪಾನುವಸ್ತಮಿತವನಾ
90 ಗಿರವೋಗವಮಯ್ಯನೋಮೈಯಂಪತೇಯದ
91 ಕುಕ್ಕುಟಾಸನಕನೋಲವಗಂಧವಿಮುಕ್ತವೃತ್ತಿಯಂಮ
92 ಜೇಯದ್ವೋದಿಮಕ ರತಪತ್ರ ರತಂಪಳಧಾರದೇ
93 ವರ || ಆಚಾರತತ್ಪದ್ವಿಪಗಿಳಿಸ್ಸರಂ || ಪಂಚೇಂದ್ರಿಯ
94 ಪ್ರಧಿತಸಾಮಜಕುಂಭವೀನೇಲಿತ್ತೋಟಿಲಪಟಮೋಗೀ
95 ಗ್ರಸಮಗ್ರಸಿಂಹ || ಸಿದ್ಧಾಂತವಾರಿನಿಧಿವಾಸ್ತವನೀ
96 ಧಿವಾರೋಭಾಭಾತಿಭೂತಿಭೂವನೇಬುಭಾತಂಪ್ರವೇ ||
97 ಶುಭಾಭಾಭಾಪ್ರವಿಪವನುರಸಂಪಾ ರಾಪವಿಸ್ತಸ್ಯ
98 ಟಿಪ್ಪೋತಾ ಕಂಪರಶೀಧ ಕಂಪಿಪವಾಭಾಪಾತಂಪಗಾತ್ಮ
99 ರಾಪ್ರಾಪ್ರವೃತ್ತಿಳಕೇತ್ರಿಮನಸ್ತಮಿವಮಂಗಾಯಂ
100 ತಿದೇವಾಂಗನಾದಿಕ್ವನ್ಯಾ ಶುಭಾತಂಪ್ರದೇವಭವತಾಂ ರ
101 ತ್ರಭೂಂಭೂಮಿನೀ || ಶುಭಾತಂಪ್ರಮುನೇಂದ್ರಯದ್ವೈಳಿ
102 ಯೋಳ ಸಂಯಾಗಲಾರಂಪಿತಿಪಂಪಂ || ಪ್ರಭೇತಗಿದ ಕಂದಿಕಂ
103 ದಿವನಭವತಿರೋಮೇಗಿದೇಕಕಂಪಂಕುಂಪಂ || ಎತ್ತ
104 ಲುಬಿಜಿಯಂಗಯ್ಯದವಂಪ್ರಲೆಭಮೈಪ್ರಭಾವ
105 ಪದಿಕೋತ್ಪದಂ ಪತ್ತರಪ್ರದನಲೆಭೋಲ್ಪದಮ
106 ತ್ರಿವಮುಕ್ತಿರೂಪೇಯಸ್ತದಾಂತಿಗಂ || ಕಂಪುಮದಾಪವ
107 ಸ್ವಕಳವೇವದವಮುಜೈನವಮಗ್ಗರಾನ್ಯಾಂತಪಯೋಧಿಗ

- 108 ಕ ವಿಷಯವೈರಿಗಳಿಂದ ತಕ್ಕವು ಭಾಜನಸ್ವರ್ಗತತ್ವವ್ಯವಸ್ಥೆ
 109 ವಿನಕ್ರಿಸ್ತ ಭರಂಜುಭಟಂ ದೇವನಿಧಾಂತಮುನೀಂದ್ರರಂಜಣ
 110 ಉದಂಬುಧಿವೇಷ್ಣುತಭೂರಿಭೂತಳಂ ||

(ಉತ್ತರ ಮುಖ.)

- 111 ಖ್ಯಾತಶ್ರೀಮಲಧಾರಿದೇವಯಮಿನಶಿ
 112 ಪೋತ್ರಮೇಸ್ವರ್ಗತೇಜಾಹಾಶ್ರೀಕುಭಟಂ
 113 ದೇವಯತಿವೇನಿದಾಂತಚೂಡಾಮಣಿ ಲೋ
 114 ಕಾನುಗ್ರಹಕಾರಣಿಪ್ರೀತಿನುತೇಕಂಬರ್ವ
 115 ದರ್ಪಣತೇಜಾರಿತ್ಯೋಜ್ವಲಬಿಜುಕಪ್ರತಿ
 116 ಹತಾಮಾತ್ರವ್ಯವಸ್ಥಿತಾ || ರುಭಟಂ
 117 ದ್ರವ್ಯಹಸ್ತಾಂಧ್ರೇಸ್ವಿಕ್ರೀತೇಕಾಲರಾಹು
 118 ಸಾ ಸಾಂಧಕಾರಂಜಣಾ ಲಂಜಾಯತೇತ್ಯುತಿ
 119 ಸಾದ್ಭುತಂ || ಬಾಣಾಂಭೋಧಿನಭಾಶಮಂಕತು
 120 ರತೇಜಾತೇಸಕಾಬ್ದೀತತೋವರ್ಷೋಭಕ್ರೀತಾ
 121 ಹೃದಯೈವೈವನತೇಮನಸೇವಿನಶ್ರವ
 122 ಶೇ ಪಕ್ಷೇಕ್ರಿಸ್ತ ವಿಪಕ್ಷವತ್ತಿನಿನಿತೇವಾ
 123 ರೇದರವ್ಯಾಂತ್ರಿಭಾಸ್ವರ್ಗತಃ ಕುಭಟಂ
 124 ದ್ರವೇನಗಣಭ್ರಷ್ಟಿದಾಂತಮಾರಾಂಧ್ರಿ ||
 125 ಶ್ರೀಮದವರಗಂಡಂ || ಸಮಧಿಗತಪಂಚ ಮಹಾ
 126 ಕಬ್ಬಿ ಮಹಾಸಾಮಂತಾಧಿಪತಿಮಹಾಪ್ರಚಂಡ
 127 ಪಂಚನಾಯಕಂ ಪೈರಭಯದಾಯಕ |
 128 ಗೋತ್ರಪವಿತ್ರ | ಬುಧನನಮಿತ್ರ | ಸ್ಯಾಮಿದ್ರೋ
 129 ಹಗೋಧೂಮಃಫಲೈಃ | ಸಂಗ್ರಾಮಜತ್ತ
 130 ಟ್ಟ | ವಿಷ್ಣು ವರ್ಧನಪೂಜ್ಯಕುಮಾರಾ
 131 ಜರಾಜ್ಯಸಮುಧ ರಣಕಲಿಗೀನಾಭರಣ
 132 ಶ್ರೀಚೈನ್ಯಧಮ್ಮಾಪೂತಾಂಬುಧಿಪವರ್ಧನ
 133 ಸುಧಾಕರಸಮೃಕ್ತರತ್ನಾಕರ | ದೈನಿಕ
 134 ನಾಮಮಾಣಸಮಾಳಂಕಿತರತ್ನಶ್ರೀಮ
 135 ನೈಪಾಪ್ರಧಾನದಂಡನಾಯಕ ಗಂಗರಾಜಂ
 136 ತಮ್ಮ ಗುರುಗಳ ಶ್ರೀಮೂಲಸಂಘೇದೇ
 137 ಸಿಯಗಣದ ಪುಸ್ತಕಗಟ್ಟದಕುಭಟಂ
 138 ಪ್ರಸಿದ್ಧಾಂತದೇವಗೃಹಪೂಜ್ಯವಿನಯಕ್ಕೆ
 139 ನಿಶಿದ್ಧಾಯಿನಿಲಸವದಪೂಜೆ
 140 ದ್ಯುಮಂತದಿಮಹಾಧಾನಮಂಗೈದ್ವರಾ ?
 141 ಆಮಹಾನುಭಾವನಶ್ರೀ || ರುಧ
 142 ಚಂದ್ರಸಿದ್ಧಾಂತದೇವಗಂಡಿ || ವರದನಧಾ
 143 ಜೀವಮತ್ತಾ ದಂಡಂಧಂಜಕ ಗಟ್ಟಿಮದಿಸು
 144 ಪಳಸುಪ್ತ ರತಗುಣಾಂಧ್ರಿತಮಂದಿಧರ
 145 ನೀತಳಮೆಚ್ಚಿ ಪೂಗಳಂತಿವೈದ್ಯದನಿ
 146 ಟ್ಟಂ || ದೊರೆಯೇಜಕ್ಕನಿಕ್ಕಬ್ಬಗೀದವನ

- 147 ದೊಳಬಾಂತ್ರದೊಳಗಿಳಿದೊಳ ಪರಮ
148 ಶ್ರೀವಿಜಯದೊಳ ಸಕಲದಾನಾಥ
149 ಯ್ಯೊದೊಳ ಸತ್ಯದೊಳ ಗುರುಪಾದಾಂಬು
150 ಜಘಕ್ತಿಯೊಳ ವಿನಯದೊಳ ಭವ್ಯಕೃಪಂಕು
151 ದದಾಪರದಿಂ ಮನ್ನಿ ಸುತಿವ್ಯವಿಂಪಿನೆಡೆಯೊ
152 ಇ ಮತ್ತನ್ಯಕಾಂತಾಜನಂ || ಶ್ರೀಮತ್ಪ್ರಭಾ
153 ಚಂದ್ರ ಸಿದ್ಧಾಂತದೇವರಗುಡ್ಡ ಬಗ್ಗಿದಮ
154 ದ್ವಿಮಯ್ಯಂ ಬರೆದಾ || ಬಿರುದರೂಪಾರ
155 ಮುಖಿತಳಕಂವರ್ಧ ಪೂನಾಪತಿಖಂಡನಿ
156 ದಮಂಗಳಮದಾ || ಶ್ರೀ ಶ್ರೀ ||

118 (44 ,

ಆದೇ ಮೆಂಟಪದಲ್ಲಿ ಎನೆಯ ಕಂಭ.

- 1 ಶ್ರೀಮತ್ಪ್ರವಂಗಳೇವರಸ್ಯಾದ್ಯಾದಾಪೂರ್ವಾಂಭನಂ ಜೇಯಾ
2 ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯ ರಾಸನಂದನಂ || ಭದ್ರಮಸ್ತು ಜನೇಶ
3 ನಾಯಕಂ ಪದ್ಮತಾಂಪುತಿವಿಧಾನಾಂತವೇ ಆನಂದವಂದನ
4 ಸ್ವಿಮತ್ಪ್ರಕಾಶನಾಥಪಟಿನೀಪಟಿನೀ || ನಮಸ್ಕರ್ಮಾ ||
5 ಜನತಾಪಾರನಂದನಸ್ಯ ವನಿತಾಪೂರ್ವಕಸ್ಯಂಧರೀಪವ್ಯ
6 ತ್ವಸ್ತನಪಾರನುಗ್ರಹಾರ್ಥಿರಂವಾಂನೇನಂದವೈಜನಕಾಂತಾ
7 ನಮೋಕಾಂಕ್ಷಿ ವಿಭವಪ್ರಖ್ಯಾತಧರ್ಮ್ಯಪ್ರಯುಕ್ತನಿಕಾ
8 ಮಾತ ಚರತೃತಾಂಯನರಿದೇನೇಚಂ ಮಹಾಧನ್ಯನೋ || ಕಂದ ||
9 ವಿಶ್ವಸ್ತಮುಳುಬುಧಜನಮಿತ್ರಂ ದ್ವಿಜಕುಳಪವಿತ್ರನೇಚಂಜಗದೊ
10 ಉಪಾತ್ರಂವಿಕ್ರಮಕುಳಕಂದವಿನಿತ್ರಂ ಕಾಂಕ್ಷಿನ್ಯಗೋತ್ರನಮಳಚಿತ್ರ |
11 ವೃ || ಪರಮಜಿನೇಶ್ವರಂ ತನಗಿದಯ್ಯಮುಳುಕ್ತೇಯೋಳ್ವವತ್ತ
12 ಮುಳ್ಳಂವದರಿತಕ್ಷಯಕ್ತನಕನಂವಿಮುನೇಶ್ವರಿತ್ತಮೋತ್ತ
13 ಮುಗ್ಧೋರಂಗಳಾದಾತ್ಮವಿತ್ತನವದಾತ್ಮಯಂನಂವಕಾಮಮಯ್ಯ
14 ಲಂವೊರದಮುಳೇನಂದೊಡಲೆಬ್ಬನೆ ಪರಾನ್ನೋಗೇಚಿಗಾಂಕನ || ಕಂ ||
15 ಮನುಚರತನೇಚಿಗಾಂಕನವೇನೇಯೋಳ್ವನಿಜನಸಮೂಹಮುಂಬು
16 ಭಜನಮುಂ ಜನಪೂಜನವೇನಂದನೇವಮುಂಬೇಗಲವಕಾಲಮುಂ
17 ನೋಳ್ವಿಸುಗುಂ || ಆವಹಾನ. ಭಾವನದಾಂಗಳಿಯೆಸ್ತಪ್ಪಳಂದೊಡ ||
18 ಉತ್ತಮಗುಣತತಿವನಿತಾತ್ಮತಿಯನೋಳ್ವೊಂಡದಂದಂಜಗಮುಂಜಿಂ |
19 ಕಯ್ಯೊತ್ತವಿನವ. ಮುಳುಗೊಸಂದತ್ತಿಗಿಜಗದೊಳಗೇವೋಚಿಕ್ಕಿ
20 ಯನೋಸ್ತಳು || ತನ. ವಂಜನವತನುತಿಯಂಧನಮಂಮ. ನಿಜನದತ್ತ
21 ಪ್ರಿಯಂಸುಧಳವದಿನನೇಗೇನಂಬೇಗೆಯೊಳ್ವನಮಂಜಗದೊಳಗೆ
22 ಪೂಜಿಕಟ್ಟಿಯನಿಜವಿಳುಂ || ಜನವಿನಿತನೇಚಿಗಾಂಕನಮನ
23 ಸ್ವರೋದಯಗಂಗರಾಜನೇಮೂರ್ವಾಪನವನೇವನಿಜಮುಂ
24 ನಕ್ತನೇಗಲ್ವೊಳ್ವೊಚಿಕ್ಕಿಗುಣಮನ್ನತಿಯಂ | ಎನಿಸಿದವೋಚಾಂ
25 ಬಿಳಿಪರಜನಮುಂಮುಳವನಮುಂಮೊಮ್ಮೋಗೇಮ್ಯೊದನಂತಗ್ನಿನ
26 ತಳಮುರಸವುಳ್ಳುಮನವನ್ನಮಾನಂವಿಪರವಿಜನಮುಂಜ
27 ಗದೊಳು || ವ || ಇನಿಸಿದವೋಚಾಂವಿಕೆಚಿಕ್ಕಿಳವತೀತ್ಯೊಮೊದಲಾ

- 28 ಗನೇಶತೀರ್ಥಗಳೊಳುಪಲವುಂಟೈತ್ಯಾಲಯಂಗಳವೂಡಿಸುವು
 29 ಹಾದಾನಗಯ್ಯು || ವೃ || ಅದನ್ನೆನೇಬಿನಾನೊಂದವುಂಟು ಸುಕ್ಕಿ
 30 ತಮಂನೋಡರೋವನಂಜವನವಪ್ಪುಮವೇಳ್ವುಡ್ಯೋಗದಿಂದಂಸ್ತರಿಯು
 31 ಪದನಮೋವೀತರಾಗಾಯುಗಾರ್ಪಸ್ಥದಯೋಗಿಪ್ಪಾವವಿಕಾಲ
 32 ದ ಪರಣತಿಯಿಂಗೆಲ್ಪು ಸಲೆ ಬಿನಾಸಂಪದಿಂದಂದೆವಿಪೋಬಾಂಬಿ
 33 ಕೆಸುರಪದಮಂಲೀಲಿಯೆಂಸೂಜಿಗೊಂಡಳ || ಸಕವರ್ಪಂಚಿನೆ
 34 ಯಸಾವ್ಯಂಸಂವತ್ಸರದಾಪೂರ್ಣಸುಧ 35 ಸೋಮವಾರದಂದುಸ
 36 ಸ್ಯಸನಮಂಕೈಕೊಂದುವಿಕವಾರ್ಯನಿಯವುದಿಂಪಂಜಪದಮನುಬಾ
 37 ರಿಸುತ್ತಂದೇವಲೋಕಕ್ಕೆ ಸಂದಳು || ಆಜಗಜ್ಜನನಿಯಪ್ರತಂ ||
 38 || ನಮಧಿಗತಪಂಜವ ಹಾಳಬ್ಬ ಮದಾರಾಮನಾಧಿಪತಿವ
 39 ಹಾಪ್ರಚಂಡದಂಡನಾಯಕಂ ವೈಭವ್ಯದಾಯಕಂ ಗೋತ್ರಪವಿತ್ರಂ ಬುಧಪ
 40 ನಮಿತ್ರ ಕೃಚೈನಧವ್ಯಾ ಮೃತಂಬಧಿಪ್ರವರ್ಧನಸುಧಾಕಂ || ಸಮೃಕ್ತ ರತ್ನಾ
 41 ಕರಂ || ನಾಹಾರಾಭಯಭೈಲಬ್ಬಾಸ್ತದಾನವಿನೋದ || ಭವ್ಯಜನಹ
 42 ದಯಪ್ರೋದ || ವಿಷ್ಣು ಪದ್ಮನಭೂಪಾಳಪೂಜ್ಯಮಾಣಾ ರಾಜರಾಜ್ಯಾ
 43 ಭವೇಕಪೂಣ್ಣ ಕುಂಭ || ಧರ್ಮದವೋದ್ಧರಣಮೂಳಸ್ತಂಭ || ನುಡಿದನ್ನೆಗಣ್ಣ
 44 ಪಗವರಂಟಂಕೊಣ್ಣ || ದ್ರೋಹಪರಟ್ಟದ್ಯಾನೇಕನಾಮವಳಿಸವನಳಂಕೃತನ
 45 ಪುತ್ರೀಮನ್ಮಹಪ್ರಧಾನಂದಣ್ಣನಾಯಕಂಗಳಂರಾಜಂತನ್ನಾ ತ್ಯಾಂಟಿಕಪೋಜ
 46 ಲದೇವಿಯರು ದಿವಕ್ಕೆ ಸಲಬವೋಕ್ಷವಿನಯಕ್ಕೆ ಎನಿವಿಗಿಯಂನಿ
 47 ಲಿಸಪ್ರತಿಷ್ಠೆಯ್ದು ಮಹಾದಾನಪೂಜಾರ್ಹನಾಭಿಷೇಕಂಗಳಂ ಮಾಡಿ
 48 ದಮಂಗಳಮಯಾ ಕ್ರೀ ಕ್ರೀ || ಶ್ರೀಪೂಜಾಂಪ್ರಸಿದ್ಧಾಸ್ತದೇವರಗುಡ್ಡಂ ||
 49 ಪೆಗ್ಗೇಕವಾರಾಜಂಬರದಂ || ರೂವಾರಿಪೂಜ್ಯನೂತಾರಿಯದು
 50 ಗಂವರ್ಧಮಾನಾಚಾರಿರುದ್ರರೂವಾರಿಮುಖಿಳಕಂಕಣ್ಣ ರಸಿದ ||

119

ಚಾಮುಂಡರಾಜಬ್ಬಿಯ ಬಾಗಲಿ ಬಲಗಡೆ ಬಂಡೆಯ ಮೇಲೆ.

1 ಶ್ರೀಮತಲಕ್ಷ್ಮಣದೇ

2 ಪರಪಾದ ||

120 (66)

ಅದೇ ಬ್ಬಿಯ ನೇಮಾರ್ಯರಸ್ವಾಮಿಯು ಸಿಂಹಮೀಡದಲ್ಲಿ.

1 ಗಂಗನಾಭಾಪತೇಸ್ವಾಮರಡಣೋಭಾರತೀಚಣ || ತ್ರೈಲೋಕ್ಯರಂಜನವೈವೈತ್ಯಾಲಯಮುಖೇಕರತಾ ||

2 ಬುಧಭವ್ಯ ಸ್ವಂತಂಬವ್ಯ ರೇಣು || ಕಮಲಾಚಣ || ಬಿಗ್ಗನಾದವನಾಮಾಡ್ಕೈತ್ಯಾಲಯಮುಖೇಕರತಾ ||

121 (67)

ಅದೇ ಬ್ಬಿಯ ಮೇಲಣ ಪಾರ್ವತೀರ್ಥಕರರ ಪಾದಮೀಡದಲ್ಲಿ.

1 ಜಿನಗೃಹಪಂಚೈಕ್ಯಗಳವೊಲ್ಲನವೇಷಂಭೋಗವಪ್ಪಿ

2 ಬಾಮುಗ್ಧನವನ್ನನೊಲಿಸಿಮಾಡಿಸಿವನ

3 ದೇವಗವತನವಮುಸಿದವುಡ್ಡಂ ||

122

ಅದೇ ಬ್ಬಿಯ ಮುಂಭಾಗದ ಪಂಚಾಂಗಜಗತಿಯ ಬುಧಮಾರ್ವರ ಗೋಡೆಯ ಕಳಗಣ ಪಟ್ಟಿಯ ಮೇಲೆ.

ಶ್ರೀ ಬಾಮುಗ್ಧನಾಮ ಮಾಡಿಸಿದ

123

ಅನೇ ಬಸ್ತಿಯ ಮುಖ ಮಂಟಪದ ಎಡಗಡೆ ಬಂಡೆಯ ಮೇಲೆ.

ನಾಗರಾಕ್ಷರ.

1 ಸಾಂತ

2 ಉಂಟ

3 ಬೇವುಬಾವ

124

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 123 ಕ್ಕೆ ಉತ್ತರ.

ನಾಗರಾಕ್ಷರ.

1 ಶ್ರೀಮತುಷಾಂಪ್ರಕೀರ್ತಿ ||

2 ಬೇವುಬಾವ

125 (45)

ಎರಡುಕಟ್ಟೆ ಬಸ್ತಿಯ ಬಲಭಾಗದಲ್ಲಿ ಕೆಳಗಡೆ ನಿಲ್ಲಿಸಿರುವದು.

- 1 ಶ್ರೀಮತುಷಾಂಪ್ರಕೀರ್ತಿಸ್ವಾಧ್ಯಾವಾಗೋಳಿರಾಂಭರಂ ಜಿಯಾತ್ಮ್ಯೋಳಿಕ್ಕನಾಧಸ್ವ
- 2 ರಾಸನ ಜಿನರಾಸನ || ಭವ್ರಮಸ್ತುಜಿನರಾಸನಾದುಸಂಪದ್ಯತಾ ಪ್ರತಿವಿಧಾ
- 3 ನಡತೆತೇ ಅನ್ಯ ವಾದಿವದವಸ್ತಿ ಮಸ್ತಕಸ್ಥಂ ಓನಾಯ ಫಟನೇಪಟಿಯನೇ ||
- 4 ಸ್ವಸ್ತಿ ಸಮಧಿತಮಾಚಮಾರಾಬ್ಬ ದುಹಾಮಸ್ತುಳೋದ್ಧರವತೀಪುಂವರಾಧೀದ್ವರಂಯದನ
- 5 ಕುಳಾಂಬರಮ್ಬಮಂಟಸಮ್ಬಕ್ತ್ಯಚ್ಚದಾಪನೇ ಮಲಬರೊಳಿ ಸ್ಥಾಪ್ಯನೇಕನಾಮಾವೇಗಮಾಳಂಕೃತ.
- 6 ರಪ್ಪ ಶ್ರೀಮನ್ಮಹಾಮಸ್ತುಳೋದ್ಧರಂ ಪ್ರಭುವನಮಲ್ಲಿ ತಳಕಾಡುಗೊಣ್ಣುಧುಬಳವೀರಗಂಗೆಮಿಮ್ಬ ವ
- 7 ಧ್ವನಿಹೊಯ್ಯಳವೇವುವಿದಯರಾಪ್ಯಮಸ್ತುರೂಪ್ತರಾಧಿವೃದ್ಧಿ ಪ್ರವರ್ಧ್ಯವನವನಚಂದ್ರಾಕ್ಷರತಾ
- 8 ರಂಸಲುತ್ಪದಿರತತ್ಪದವದ್ಯೋಜವೇವಿ || ವೃತ್ತ || ಜನತಾಧಾರನುದಾರನಸ್ತವನಿಬ್ಬದೀರಂವಚಸ್ಸಂದರೇ
- 9 ಫನವಿತ್ತಸ್ತನಹಾರನುಗುಣಧೀರಂ ಮಂನೇನಂದಪೈಜನಕಂತಾನೇನಮಾಕಂಟೈವಿಬಿಧಪ್ರ
- 10 ಜ್ಯಾರಧಮ್ಬೋಪ್ರಯುಕ್ತನಿಕಾಮದತ್ವಜರಿಪ್ರವಾಯನಲಿರೇನೇಚಂವದಾಧಸ್ತನೇ || ಕಂದ ||
- 11 ವಿತ್ರಸ್ತಮಳಂಬಿಧವನಮಿಪ್ರವಿದ್ಯಜಕುಳವವಿತ್ರನೇಚಂಜಗದೊಳುಸಾತುಂ ರಪ್ಪಕುಳಕಂಠಫನಿಪ್ರಾಂ ಕಾಂ
- 12 ಡಿನ್ಯೋಗೀತ್ರನಮಳಚರಿತ || ಮನುಚಂಪನೇಚಿಗಾಂಕನಮನೆಯೊಳು ಮುನಿಜನನಮೂದಮುಂ
- 13 ಬುಧವನಮುಂಜಿನಪೂವನೇಜಿನವಂಜಿನಮುಂಜಿನಗೂವಕಾಲಮುಂಜಿನಾಧಿಸಂಗಂ || ಉತ್ತಮ
- 14 ಗುಣತವನಿಪಾಪತ್ವಿಯನೊಳಕ್ಕೊಣ್ಣು ಬಂದು ಜಗಮೆಲ್ಲಂಕೈದ್ಯತ್ತು ವಿನಮದುಳಗುಣಸಂಪತ್ತಿಗೆದ
- 15 ಗದೊಳಗೊಂಚಿಕಟ್ಟೆಯನೊಗ್ಗಿದ್ದಳು || ಅಸ್ತನೀದಿಬೇರಾವನಪೊಂಚಿಕಟ್ಟೆಯ ಪುತ್ರನುಬಿಳಿತಿರ್ಕ್ಕರವರಮು
- 16 ದೇವವರವಂಜಿತಾಕನ್ಯಾ ನೋಗಿಬಿಟ್ಟು ವಿವಳಪುಳಕವರಿಕೇತವಾಂಬಾಣನ ವಸವನವ ರರಸ
- 17 ರಸಗುಣಪ್ರನಿವಕಳಾಪಾಲೇಪಟೋದೊಳಿ ಪಶ್ಚಿಮಾಣನುಮಾಹಾರಾಭಯಭೈರವ್ಯ ರಾಸ್ತ್ರವಾಸ
- 18 ನಿನ್ನೋದನಂಸಕಳೋದೊಳಿ ಕಾಮನೂದನುಂ || ವೃತ್ತ || ವಪ್ರಂವಪ್ರಭೃತ್ಯೋದಳಂವಳಭೃತ್ಯಾಶ್ವತ್ಥಾಚ
- 19 ಪ್ರೀಣಶ್ಚೈಶ್ಚೈವರಸ್ತು ಗಾಂಧಿವಧನುಗಾಂಧೀವಕೋಡಣ್ಣಿನ ಯಸ್ತು ದೃಷ್ಟಿಹೋತಿವಿಷ್ಣು ಪ್ರಿಪತೇದ್ವಾಹ್ಯಾಂ
- 20 ತಥಂಮವ ಶೈಗಂಗೋಗಾಂಗತರಂಗವೇವಿದ್ಯೋದಾಶಿಸ್ತವಾಸ್ತುರೋಧೇತ || ಇಸ್ತನಿಪಶ್ರೀಮನ್ಮಹಾ
- 21 ಪ್ರಧಾನಂದ್ವಾಸಾಂಕಂರೋಪಫಲಿಪಟ್ಟುಗಂಗೂರಾಂ ಚಾಳಿ ಕೈಚಕ್ರವರ್ತಿ ಪ್ರಭುವನಮಲ್ಲಿವದಮ್ಬೋದೀ
- 22 ವನಪಳಂಪನ್ನಿ ವ್ಯರೂಸ್ತಾಂವಸ್ತು ವ್ಯರೂಸ್ತಾಂವಸ್ತು ಗಾಲಾಡಿನಲ ಬಿಟ್ಟರೇ || ಕಂದ || ತೆಗವಾರವಮಂಹಾರುವು
- 23 ಗಯಂತನಿಗುಳಬವರವನತನವಂಗೆ ಬುಗುವಕಳಿಕೆಗಂನಾಂಪುಗಿನಮದುಳಾಂಜಿಗಂ
- 24 ಗದಸ್ಥಾಧಿಪನ || ವಚನ || ಎಂಬನಮವಸ್ತುಂವಕೇಳಿಯೆಂದಮನಿಬಯಸಾಂವಸ್ತು ರಮಂಭಂಗಿತಹಿದ.
- 25 ವಸ್ತುಮಾಪನನಮೂಹಮಂನಿಜಸ್ಯಾ ಮಿಗಿತಂದು ಕೊಟ್ಟುನಿಜಾಪುಜಾವದ್ಯಂಭಕ ಮೆಟ್ಟ ಮೆಟ್ಟ ಬೆಂಬಿಳಿ
- 26 ಲೈನ || ಕಂದ || ಪರಮಪ್ರಸಾದಮಂಜುಬೇರಾಪ್ಪ ಮಂಧನವನೇನುಮಂಜಿಬದನಸ್ತುರವಂಗೆ ಬಿಡಿಕೊಂ

- 26 ಉನ್ನಿಪುಣೋದೇವೇಂದ್ರಸ್ಯ ದ್ವಂದ್ವಿತಿಶಃ || ಅಜನಿಮಹಿಮಚ್ಛ
 27 ಡಾರತ್ನ ರಾರಾಜತಾಂಭ್ರಿವ್ಯವಿತಮಕರಕೇತೂದ್ಧಂಡೋದ್ಧಂಡಂ
 28 ಗರ್ವ್ಯಃ | ಕುನಯನಿಕರ ಭೂಧಾನೀಕದಂಭೋಳಿದಣಃ ಸಜಯ
 29 ತುವಿಖ್ಯಥೇಂದ್ರೋಭಾರತಿಭಾಳಪಟ್ಟಿಃ || ತಚ್ಚಪ್ಯಕಃ ಧಾತ
 30 ನಂದಿಮನಿಪಃ ಸ್ಯದ್ಧಾಂತಚಕ್ರೇಶ್ವರಃ ಪಾರಾವಾರಪರಿತಥಾ
 31 ರಣಿಕುಳವ್ಯಾಪ್ತೋಽಕೀರ್ತಿರೇಶ್ವರಃ ಪಚ್ಚಾಪ್ತೋಽನ್ಯದಕುಂಭ
 32 ದಳನಪ್ರೋನ್ಮುಕ್ತಮುಕ್ತಾಭಳಾಂಕುಪ್ರಾಂತಿಕೇಸರಿಮುಖ
 33 ನುತೋಮಾಕಾ ಮಿನೀವಲ್ಲಭಃ || ತತ್ಪ್ರಕೋಮಹೇಂದ್ರಾಪಿಕೀ
 34 ರ್ತಿರ್ಮುಕ್ತದನಸಂಕರಃ ಯಸ್ಯವಾಗ್ಧೇವತಾರಕ್ತಾ ಶೌತೀಮನಃ
 35 ಮಯೋಯುಜತ || ತಚ್ಚಪ್ಯೋಪೀರಣೋಽಕವಿಗಮಕಮ
 36 ಪಾವಾರಿವಾಗ್ಧೈತ್ಯಯುಕ್ತೋಽಯಸ್ಯ ಶ್ರೀನಾಕನಿಮುಕ್ತಿದಶತಿ
 37 ಗಜಾಕಾರಸಂಕಾರಕೀರ್ತಿಂ ಗಾಯಂತ್ಯುಚ್ಚೈಶ್ಚಿಗಂತೇಶ್ವರಕಯ
 38 ವತಯಃ ಪ್ರೀತಿರಾಗಾನುಬಿನ್ನಾ ತ ಸೂಯೋಜೀಯತಪ್ತ
 39 ಮಾದಪ್ರಕರಮಹಿಧರಾಭೀಳದಂಭೋಳಿದಣಃ || ಶ್ರೀಗ
 40 ಲ್ಲಾಭಾನ್ಯುನಾವಾನಮದಿನಿಮುನಿಮುಪ್ಪದಪ್ರತ್ಯ
 41 ಯತಾನ್ಮುನಿದಾ ತಾ ದೃಶ್ಯತ ಸಾತ್ವಿಕಪ್ರಕಟನವಟಿಸಿದಾಂತ
 42 ಶಾಸ್ತ್ರಾನ್ಮುನಿವಿಚಿ ಸಂಘಾತಕ್ಷಾಳಿತಾಪಃ ಪ್ರಮದಮದಕಳಾ
 43 ಲಿಫಲಬುದ್ಧಿಪ್ರಭಾವಃ ಜೀಯದ್ಯುಪಾಳಮೌಳದ್ಯಮಣಿವಿದ
 44 ಲಿತಾಂಭ್ರಿಬ್ಬಲಕ್ಷ್ಮೀವಿವಾಸಃ || ಶ್ರೀಗಜೇಶವರಾಜಂಬರದಂ ಮಂಗಳ ||

ಪಕ್ಷಮುಮು.)

- 45 ವೀರಲಂಬವಿಖ್ಯಥೇಂದ್ರಸಂತತಾನಗತ್ವ ಚಂದಿಲನರೇಂ
 46 ದ್ರವರಚ್ಛ ಡಾಮಣೀದಧಿತಗ್ಧೋದೇಶಭೂ
 47 ಪಾಳಕಃ ಕಿಮುಕಾರಣೇನಸಃ || ಶ್ರೀದುತ್ಕ್ರೈಕಾಭ್ಯ
 48 ಬೋಗೀನಮದಿನಿಮುಕಾರಕಾಯಲಗ್ನಾತನುತಂ
 49 ಯಸ್ಯಾಭ್ಯದ್ಯುಪ್ಪಿಧಾರಾನೀತರಗಣಾನ್ಮುಪ್ಪಮತ್ವಾನ್ಮ
 50 ಬುಂಬ ಚಕ್ರಂಸದೃಶ್ಯತ ಚಾಪಾಕಳಿತಯತಿವರಸ್ಯಾಫಲತೂ
 51 ನ್ಯಜೀತುಂಗೇಲ್ಲಾಭಾನ್ಯುಸ್ಯಶಿವ್ಯಸ್ಯಜಯತುಭುವನೇ
 52 ಭವ್ಯಸತ್ತ್ವರವೇನ್ಮುಃ || ತಪಸ್ಸಾಮತ್ತ್ವೋತ್ಕೋದ್ಯಸ್ಯಭಾ
 53 ತ್ಯೋಭಗದ್ವೈರಾಹಸಃ | ಯಸ್ಯಸ್ಮರಣಮತ್ರೇಣ
 54 ಮೂರ್ಜಾಂತಿತಮಹಾಗ್ರಸಾಃ || ಪಾಪಾಪ್ರಾಣಗತಂ
 55 ಲೋಕೇಕರಂಪಸ್ಯಹಿತೈಲಕಂ | ತಪಸ್ಸಾಮತ್ತ್ವೋತ ತಸ್ಯ
 56 ತಪಃ ಕಿಂವಶ್ಚೀತುಂಕ್ಷಮಂ || ತ್ರೈಕಾಲ್ಯಯೋಗಿಯತಿ
 57 ಪಾಗ್ರವಿನೇಯರತ್ನಸಿದ್ಧಾನ್ಮವಾರ್ಧಿಪುಷ್ಪದ್ವಿನಿಪುಷ್ಪ
 58 ಚಂದ್ರಃ | ಬಿಗ್ನಾಕುಂಭವಿಶೇಷೋಽಕೀರ್ತಿರಾನ್ಮೋಜೀಯ
 59 ವಸಾಪ್ರಮನನಿಮನಿಜ್ಞೇಗತ್ಯಾಂ || ದೋನಾಶೇಷ
 60 ಪಾಪಪಾಪರವಸ್ಯಮುಗಿತಾಪ್ತೋಽಶ್ವಿರ್ದತಾಃ | ಯ
 61 ಸಾಧಾರಣಲಕ್ಷಣೋತ್ತಮಮಹಾಧನ್ಯಾಭಿಪ್ಯುಕ್ತ
 62 ಲ್ಯದ್ವಯಮಃ | ದೋನಾಶೇಷಭವೇಶವಾಪವನಸ
 63 ಸ್ಯಾಧ್ಯಾತ್ಮಸಂವೇದನಾಪ್ರಾಪ್ತಸ್ಯಾಧಧಯಾಬಿನಸ್ತಮುನಿ
 64 ಪದ್ವೀಯುಕ್ತತಾತ್ಮೋಽಯವಿ | ತಚ್ಚಪ್ಯಸ್ವಕಾಗವನ

- 65 ತೃಣಿಪುನೋಲೋಕಪ್ಪಾ ತಾಸಂಯುತಸ್ಸಚ್ಚಾ ಲಿತ್ವವಿಚ್ಛ
 66 ತ್ವಚ್ಚಾಪುರೋತಸ್ಸಾಪುನೈಕಸ್ತಾಂಕುರಃ | ವಿಧ್ಯಾತ್ಯಾಪ್ತವ
 67 ನಪ್ರತಾಪವನಸಕ್ರೋದೋಮದೇವಪ್ರಭುರ್ಜ್ಞೇಯಾತ್ಮನಃ
 68 ಕಳೇನ್ಯುನಾಮುನಿವಃ ಕಾಮಗಟವೀರವಕಃ ||
 69 ಅಮಿಶ ಸಕಳಚಂದ್ರೋಮಿತ್ಯವಿತ್ಯಂಭರೇಪ್ರಾಂತಪದಮ
 70 ಯೋಗೀಶ್ವರಃ ಕುಂಭಾರೇನ್ಮುರೋಹಿಃ | ಶ್ರೀರಞಜನುವಪು
 71 ಪ್ಪೋಮಸನ್ನಪ್ತಕಾಪ್ರತಿಮವಿರಹೇತ್ತಿರ್ವ್ಯಾಗ್ಯಭೂ
 72 ಕ್ತಾನ್ವೇಷಣಃ || ಶಿಷ್ಯಸ್ತಸ್ಯದೃಢವತ್ಕಮನಿಧಿಸ್ತಥಾ
 73 ಯಮನುಭೋಗಿನಃ | ಶೇಷಾಂವೇಷಣಲಯಸ್ಸಮಿತಿ
 74 ಭಯುಕ್ತೋಪ್ಪಿಗುಪ್ತಿಶ್ಚಃ ಸಾಸಾರದ್ಗುಣರತ್ನರೋಹಣ
 75 ಗಿರಜೋದ್ರೇಪ್ಯತಃ ಪೋಷನ್ತಃ ಪಶ್ಯಾತೋಭವಿಮೇಧಚಂ
 76 ದ್ರಮುನಿಪೋಸ್ಸುರೈಃ ಪಚಕಾಂಠಃ || ತ್ರೈವಿಧ್ಯಯೋಗೀ
 77 ಶ್ವರವೇಷಾಂವೇಷಣಭೂತೈಃ ಸುಖಾಂವೇಷಣಮನು
 78 ಶಿಷ್ಯಃ | ಕುಂಭಾರೇಶ್ವರಾಂಭೋಗಿನಿಧಿಪುರ್ಣೇಶ್ವರೋದ್ರೇಕತದ
 79 ಣ್ಣತಿತ್ರಯೋವಿವಿಚ್ಛಃ || ಪುಷ್ಪಾಸ್ತಾಸೂನಮನೋಹಟ
 80 ಕಟಕಟಕೇದಧಪ್ಪನ್ಮಗೇರಃ | ಸಾಸಾಂಭವಾಪ್ತವ್ಯಾಪ್ತ
 81 ತಥವಿಕನಸಕ್ರೋದೋಮದೇವಪ್ರಭುರ್ಜ್ಞೇಯಾತ್ಮನಃ
 82 ತ್ವರಣಾಕರಣತಾಯನವತ್ಪ್ರಯೋಗಃ | ಸದ್ವೈಯೋಗ
 83 ವವತ್ಪ್ರಾನ್ವಿತಮಿವಮತಿ | ಶ್ರೀಪ್ರಭಾಚಂದ್ರಯೋಗೀ ||

(ಉತ್ತರ ಮಃಖ)

- 84 ಶ್ರೀಭೂವಂಶಕಮೋಲಾಲಿತವದಸ್ಸಪ್ತನಲಕ್ಷ್ಮೀವತಿ
 85 ಶಾ ಲಿತೈಶ್ಚಾಪುರೋತಸ್ಸಾಪುನೈಕಸ್ತಾಂಕುರಃ | ತ್ವ
 86 ಕೋಕಾನ್ವೇಷಣತಮನ್ಮರಾಂವಿವದಸ್ಸಪವೈಶ್ಚಕಾಂಠಃ ಪುನೋ
 87 ಸ್ತವರೂಪೈಃ ಪೋಷಣವಸ್ತುಮಿತ್ಯಚ್ಛೇಷಣಃ || ೮೦
 88 ಬೃಹಸ್ಪತೀನೇವಣಃ ಪ್ರವಿಳಸತ್ಪ್ರಾಪ್ತವ್ಯಾಪ್ತವ್ಯಾಪ್ತ
 89 ವಾಸೇಶ್ವರೋದೋಮದೇವಪ್ರಭುರ್ಜ್ಞೇಯಾತ್ಮನಃ
 90 ಪುನೋದೋಮದೇವಪ್ರಭುರ್ಜ್ಞೇಯಾತ್ಮನಃ
 91 ಮಣಃ | ಪೋಷಣತಮನ್ಮರಾಂವಿವದಸ್ಸಪವೈಶ್ಚಕಾಂಠಃ
 92 ಸ್ತವರೂಪೈಃ ಪೋಷಣವಸ್ತುಮಿತ್ಯಚ್ಛೇಷಣಃ || ತ್ರೈವಿಧ್ಯಯೋಗೀ
 93 ಚಂದ್ರಯೋನಿವದಸ್ಸಪವೈಶ್ಚಕಾಂಠಃ
 94 ವಾಗ್ವೇದವಿಲಸದಮಿವದಸ್ಸಪವೈಶ್ಚಕಾಂಠಃ
 95 ವಾಗ್ವೇದವಿಲಸದಮಿವದಸ್ಸಪವೈಶ್ಚಕಾಂಠಃ
 96 ಪುಷ್ಪಾಸ್ತಾಸೂನಮನೋಹಟ
 97 ಯೋಗೀಶ್ವರಃ ಕುಂಭಾರೇನ್ಮುರೋಹಿಃ | ಶ್ರೀರಞಜನುವಪು
 98 ಸುಖಾಂವೇಷಣಭೂತೈಃ ಸುಖಾಂವೇಷಣಮನು
 99 ಪುಷ್ಪಾಸ್ತಾಸೂನಮನೋಹಟ
 100 ವಾಗ್ವೇದವಿಲಸದಮಿವದಸ್ಸಪವೈಶ್ಚಕಾಂಠಃ
 101 ಪುಷ್ಪಾಸ್ತಾಸೂನಮನೋಹಟ
 102 ಚಂದ್ರಯೋನಿವದಸ್ಸಪವೈಶ್ಚಕಾಂಠಃ

- 103 ಲಸಂಘಕ್ಕ ತಪ್ಪು ಕಗಚ್ಚೆ ದೇಶಿಯೆ ದೃಢ ಸಾಧಿ
 104 ಪಸುತಾಕ್ಕ ಕಚ್ಚೆವುಪ್ಪಿ ಸೈದಾಂತಿಕೇಶ್ವರಿಯೊಮ
 105 ಣಿವೇಘಚಂದ್ರಸ್ತೈವಿದ್ಯದೇವತಿಸುಖ್ಯಭಾ
 106 ಸ್ತುವಂತಿ || ಸಿದ್ಧಾಂತ ಜಿನೋರಸನರವೃತಃ ಶಾಸ್ತ್ರಾ
 107 ಬ್ರಹ್ಮಭಾಸಕಃ | ಪುತ್ರೈಕೈಷ್ಯ ಕಳಂಕದೇವವಿಖ್ಯಃ
 108 ಸಾಕ್ಷಾದಯಂಭೂತಳೇ | ಸರ್ವವ್ಯಾಕರಣೀಪತಿಃ
 109 ಭವಃ ಶ್ರೀಪೂಜ್ಯಪಾದಸ್ಯಯಂತ್ರೈವಿದ್ಯೋಕ್ತಮ
 110 ಮೇಘಚಂದ್ರಮುನಿಪೋವಾಬೀಭವತಾನನಃ ||
 111 ರುದ್ರಾಣೀಶಸ್ತುಕಣ್ಣಂಧವಳಯತಿಹಿಮ ಜ್ಯೋತಿ
 112 ಪೋಜಿತಮಂಕುಂಪಿತಸಾವಣ್ಣ ಕೃತಂಕುಟನಖ
 113 ತನುರಾಯದೇಹಂನಿತಾಂತಂ ಶ್ರೀಕಾನ್ತಾ ವಜ್ರಭಾಂಗಂಕ
 114 ಮಳಭವವಪುಷ್ಪೈಃಘಚಂದ್ರವ್ರತೀಂದ್ರತ್ಯವಿ
 115 ದ್ಯಸ್ಯಾವಿಳಾಣವಳಯನಿಳಯಸತಿ ತ್ರಿಫಲಚಂದ್ರಾ
 116 ತಪೋನಾ || ಮುನಿನಾಥಂದಸಧರ್ಮೈಧಾಂವೃಥವ
 117 ಟ್ಪುರದ್ಗುಣಾದಿವ್ಯಭಾಣಿಧಾನಂ ನಿನಗಜ್ಜುಣಾಪ
 118 ಮಳನಿಜ್ಯಾಸೂತ್ರವೋರೋನೈಘನಿನಬಾಣಂ
 119 ಗಳಯ್ಯುಹನನಧಿಕಂಗಾಜ್ಞೇದಮಂವಾಪ್ತುರ್ಧಾ
 120 ವನಯಂದರ್ಪಕಮೇಘಚಂದ್ರಮುನಿಯ್ಯಾಣಿಸಿ
 121 ನ್ನದೋರ್ದರ್ಪಕಮಂ || ವ್ಯದೇಶೀವಿಳಾಸೇಷಾವರಾಜ
 122 ಬಳಹವಲ್ಪರಮದ || ಬ್ರಹ್ಮವರುಮಾರಿ | ಮುಖತಿಳ
 123 ಕಗಂಗಾಚರಿಕಂಕುಸಿದ | ಸುಭಚಂದ್ರಸಿದಾ ದೇವಗುಡ್ಡ ||

(ಪೂರ್ವ ಮುಖ.)

- 124 ಶ್ರವಣೀಯಂಕಬ್ಬ ವಿದ್ಯಾಪರಿಣತಮಹನೀ
 125 ಯಾಮೃತಾತಕ್ಕ ವಿದ್ಯಾಪ್ರವಣತ್ವೇಶ್ವಾನಿಲಯಂ
 126 ಜಿನನಿಗದಿತಸಂಕುಪ್ತ ಸಿದ್ಧಾಂತ ವಿದ್ಯಾಪ್ರವಣಗಲ್ಫೈ
 127 ಮೆನ್ನೆ ಸ್ತುಪತಿತಪುಳಕಂಕಿತ್ತಿ ಸಲಕ್ಷ್ಯ ಹ್ತು ವಿದ್ಯಾನಿವಪಂತ್ಯೈ
 128 ವಿದ್ಯನಾಪವಪದಿತನನವಮೇಘಚಂದ್ರವ್ರತೀಂದ್ರ ||
 129 ಹ್ರಪಃಗೀಗಲ್ಪವನಂತೀವಿದವತಂಕಳತಪಶ್ರೀಲಾವಣ್ಯ
 130 ವಿಗಗಲ್ಪವಸನ್ನಿರ್ದೃತತ್ವಂನೈದುತವುಗಧಿಕವೃಥಿಯಾ
 131 ಯ್ಯಾಗಲ್ಪನೈದವಮುಖಿಯಾಂತಿಯಂತಾಶಿ ದನಮಳತು
 132 ತ್ರೋತ್ತಮಂಭವ್ಯತೇತೋದಮುಂತ್ಯೈವಿದ್ಯವಿದ್ಯಾಧಿತ
 133 ವಿತದಯಾಂಮೇಘಚಂದ್ರವ್ರತೀಂದ್ರ ||
 134 ಇದವಸುಖ್ಯಂದಮುಖ್ಯ ಗವಪುರುಷತೇಶೋರೋಯಂ
 135 ಚಂಚುವಿದಂಕದುಕಲಾಸ್ಸದ್ವೈದೀಂಜಿತಮೂರ್ತಿಸಲಂ
 136 ದಿದ್ವಪುನಂತೇ ಗಜಬ್ಬವಪವ್ಯಕ್ತಪ್ಪನೇವನ್ನಸವುಸಲ
 137 ಸರ್ವವಾಣೀಕನ ಕಾನ್ತಂಪ್ರದಿಪತ್ಯೈಘಚಂದ್ರವ್ರತೀಕ
 138 ಜಗದ್ವೈಕೀಶ್ವರೈಃಪ್ರಕಾರ || ಪೂಜಿತವಿದಗ ವಿಖ್ಯಸಮಾ
 139 ವಾಂತ್ಯೈವಿದ್ಯಮೇಘಚಂದ್ರವ್ರತೀರಾಣಾಜಿನೋರಸನಮಿ
 140 ತಮುನಿರಾಧಂವೃಥಘನೀಶಗಣತಾರಾಣಾಂ ||
 141 ಸಕದರ್ಪಂ ಗೋಪನಯಮನ್ವಧನಂವತ್ಸರದ ಪುರ್ಗಸಿದ ಸು

- 4 ಪುಲೋಕೇಂದ್ರ ಪಂಥಾ ವಿಬಂಧಮಂಥಪದ್ಧತಿಃ
 5 ಪುಷ್ಕಲಾಣಾಧಿಸ್ತಾಃ || ಆವರಣಾಃ || ಪರಮದಮಾ
 6 ರ್ಥಾನಿವ್ಯಕ್ತಯಾಮಾಂತರವಿವರಣೆದನ್ವಯೋಗೋಕ್ತಿಃ
 7 ಆಮಮೇಮಂಜ್ವಲಮುಗ್ಧತಸ್ತಿಸಮಗಂಜಿ
 8 ತ್ವದೋಗ್ಯವಸುರಾಗಮಂಜದವ ರೂಪನೇಯಾಃ
 9 ನಾಂತರಾಗದೋಗ್ಯರೂಪವ್ಯವಹೃತಿಯಂ ಪದಪದಂಜಿ
 10 ಲಕ್ಷ್ಮೀಲಿಗಂಜದನ್ವಯಂ || ಜನರತೋಳಿ ಬಾವು
 11 ದೋಳಿರಮಮೇವೇಗ್ಯದವ್ಯವಹೃತಿಯಂಜಿ
 12 ವಿವಿಧಗಂಜದವ್ಯವಹೃತಿಯಂಜಿ
 13 ಸತಿಯದೋಗ್ಯರಯೆ || ಸಂಭಾಗ್ಯದೋಳಿಮದ್ದೋಗ್ಯರಯೆ
 14 ಭಾಗ್ಯದವಾಗದಂಜಿಮದ್ದೋಗ್ಯಪ್ರತ್ಯಕ್ಷೋಗ್ಯರಯೆ
 15 ಶ್ವೇತಮಂವಪುಷ್ಕಲಾಣಾಧಿಸ್ತಾಃ ಪದ್ಯಂ ಲಕ್ಷ್ಮೀಮ
 16 ತಿಯಃ || ದೋಳಿಮದ್ದೋಗ್ಯರಯೆಮದ್ದೋಗ್ಯರಯೆ
 17 ಮಂಜಿ ಲಕ್ಷ್ಮೀಮತಿಯಂಜಿಮದ್ದೋಗ್ಯರಯೆ
 18 ಭಾಗ್ಯದೋಗ್ಯರಯೆಮದ್ದೋಗ್ಯರಯೆ || ವಿವರಗಂಜಿ
 19 ಮದ್ದೋಗ್ಯರಯೆಮದ್ದೋಗ್ಯರಯೆಮದ್ದೋಗ್ಯರಯೆ
 20 ಶ್ವೇತಮಂವಪುಷ್ಕಲಾಣಾಧಿಸ್ತಾಃ ಪದ್ಯಂ ಪದ್ಯಂ
 21 ನುಮದ್ದೋಗ್ಯರಯೆ || ಮದ್ದೋಗ್ಯರಯೆಮದ್ದೋಗ್ಯರಯೆ
 22 ಗಂಜದವ್ಯವಹೃತಿಯಂಜಿಮದ್ದೋಗ್ಯರಯೆಮದ್ದೋಗ್ಯರಯೆ
 23 ಪೂರ್ವೋಗ್ಯರಯೆಶ್ವೇತಮಂ || ಶ್ರೀಮದ್ದೋಗ್ಯರಯೆಮದ್ದೋಗ್ಯರಯೆ
 24 ದಪ್ಪನುಕಗ್ಧದ ಶ್ರೀಮದ್ದೋಗ್ಯರಯೆಮದ್ದೋಗ್ಯರಯೆ
 25 ಗ್ಧನಾಯಕಿಲಕ್ಷ್ಮೀಮ ಸಕವರಂ ಗಂಜಿಯಂಜಿಮದ್ದೋಗ್ಯರಯೆ
 26 ದದ ಗಂಜಿಯಂಜಿಮದ್ದೋಗ್ಯರಯೆಮದ್ದೋಗ್ಯರಯೆ
 27 ಸಮಂಜಿಯಂಜಿಮದ್ದೋಗ್ಯರಯೆಮದ್ದೋಗ್ಯರಯೆ || ಪದ್ಯೋಗ್ಯರಯೆಮದ್ದೋಗ್ಯರಯೆ
 28 ಭಾಗ್ಯಯಂ ಶ್ರೀಮದ್ದೋಗ್ಯರಯೆಮದ್ದೋಗ್ಯರಯೆಮದ್ದೋಗ್ಯರಯೆ
 29 ಮದ್ದೋಗ್ಯರಯೆಮದ್ದೋಗ್ಯರಯೆಮದ್ದೋಗ್ಯರಯೆ ಮಂ
 30 ಷಮದ್ದೋಗ್ಯರಯೆ ||

129 (49)

ಅದೇ ಮಂಟಪದಲ್ಲಿರುವ 8ನೆಯ ಕಂಠ.

(ಉತ್ತರ ಪಂ. ೨)

- 1 ಭದ್ರಮಸ್ತುಜನೋಸನಸ್ತು || ೧ || ಜಯತುಮ
 2 ರತದೋಗ್ಯರಯೆಮದ್ದೋಗ್ಯರಯೆ || ಪದ್ಯಂ
 3 ಭಾಗ್ಯೋಗ್ಯರಯೆಮದ್ದೋಗ್ಯರಯೆ || ಮಂ
 4 ಲಿಗಂಜಿಯಂ || ಶ್ವೇತಮಂಜಿಯಂ || ಮಂ
 5 ಭದ್ರಮಸ್ತುಜನೋಸನಸ್ತು || ೧ || ಶ್ರೀ
 6 ಮದ್ದೋಗ್ಯರಯೆಮದ್ದೋಗ್ಯರಯೆಮದ್ದೋಗ್ಯರಯೆ
 7 ದಿಯಂ || ಮದ್ದೋಗ್ಯರಯೆಮದ್ದೋಗ್ಯರಯೆಮದ್ದೋಗ್ಯರಯೆ
 8 ತೋಗಲೋಗ್ಯರಯೆಮದ್ದೋಗ್ಯರಯೆಮದ್ದೋಗ್ಯರಯೆ
 9 ಕಿತಿಲಕ್ಷ್ಮೀಮದ್ದೋಗ್ಯರಯೆಮದ್ದೋಗ್ಯರಯೆಮದ್ದೋಗ್ಯರಯೆ

- 10 ಭಾಗ್ಯೋಗ್ಯರಯೆಮದ್ದೋಗ್ಯರಯೆಮದ್ದೋಗ್ಯರಯೆ
 11 ಕಿತಿಲಕ್ಷ್ಮೀಮದ್ದೋಗ್ಯರಯೆಮದ್ದೋಗ್ಯರಯೆಮದ್ದೋಗ್ಯರಯೆ
 12 ತದೋಗ್ಯರಯೆ || ಮಂ || ಮದ್ದೋಗ್ಯರಯೆಮದ್ದೋಗ್ಯರಯೆ
 13 ಮದ್ದೋಗ್ಯರಯೆಮದ್ದೋಗ್ಯರಯೆಮದ್ದೋಗ್ಯರಯೆ
 14 ಮದ್ದೋಗ್ಯರಯೆಮದ್ದೋಗ್ಯರಯೆಮದ್ದೋಗ್ಯರಯೆ
 15 ಮದ್ದೋಗ್ಯರಯೆಮದ್ದೋಗ್ಯರಯೆಮದ್ದೋಗ್ಯರಯೆ
 16 ಮದ್ದೋಗ್ಯರಯೆಮದ್ದೋಗ್ಯರಯೆಮದ್ದೋಗ್ಯರಯೆ
 17 ಮದ್ದೋಗ್ಯರಯೆಮದ್ದೋಗ್ಯರಯೆಮದ್ದೋಗ್ಯರಯೆ
 18 ಮದ್ದೋಗ್ಯರಯೆಮದ್ದೋಗ್ಯರಯೆಮದ್ದೋಗ್ಯರಯೆ

19 ಪ್ರತ್ಯಕ್ಷವಾಚಾ ಮುಂಡಾತಿಕ್ರೇವ್ಯ ರಾಹತ್ಯೇಷ್ಟಿ ವಸಾನ
20 ರಾಹವಾನರಾಹವಂಸವನಿತಾಕಲ್ಪಿಯುಂ |
21 ಪರಮಜನಮತಮುತ್ರಾಣಕರಣಕಾ
22 ರಣೀಭೂತವನರಾಸನದೇವತಾಕಾರಾಕಲ್ಪ
23 ಯುಂ | ಅಭಿರಾಮಗುಣಗಣವೇಕರಣೀ
24 ಯತಾನುಕರಣೀಯಧರಣೀಸುತೆಯುಂ |
25 ಶ್ರೀಸಾಹಸ್ರಸತ್ಯಾಪಿತಕ್ಷೀರೋವಸು

(ಪಶ್ಚಿಮ ಮುಖ)

26 ನಪ್ರಿಯಾದಿವಯತಾಂ
27 ಶ್ರೀದೇವಾವತ್ಯಂಗನಾ ||
28 ಅಪಾರಂತ್ಯ
29 ಗಜನಾಯವಿಭಯಂಭೀ
30 ತಾಯವಿವ್ಯಾಪ್ಯವ್ಯಾಧಿವ್ಯಾ
31 ಪದುವೇತನಿನಮುವಿನೀಗ್ರೀತ್ರೀ
32 ಚರಾಸ್ತೂಗಮಾ ವಿನದೇವಮತಿಃ
33 ಸದ್ಯವದವತಿಪ್ರಪುಷ್ಕಯೋಸ್ಯಾ
34 ಯುಷಾಮಹದೇವಮತಿದಧಾಯ
35 ವಿಧಿವಾದಿವ್ಯಾವಧ್ಯಾ ಪೂರವಧಾ ||
36 ಆಸೀತ್ಪರಕ್ಷೋಧಕಪ್ರತಾಪಾಃ
37 ಷಾವನೀಪಾಲಕೃತಾದಸ್ಯ ಚಾಮುಂ
38 ವನಾವ್ನೀವೇನಿಃ ಪ್ರಯಾಸ್ತೀಮುಖ್ಯಾ
39 ಸತೀಯಾಭಾವಿದೇವತೀತಿ ಭೂಲೋ
40 ಕೇಶ್ಯಾಲ್ಯಲಯತೇತ್ಯವಾಂವ್ಯಾಪಾ
41 ರಕ್ತತ್ಯಾದರತೋವತೀಗ್ನಾ ಸ್ವಗ್ಗಾತ್ಯು

26 ತಯುಂ | ಸದ್ವನ್ಯಾಸುರಾಗಮತಿಯು
27 ಮುನಿನಿದೇವಿಯುಕ್ತ || ಪದ್ಯ || ಶ್ರೀ
28 ಚಾಮುಂವಮನೋಮನೋರಂಭರವ್ಯಾಪಾ
29 ರಕ್ತಕೃತಿಯು | ಶ್ರೀಚಾಮುಂವಮ
30 ನಸ್ತುರೋದರವಸಾರಾವದ್ವೀರಭಾಂಗನಾ ಶ್ರೀಚಾ
31 ಮುಂವಗೃಹಾಂಗೋದ್ಗತಮದಾಶ್ರೀಕಲ್ಪವಲ್ಲಿಸ್ವಯಂ
32 ಶ್ರೀಚಾಮುಂವಮ

42 ರಸ್ತುಗ್ರೀವಿಲೋಕ್ಯ ಮನಾಪುಂಜ್ಯೇನಲಾವಂ
43 ಗ್ಯಾಗೋನಯಾತ್ರ || ಆಪಾರ
44 ಶಾಸ್ತ್ರಾಧ್ಯಾಪ್ಯವಿವಿಧಜಾಹಾಂವಾಯಂಸ್ತ
45 ಲಂವಗ್ನಿವತತ್ವದ್ವಯಾಯ ಪಶ್ಚಾತ್ಯ
46 ಮಧಿಕ್ರಿಯಯಯುರಂತೇ
47 ಸ್ವಸಾ ನವತ್ಯುಃ ಪ್ರವೀಣಯೋಚ್ಚೈಃ ||
48 ಸದ್ವನ್ಯಾಕೃತ್ಯಂಕಲಿಕಾಲಾಹಂ
49 ಜಿತ್ವಾವ್ಯವಸಾ ವಿತಥವ್ಯವೃತ್ಯಾ || ತ
50 ಸ್ಯಾವಯುಸ್ತಂಭನಿಭಂಕಿರಾದ್ಯಾ
51 ಸ್ತಂಭಾವ್ಯವಸಾ ಪಯತಿಶ್ಚಲಕ್ಷ್ಮೀ || ಶ್ರೀ
52 ಮೂಲಸಂಭವದೇವಿಗಗಣವಪುಸ್ತ
53 ಕಾಗತ್ಯ ಮುಧುಚಂಪ್ರಸಿದ್ಧಾಂತವೇದ
54 ರಗುಸ್ತು ಸಕವರ್ಪಂಚೀನಯ ವಿ
55 ಕಾಂಸಂವತ್ಸರವಧಾಲ್ಯಾಣಿ ೧೧
56 ಬೃಹವಾರವಂಶು ಸಂಸ್ಥಾನವಿಧಿ
57 ಯಂದೇಮಿಯುಕ್ತ ಮುಖವಿವಳು ||

130 (63)

ಎರಡು ಕಟ್ಟ ಬಿಮ್ಮಿಯ ಅದೀಶ್ವರಸ್ವಾಮಿಯವರ ಸಿಂಹವೀತದಲ್ಲಿ.

1 ಕುಭಾಚನ್ದ್ರಮುನೀನ್ದ್ರಗ್ಯುನಿವಾನ್ದ್ರಸಿದ್ಧನನಿ | ಪದಪದ್ಯಯುಗೇಲಕ್ಷ್ಮೀಶ್ವರವಿವಾಹತೇ || ಯಾನೀತಾಪತಿರೇ
ವತಾಪ್ರತಿದಿವ್ಯಾನ್ದ್ರಾಪ್ರತಿದಿಯ್ಯಾಪ್ರತಿದಿಯ್ಯಾವಾಚಾ
2 ವಜನೀವನಾಚ್ಚ [ನ] ವಿವಾಹಯಜ್ಞೋನೀಕವಳಂ ಕಾದ್ಯೋನೀವಮರಣೀಯವಧೂದ್ಯಾಂಗಂನೀನಾಪತಿಃ ಸಾ
ಲಕ್ಷ್ಮೀವ್ಯಸತಿಂಗುಣೈಕವನವಿವ್ಯಾತಿತನನ್ನೂತನಾಂ ||
3 ಶ್ರೀಮೂಲಸಂಭವದೇವಿಗಗಣವಪುಸ್ತಕಾನ್ವಯ ||

131 (63)

ಗಂಧವಾರಣ ಬಿಮ್ಮಿಯ ಶಾಂತೀಶ್ವರ ಸ್ವಾಮಿಯವರ ಪಾದಪೀಠದಲ್ಲಿ.

1 ಕುಭಾಚನ್ದ್ರಮುನೀನ್ದ್ರಗ್ಯುನಿವಾನ್ದ್ರಸಿದ್ಧನನಿ | ಪದಪದ್ಯಯುಗೇಲಕ್ಷ್ಮೀಶ್ವರವಿವಾಹತೇ || ಯಾನೀತಾಪತಿಃ ಸಾ
ಲಕ್ಷ್ಮೀವ್ಯಸತಿಂಗುಣೈಕವನವಿವ್ಯಾತಿತನನ್ನೂತನಾಂ ||
2 ಶ್ರೀಮೂಲಸಂಭವದೇವಿಗಗಣವಪುಸ್ತಕಾನ್ವಯ ||

ಅದೇ ದೇವರ ಸಿಂಹವೀತದಲ್ಲಿ.

1 ಉಕ್ತಾವಕ್ರಗುಣಂವ್ಯಕ್ತೋದ್ರಂಶತಾನವ್ಯಭ್ರಮಾಂಭೂಯುಗೇಕಾಚ್ಯಾಂಕುಚವೋನ್ನೀತಂಖಳಲಕೇಧಕ್ಷೇತಿಮಾತ್ರ
ಕ್ರಮಾವೋಮಾವೇವಗುಣೀಕರಣೋಷ್ಣಸುಧಾಘಾತಗೃಭಾನ್ಯ
2 ವ್ರವವ್ಯಕ್ತೋದ್ರಂಶತಾನವ್ಯಕ್ತಮವನೋಕ್ತೋತಿತನನ್ನೂತನಾಂ || ರಾಹತೇರಾಹಸಿಂಹವಿವಾಹದಿವ್ಯವುನೀಧೃತ
ವಿಶ್ವಾತಾಂವಲಾಖ್ಯಾಸಾಜೀವಾಗಾಂವುಕಾರಯತ ||

[illegible]

- 25 ತೃಪ್ತನಾಗಿದ್ದು ದೋ || ಪಚನ || ಸ್ವಸ್ತಿ ಸಮರ್ಥತವಂಚಮಾಣಬೃಮಹಾಮಂಚಳೇಶ್ವರಂ ದ್ಯಾವಾಪತಿಪುರವರಾಧೀ
ಶ್ವರಂಯಾದವಕು
- 26 ಖಾಂಬರದೈವಂಕನವ್ಯಕ್ತ ಚೋಡಾಮಣಿವಲಪರೋಳ್ಗಂಡಾಪ್ಪನೇಕನಾಮವಳೇಸವಾಳಂಕ್ರಿಸುಂ | ಮತ್ತಂಚೆಕ್ರ
ಗೊಟ್ಟತಳಕಾಡು
- 27 ನೀಲಗಂಕೋಗುನಂಗರಿಕೋಳಾಲಂತರೆಯೂರುಕೊಯತೂರುಕೋಗಯುಜ್ಜಗಿತಲೆಯೂರುಪೊಂಬುಜ್ಜವನಾಸ್ತು
ರತೌಕಬಳಯ
- 28 ಪಟ್ಟಣಯೊಂದಿವುಮದಲಾಗನೇಕದುರ್ಗತ್ರಯಂಗಳನುಮದಿಂಕೋಡುಚಂಚಪ್ರತಾಪದಿಂಗಳವಾಡತೋಂಭತ್ತಪುನಾಸಿರ
ಮುಮಂನುಂಟಿಗ
- 29 ಸಾಧ್ಯಂವನಾಸುಖವಿರಾಜ್ಯಂಗಳಿಯ್ಯುತ್ತಮಿದ್ಧ ಶ್ರೀಮನ್ಮಹಾಮಂಚಳೇಶ್ವರಂ ಪ್ರಭುವನವುಜ್ಜತಳಕಾಡುಗೋಡಭುಜ
ಬಳವೀರಗಂಗವಿ
- 30 ಪ್ಲು ವರ್ಧನಪ್ರಯೋಳದೇವವಿದ್ಯಾರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವಿಧಿಕ್ರವರ್ಧವನವಜಾಂಪ್ರಾಕ್ರತಾರಂಬರಂಸುಖ
ತ್ತಮಿರ || ಕಂ || ಅನಿ
- 31 ಗರ್ವವಿಷ್ಣುನಿಪನಮನೋನಯನುಪ್ರಯ ಚಳಾಳನೀಳಾಳಕಿಚಂಪ್ರಾನನಕಾಮನರಿವುತಾನೇತೋಸುಸಮನೇನಂ
ತಲದೇವಿ || ವಿ ||
- 32 ಅಗ್ಗದವಾರಸಂಗನಮನೋನಯನುಪ್ರಯಮುಚಿಕಟ್ಟಯಂ ತಗ್ಗದಕೀರ್ತಿವೆತ್ತಸವಗ್ರತನುಭವವಿಷ್ಣು ವರ್ಧನಂಗಳ್ಗ
ದಚಿತ್ತವಜ್ಜಭಯನಿ
- 33 ಬೃಭವದ್ವಿಜರಾರೋಚ್ಚಿಗಂತಗ್ಗಳಮಪ್ಪಮಾಚನವ ಚಾಂತಲದೇವಿಯುಪ್ಪುನಿಧಿಯ || ಭೂರೋಳವಿಷ್ಣುನಿಪಾಳ
ಕಂಗಳವಿಜಯಶ್ರೀ
- 34 ವಜ್ರದೋಳ ಸಂತತಂ ಪರಮನಂದದನೋತುನಿಬ್ಬವಿಪ್ರಳಶ್ರೀತೇಜವದ್ವಾಸಿಯಂವದ್ವಿಷ್ಟಿದೇವನಿಬ್ಬನಿಶ್ಚಿವನೇಕೀ
ತ್ತಿಕ್ರೋದನುತಿಶ್ಚಿನ್
- 35 ದೀದರಯೋಳ ಚಾಂತಲದೇವಿಯಂನೇಟಿಯಬಿಲ್ಲವುಪ್ಪತನೇವನ್ನಿಶಂ || ಕಂ || ಚಾಂತಲದೇವಿಯುಗುಣಮಾಚಾಂತಲದೇವಿಯು
ಸಮಸ್ತದಾನೋನ್ನ
- 36 ತಿಯೂ ಚಾಂತಲದೇವಿಯೇಳಮಚಿತ್ತಂಭುವನಯ್ಯದಾನುಚಿತಂನೇಯೂ || ವ || ಸ್ವಸ್ತಿಸವರವರವಕಲ್ಯಾಣ
ಭೈರವದುಸತಸಹಸ್ರ
- 37 ಭಳಭೋಗಭೂಗಿನೀದ್ವಿತೀಯಲಕ್ಷ್ಮೀಸವನೇಯೂ | ಸಕಳಕಳಾಗಮನೋನಯಂ | ಪವನವರಾಧೀದೇವಿಯೂ |
ಪತಿತಸತ್ಯಭಾ
- 38 ದೇಯೂ | ವಿವೇಕಯ್ಯಪ್ರಪನ್ನತಿಯೂ | ಪ್ರತ್ಯಕ್ಷವೆನ್ನವಾಚಸ್ತತಿಯೂ | ಮುನಿವನವಿಯುಜನವಿನೀತಿಯೂ |
ಪತಿಪ್ರತಾಪಭಾ
- 39 ವಜ್ರನಿಧಿಕೇತಿಯೂ | ಸಕಳವಂದಿವನಚಿತಾಚಾರೇಯೂ | ಸವ್ಯಕ್ತಚೋಡಾಮಣಿಯೂ | ಮುಖೈತ್ತಸವರ್ತಿಗಂಧವಾ
ರಣೇಯೂ | ಚ
- 40 ತಪಸ್ವಿಯುಸಮುದ್ರರಕರಣಕಾರೇಯೂ | ಮನೋವಿರಾಜವಿಯುಪತಾಕೇಯೂ | ನಿವಹುಂಭೈರವದೇವೀ
ಯೂ | ಗೀತವಾ
- 41 ದೈವಿತ್ಯಸೂತ್ರಧಾರೆಯೂ | ಜನಮಯಸಮವಿತಪ್ಪಿಕಾಂಧಯೂ | ವನಾರಾಧವಪ್ಪಿದ್ವಿಸ್ತಾಸ್ತವನೋದ
ಯುಮವ್ವದಿ
- 42 ಪ್ಲು ವರ್ಧನಪ್ರಯೋಳದೇವವಿಮುರನಿಪಟ್ಟವುಪಾಡೇವಿಚಾಂತಲದೇವೀಕವರ್ಧನಾಸಿರ ಲಂ ದ್ವಿನಯೋಳಕೃತನು
ದತ್ತರ
- 43 ವಜ್ರತ್ರಸಂಪಪೂವಪ್ರಪನ್ನತಿವಾರವಾ ಶ್ರೀದೇವೀಳವತಿತ್ಥರೋಳ ಸವರ್ತಿಗಂಧವಾರವನಾರಾಯವನವನಿಸಿದವ
ಕಾಮಾ
- 44 ಜನನಿಪ್ಪನಮುಮಾಯುಕ್ತವಾರವಾನ್ಮಾಕಲ್ಯಾಣವಾಲಕ್ಷ್ಮೀಪಾಲಮಾತಮ್ಮನುಗಾಳ ಶ್ರೀದೇವೀಳವತಿತ್ಥರೋಳವನಾರಾಯ
- ದಧಸ್ತಕ

-(ಪೂರ್ವ ಮುಖ.)

37 ದುಸ್ತುತೆಲೋಕಕ್ಕಲ್ಲತರುವೆಂ
 38 ಬುದುಮೈನರೇಂದ್ರಕುಂಭಿ
 39 ಕುಂಭಸ್ಥಳಮಾಟನಪ್ರವಣ
 40 ಕೇಸರಿಯೆಂಬುದುಕಾಮಿನೀ
 41 ಜನೋರಸ್ಥಳವಾರಮೆಂಬುದುಮ
 42 ಹಾಕವಿಚಿತ್ತಸರ್ವೋದಹಾಕರಾ
 43 ವನಿ ತಹಾಸನಂಬುದುಸಮ
 44 ಸ್ತುತುಂಜನಮಿಸ್ತುರಾಜನಂ ||
 45 ಪುನಃಪುನಃಕುಂಭಿಟ್ಟುಬಿಕ್ಕೊಳ್ವ
 46 ದೆವಸ್ತನಮಸ್ತುನಾಲಾಟ
 47 ಸುಪ್ತದಚಿತ್ತವಿಗಡುಮಡಬಿ
 48 ನ್ನಗಮಾರುಮನೆಯ್ಕೊಳ್ತುಬ
 49 ಚನಃಪುರಕಲ್ಪಕಲ್ಪಿದನೆ
 50 ಮತ್ತವರಂವನಗೊಣ್ಣದೆವುಪೋ
 51 ರಿಸುಪುರೋಪೇಖವಿಗಡಿನನಾ
 52 ಜತನೂದರೊಳಿಸ್ತುರಾಜನಂ ||
 53 ನಿಖಿಳವನಮಸ್ತುರೇಶ್ವರಮು
 54 ಬಾಬುನೇತ್ರೋತ್ಪಲಾಳಕಾಳೋಳಿ
 55 ಲಮುಖನಿಗರವನಪುರಮ

(ದಕ್ಷಿಣ ಮುಖ)

74 ಶ್ರೀಗೋವಿಂದಯ್ಯಕ್ಕ ವಿಧ್ಯೆಗ ಬಾಂಗಳ್ಳು ದಲೊ
 75 ಗದಸಕಪೊಂಪಿಗನಿತಕ್ಕೂ ಫಗವಿವೆನ್ನೊ ಕನ್ನ
 76 ಕವಾಗಮದೊಳನೆಗಣ್ಣು ಮರೈ ಲೀರಲಬೆ
 77 ರ || ಒಳಗಂ ದಕ್ಷಿಣಸುಕರವದ್ವ ರಮಂಪೊ
 78 ಗೊಸುಕರವದ್ವ ರ್ಧವಮಂ ಒಳಗೆಮಾ
 79 ಮದವಿವದಮನೊಯಿವಿದಮದವದ್ವ
 80 ರಮನ್ನಿನ್ನ ರಜಪ್ರಾಪಿಗಗ್ಗ ಕೆಕೆಯನಿವ
 81 ತಿವಿವಮಮನದತಿವಿವಮರು
 82 ವ್ವ ರಮಂಬುದವ್ವ ರಮಂವಿವೊಳೊ
 83 ವ್ಯಂನಿಚೂಸರವನ್ನೊನಾಲ್ಕು ಪ್ರಕ
 84 ರಣಮಮನ್ನಿನ್ನ ರಾದಾ || ಚೂಸ
 85 ನಾಲ್ಕು ಪ್ರಕರಣಾಂಕಣೆಮೂ
 86 ನೂವಮೂವತೆನ್ನಿನಿವಮಾ
 87 ಚಾರಣೆಗಳನ್ನಮದಿಂಚಾರನುಗಂ
 88 ಕೊಟ್ರಿತದಿನಿಣವದವೆಂಗೆಂ || ಬೆ
 89 ಸುಮೇಮವಮಂಟವಗನ್ನಿನ್ನ ಪ್ರಭಾರ
 90 ಲಾದೊಡವಂಜದವೊಟ್ಟ ವ್ವುಗೆಗಮಾ
 91 ನಾಗಗಿರಿಯಾಕೊಳ್ಳು ಬ್ವುಗಿಗಲುನೆಲ

55 ಪದನಖಿಕ್ವವಾಕವವಿಗನ
 57 ಮುಖಿತರವನ || ಮನ್ನಿ ಸಿ
 58 ರಿದಿವಂತಗವಂನ್ನು ದಿದಿವಂತಗದರ್
 59 ಮೂಗನಖಿಜ್ಜಿದಿ ಮಿದಿವಂತಗದಿ
 60 ವದಿವಂತಗದಿವಂತಗದಿವಂತಗದಿ
 61 ರದನಿಗಿಜ್ಜಿದಿವಂತಗದಿವಂತಗದಿ ||
 62 ರದವಂತಗದಿವಂತಗದಿವಂತಗದಿ
 63 ರದವಂತಗದಿವಂತಗದಿವಂತಗದಿ
 64 ತಿದಿವಂತಗದಿವಂತಗದಿವಂತಗದಿ
 65 ರದವಂತಗದಿವಂತಗದಿವಂತಗದಿ
 66 ಲನ || ನದಿವಂತಗದಿವಂತಗದಿ
 67 ಲನ || ನದಿವಂತಗದಿವಂತಗದಿ
 68 ರದವಂತಗದಿವಂತಗದಿವಂತಗದಿ
 69 ಗದಿವಂತಗದಿವಂತಗದಿವಂತಗದಿ
 70 ದದಿವಂತಗದಿವಂತಗದಿವಂತಗದಿ
 71 ದಿವಂತಗದಿವಂತಗದಿವಂತಗದಿ
 72 ಲನ || ನದಿವಂತಗದಿವಂತಗದಿ
 73 ಲನ || ನದಿವಂತಗದಿವಂತಗದಿ

[illegible]

- 110 ಬೆಡಂಗಂ || ನೆಗೊ ಮೊಳವನುಳಿಮೊಳ
111 ಉದನುಕಮೊಳವನುಳಿಮೊಳ
112 ಗೆಪೊಡರದವನುಳಿಮೊಳ
113 ಚಕ್ರವರ್ತಿಯನುಳಿಮೊಳ

(ಪರಿಮಾ ಮುಖ.)

- 117 ಉದನುಕಮೊಳವನುಳಿಮೊಳ
118 ವಂದನುಕಮೊಳವನುಳಿಮೊಳ
119 ವಿಧವನುಕಮೊಳವನುಳಿಮೊಳ
120 ರಿಗುಳವನುಕಮೊಳವನುಳಿಮೊಳ
121 ಪಿಗನುಕಮೊಳವನುಳಿಮೊಳ
122 ಎಕಕಮೊಳವನುಳಿಮೊಳ
123 ಗಿರನುಕಮೊಳವನುಳಿಮೊಳ
124 ದನುಕಮೊಳವನುಳಿಮೊಳ
125 ಯುನುಕಮೊಳವನುಳಿಮೊಳ
126 ಲವನುಕಮೊಳವನುಳಿಮೊಳ
127 ದಿವನುಕಮೊಳವನುಳಿಮೊಳ
128 ಮೂವನುಕಮೊಳವನುಳಿಮೊಳ
129 ಉವನುಕಮೊಳವನುಳಿಮೊಳ
130 ರವನುಕಮೊಳವನುಳಿಮೊಳ
131 ನಂನುಕಮೊಳವನುಳಿಮೊಳ
132 ಕೂಕಮೊಳವನುಳಿಮೊಳ
133 ಯನುಕಮೊಳವನುಳಿಮೊಳ
134 ನುತುಕಮೊಳವನುಳಿಮೊಳ
135 ಬಿಗನುಕಮೊಳವನುಳಿಮೊಳ
136 ಗುನುಕಮೊಳವನುಳಿಮೊಳ
137 ಗುನುಕಮೊಳವನುಳಿಮೊಳ

- 114 ಕ್ಕು ಪರಿವೃತ್ತವು ರವನುಕಮೊಳವನುಳಿಮೊಳ
115 ಬಿನುಕಮೊಳವನುಳಿಮೊಳ
116 ನೊವುಕಮೊಳವನುಳಿಮೊಳ

- 138 ಬರಲೂವನುಕಮೊಳವನುಳಿಮೊಳ
139 ನ್ನುಂತೆವನುಕಮೊಳವನುಳಿಮೊಳ
140 ನಿಕ್ಕುಯುಂತೆವನುಕಮೊಳವನುಳಿಮೊಳ
141 ಯುಂತೆವನುಕಮೊಳವನುಳಿಮೊಳ
142 ರೆಯುಂತೆವನುಕಮೊಳವನುಳಿಮೊಳ
143 ಯಿವನುಕಮೊಳವನುಳಿಮೊಳ
144 ಡುಡೂವನುಕಮೊಳವನುಳಿಮೊಳ
145 ದೇವನುಕಮೊಳವನುಳಿಮೊಳ
146 ಕಾಲಕಮೊಳವನುಳಿಮೊಳ
147 ಕಾಲಕಮೊಳವನುಳಿಮೊಳ
148 ತೊಳಗುಂತೆವನುಕಮೊಳವನುಳಿಮೊಳ
149 ಗ್ಗದೇವನುಕಮೊಳವನುಳಿಮೊಳ
150 ರಾಯನುಕಮೊಳವನುಳಿಮೊಳ
151 ಧಿವನುಕಮೊಳವನುಳಿಮೊಳ
152 ಪಂಕಜವನುಕಮೊಳವನುಳಿಮೊಳ
153 ಭಾವನುಕಮೊಳವನುಳಿಮೊಳ
154 ರಾವನುಕಮೊಳವನುಳಿಮೊಳ
155 ಲನುಕಮೊಳವನುಳಿಮೊಳ
156 ಜನುಕಮೊಳವನುಳಿಮೊಳ
157 ರವನುಕಮೊಳವನುಳಿಮೊಳ

134 (58)

ತೇರಿನ ಬಿಟ್ಟು ಪರಿಮಾ ಮುಖವು

(ಈ ಕಂಠದ ಉತ್ತರ ದಕ್ಷಿಣ ಪರಿಮಾ ಮುಖವು ಮೇಲಾಗಿರುವುದು ಪರಿಮಾ ಮುಖ
ಮೇಲೆಕೂ ಉತ್ತರ ಮುಖವು ಕೆಳಭಾಗವು ಕಟ್ಟಿದುದಾಗಿ ಸರಿಪಡಿಸಿದ. ಅದುವಂದ ನಿಕ್ಕು ರುವ ಭಾಗಕ್ಕೆ
ವತ್ತ ಪಟ್ಟಿ ಸಂಪನ್ಮ ಕೊಟ್ಟಿದೆ.)

(ಉತ್ತರ ಮುಖ.)

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(ಪೂರ್ವ ಮುಖ)

11. ಸಾಧಿಸಿಪೋಗ
- 15 ನಿರವ
- 16
- 17
- 18 ಬಿಜರಿತ
- 19 ನ್ನಳಿಯ
- 20 ಅಯ
- 21 ಸ್ತೋ
- 22 ಲ
- 23
- 24
- 25 ನವ
- 26
- 27
- 28 ಲ್ಲ ಲ್ಲಾಕ ಲ್ಲಾಕುಮಾಧಿ

(ದಕ್ಷಿಣ ಮುಖ.)

- 41
- 42 ವಾಗ್ವಿಟ್ಟುಗವನ
- 43 ಪುವೇದೋರಗಿವಕ್ಕು ಫವಮವ
- 47 ನಗನಹಸ್ತಿಯಂ || ಒಡನೆ
- 48 ಯನಾಯಕಕ್ಕು ಫದಿವತಾಗುಮೆ
- 49 . ಪುಟ್ಟವಕ್ಕು ದೊಡ್ಡ ಪುಟ್ಟ
- 50 ದುವಿನವಿಟ್ಟು ಸನ್ನ ಸವಕಟ್ಟು
- 51 ಅದಲ್ಲಗಿನೋಕಿಬೀರಮಾಡ್ತ

(ಪಶ್ಚಿಮ ಮುಖ.)

- 52
- 53 ಲಲಾಗಿಕಣಿಪಾಪುವಲ್ಲಿ
- 54 ಬಿತ್ತರಿಸುವುದಯಂಗತಿ
- 55 ಯನೇ || ಎನನೇಪಟ್ಟುಪಟ್ಟುಗ
- 56 ಬೀದಿನಸಾಚೀರನೊಪ್ಪುಡಣ
- 57 ಭುಜದ್ವಂವನಗನ್ನಹ
- 58 ಸ್ತುತವಿಜನವಿನುತಂವೋನೆ

- 29 ಪಂಚಸಿದ್ಧಿಪ್ರಸನಂಕು
- 30 ಸಿಗಿವೈರ್ವೇ ಬಾಲ್ಯಾಬಾಪ
- 31 ನನವೈವನ ತನನೊಪ್ಪೆಸನಕ
- 32 ಲ್ಲಾ ವೇದೋಳಗ್ಗರಂಪಾಯ
- 33 ದೆಯುಟ್ಟದೊಳ್ಳಲೆಯುತಿ
- 34 ಪ್ಪುರಂವನಗನ್ನಹಸ್ತ
- 35 ಯಂ || ಪರಬಳವೆಯುಕ
- 36 ಯ ವೇದಯದುವತೋ
- 37 ದೊಳ್ಳಬೀರಮಂಪ
- 38 ಪುಟ್ಟವಟ್ಟುಳಾತರದಯಾ
- 39 ದುವತೋದೊಳ್ಳನಾಣ
- 40 ಮಂಪರಿಕಿಸಿನನ್ನ ರಿಟ್ಟ
- 41 ಪೆಜರೊಬ್ಬ ಗರಂವನ್ನ ಲಿವ
- 42 ಲ್ಲಾ ಸಾಚಮೆಂಬರಬಯಿಳ
- 43

- 52 ಅನಿವಮಮೆತ್ತಲ ಬಿದುಗ
- 53 ಲ್ಲಿವರಾತಿಯನೆನ್ನ ಪೊಟ್ಟ
- 54 ಅನಿವಮಮೆತ್ತಲ ರಂನಗ
- 55 ವೇದೋಟ್ಟದನುವನಗನ್ನ
- 56 ಪ್ಪುಯಂ || ಅನಾಗಿನೋರ
- 57 ದೊಡ್ಡದೊಡ್ಡದೊಡ್ಡದೊಡ್ಡ
- 58 ನೀಯುಟ್ಟು ಅನಿವರಬಿನ್ನ
- 59

- 67 ಮುಟ್ಟಿಗ್ಗಾ ಪಾಪವನಾಣ
- 68 ಬರೇಪುಟ್ಟಾನುಸಂವತ್ಸ
- 69 ರಮ್ಯಕಾಪಾಪವನುಳ
- 70 ವಸವಿ ದಿನದೊಳಗುರಾಣ
- 71 ರಣಮೂಳದೊಳಗುರಾಣ
- 72 ರಣಾಮದೆಟ್ಟುನಿನ್ನ
- 73 ಲೋಕಕ್ಕೆ ಗದಮ ||

135

ಅದೇ ಬಸ್ತಿಯ ಎಡಕ್ಕೆ ನಿಲ್ಲಿಸುವ ಗನೆಯ ಕಂಠದಲ್ಲಿ.

(ಉತ್ತರ ಮುಖ)

- 1 ಸ್ವಸ್ತಿಕ್ರೀಮತ್ಪರಮಗಂಧರಸ್ಯಾಪ್ತಾ
- 2 ಪಾಮೋಘಾಭಾಂಘನಜೇಷ್ಯಾತ್ಮ
- 3 ಘೋಕ್ಯನಾಭಸ್ಯಾಕಾಸನಂಜನ
- ಕಾಸನಂ ||

(ಮುಂದೆ ಬರವಣಿಗೆಯಿಲ್ಲ.)

ಅದೇ ಬಸ್ತಿಯೊಳಗೆ ನವರಂಗದ ಜಗಲಿಗೆ ಸೇರಿಸಿ ಕಟ್ಟಿರುವ ಕಲ್ಲು ತುಂಡು.

1 ತ 3

2 ಕಟ್ಟಪ್ಪನಲ್ಲಿ ||

3 ಮಲದಕುಮಾ

4 ರಣನ್ದಿ ಭಟಾರಸಿ

5 ಪ್ಲಿತ್ತಿಯರಸಾಯಿಟ್ಟ

6 ಕನ್ನಿಯರ . . .

7. ವಸ್ತುಗಳ

ಅದೇ ಕಲ್ಲಿನ ಪಕ್ಕದಲ್ಲಿ.

9 ವಿಳ . . .

10 ಸ

11 ಸರ್ವ . . .

ಅದೇ ಬಸ್ತಿಯ ಮುಂಭಾಗದಲ್ಲಿರುವ ತೇರಿನ ಉತ್ತರಮುಖದ ಮೇಲ್ಕಟ್ಟೆಯಲ್ಲಿ.

1 ಭದ್ರಂಭೂಯಾಜಿ ನೇಂದ್ರಾಣಾಂ ಸನಾಯಾಘನಾಕಿನೇಕುತೀರ್ಥಧ್ಯಾಂತಸಂಭೂತಪ್ರಭಂನಘನವೇ || ಸಕವರ್ಷಂಸಾ
ಯಿರಂ

2 ಪ್ರಕಟಮನಲ್ಪಾ ಪತೋಂಭತುಂನಡೆಯುತಿರಲುಸುಕರಮನಿವೇಮಳಬಿಯೊಳಕಳಂಕದವೆಡ್ವ ಸುಧ್ಧ ಗುರುತೇರಿಸಿಯೊ
ಳು || ವಿ || ಧರ

3 ಗೇರಾಳಕನವೃಷಯ್ಯನರಾಜಶ್ರೀಷ್ಠಿಗಳತಮ್ಮತಿಬ್ಬರನಲ್ಪಯ್ಯನಟ್ಟಿಯುಂಗುಣಗಣಾಂಭೋರಾಸಿಯಂಬೊಂದು
ಸುಂದರಗಂಭೀರದನೇಮಿ

4 ಸಯುಮಿವಶ್ರೀಜೈನಧಮ್ಮಕ್ಕೇ ತಾಯ್ಗರಗಳತಾವುನಸನ್ನ ಪಂದಸದಳಂಪವ್ವಿತ್ತಾ ಭೂಭಾಗದೊಳ || ಕ || ಅಮಳಯಳ
ರಮಳಗುಣಗಣರಮ

5 ಇನವನಾಸನವೃದ್ಧೀಕರನೇವಂಪವ್ವಿರಪ್ಪಯ್ಯನಟ್ಟಿಯುಮೇಯಗುಣಿನೇಮಿಸಟ್ಟಿಯುಂಸುಖಿನಿನಿರಲು || ಅವರಜ
ನನಿಯ

6 ರನಲ್ಲಿ ಭುವನತಳಂವೊಗಳಮಾಚಿಹಟ್ಟಿಯುಮುಧ್ಯದ್ವಿವಿಧುಣಿಕಾನ್ತಿ ಹಟ್ಟಿಯುಮವಗ್ಗ ಳುವಿನಜನನಿಯನ್ನ ರುಬಿತ
ದೊಳ ||

ಅದೇ ತೇರಿನ ಪಶ್ಚಿಮಮುಖದ ಮೇಲ್ಕಟ್ಟೆಯಲ್ಲಿ.

7 ಬೆನ್ನಗುಳಂಪ್ಪುನೋಮುದದವೂಡಿಸಿಮನ್ನರಮಂವಿನಿಮ್ಮಿ ಸಿದ್ಧ ಸುಪಮುಖಾನುಕೀರ್ತಿಮುನಿಕೇ . . ಬವ್ಯಪದಾಲ್ಪ
ಮೂಳದೊಳ | ಮನಮೊ

8 ಸರಿವ್ಯರಂಪರಮುರಿಯನೊಪ್ಪಿರತಾರ್ಥದಜ್ಜಗಜ್ಜನತತಿಕೀರ್ತಿ ಸರ್ವ ಮರುದೇವಿಯು (ಮಿಂ) ಬಿನಸಾನ್ತಿ ಕಟ್ಟಿಯುಂ ||
ಶ್ರೀಮೂಲ

9 ಸಂಗದೊಳಮತ್ತಾ ಮುಖೋನ್ನತವೆನಿವದೇಸಿಗಗರದೊಳುತಾಮಿವ್ವರುಮುಳಗುಣೋದ್ದಾ ವೇಯರನನಗದ್ಧ ರನ್ನು
ನೋತರಮೊ

10 ಳರೇ || ಬಿನವತಿಗಿಪ್ಪಾಡೆಯಂಸನ್ನಿನವತಿಗಳನ್ನ ದಾನಮಂಭಕ್ತಿಯೊಳಂಬಿನಪ್ಪಯ್ಯನಟ್ಟಿಯುಮೊಪ್ಪಿನಕಗದನೇಮಿ
ಸಟ್ಟ

11 ಯುಂಮಾಡಿಸಿದರಿ ||

ಬಾಹುಬಲಿ ಒಸ್ತಿಯ ಸಮೀಪವ ಗನೆಯ ವೀರಗಲ್ಲು.

- 1 ಶ್ರೀಗಂಧಯವನೇತೇದಕ್ಕಾ ಗರವನೇಗಟ್ಟ
- 2 ಗಂಧಪದ್ಮನಲಂಕಬಿಲ್ವಿ ಗಾಂಧ್ಯ ನಂಬರವರೋಳ್ವೋಲಿಯ
- 3 ಮಾಪ್ಪುಡೆಗೊಪುಟನ್ನೂ ನಂಬಿ || ರಕ್ತ ಸಮೀಪವೋ
- 4 ಉಯಗಂಗಳನಕಾಳಗೊಳ್ವ ನ್ನ ಸಂವಸ್ಥೆಯುಳಾಳಗ
- 5 ಕೆಡೆರಕ್ತ ಸಮೀಪವುಳಾಟಿತನ್ನ ಓಲಮುಮಾಪ್ಪುಳಯುಂ
- 6 ತನ್ನ ನೆಪೋಗಿಣಿ | ಬಡನೆಕಾಳಗಬಯನವಪೋಟಿಯು
- 7 ಲಪ್ಪುಪುಟಗವಾಪ್ಪುಳುಂಡಿಡೆಕಡಿ ಕಯ್ಯ ನೂಕಿಕಿ
- 8 ಡೆತನ್ನ ಬಲಂಪುಟಗದ್ರಿಯಂವೆಗಿಡದವ
- 9 ಬೆಡೋಳಿಮಯಿಸಮೂಲಮೆಲ್ಲಮಂಪವುಟ್ಟುಸೆಗ
- 10 ಉತ್ತಿಯಂಪಡೆಮಾಣಂತುಮುಡೋಯಿಗನಾಂತಾಪ್ಪುಟ್ಟ || ಅದಿಂ .
- 11 ಊಕವದ್ದೆ ಗನಕೋಣೆಯಗನನೊತ್ತ ಮುಟ್ಟಮಂಪಿರ
- 12 ಪುಮಿನಂತೆರ್ದ ಪಲಮಂತ. ಊಲಾಳಗ್ಗಲನಿಕ್ಕ ತನ್ನ ಬೀರದ .
- 13 ಲಡೇಣ್ಣಿಯಂವರಬಲಂಪೋಗಪುಟ್ಟುಕಂ . ವನಗಿವ
- 14 ಉ ಬಟನಳುಕ್ಕೆ ಕಾಯಂನಿಟ್ಟಿಮಕಾಪ್ಪಮುಟಿಯಗನನ್ನ
- 15 ಳಗದೊಳೆ || ಸ್ವಪುರಬ್ಬಳಂದಿದಕ . ಯಿಂಕಿಣಿಕಯ್ಯ
- 16 ಬೇಡಿರೊಳ್ವಟ್ಟುನಿಪಾಂತವತುಗನಂದರುಗುಟ್ಟುಗ
- 17 ಬಟ್ಟುಬೀಟುಪೊಲ್ವಟ್ಟುನೊಗುಟ್ಟು ಬೀಟುರದಯ . .
- 18 . ಗೊಂಡುಮನವ . ಲಂಪುಟ್ಟುಲಮುತ್ತರಿ
- 19 ಪ್ಲಗಬೀಟಿಯಗನಂದಿವಿಡೆದ್ರಕಾಪ್ಪಯ . ||

ಆದೇ ಸ್ಥಳದ ೨ನೆಯ ವೀರಗಲ್ಲು.

- 1 ಶ್ರೀಯುವತಿಗೆನಿಜವಿಯಶ್ರೀಯುವತಿಯನವತಿಯ
- 2 ನಿನರಗಮೂರ್ತಿಗನ್ನ ಪಾಪುಯುರೂಳಾಂಪಮಯ್ಯ ಲಿಯುಕನಂ
- 3 ಖನೇಣ್ಣಿಯಂಪುಕಟಿಸಿದ || ಶ್ರೀದಯಂತನನಿಯುಕನವ
- 4 ನೋದಯಿಪಗದಧೂಳಿಗನಪಾಪುಯ್ಯಗತವನವತತ
- 5 ಯಂಪೇಣಿರವನವ ಮಂದೋಯಿಲವ್ವು ನಂಬರವನಂ ||
- 6 ಅಪೂಪವುಟ್ಟು ಬೊಳಪುನಿನತವರನವಮಾಪದಗಂವಿಯ
- 7 ನಿನೇಟ್ಟು ಲ್ವಾಳಾಪುನನಕ್ಕೆ ಸಂವಿಯುಟ್ಟು ಗಮನನೋಗಂವೊ
- 8 ಲಿಯನರೆ ಬಿಟ್ಟುಂವೊಳರೇ || ಧನೇನತನಮುನಿವ. ಧೋವಂ
- 9 ಲಂಧರಗದದೋಕದಿವ್ಯ ಧಂವಂತಂವನಗಿಪಡೆಯೆನೆ
- 10 ಪುಜಾರಂವನುಗುಮದಂನೋಳಪೋಡಿರಿದ || ೧೨ನಕದ
- 11 ಮ್ತು ಗದೋಳದೂವನವನರನನವ ರದವಿಂವ ಕೆತನವನ
- 12 ದ್ರಾಪ್ಪುಕಯಿಳವನಕಾತ್ವ ಬೆಕಂವನೂನೋದಿವಕಿವನವನೊ
- 13 ಲಯಂಧತನವನೇದ್ರಾಪ್ಪುಕನವನವನಯ್ಯ ಬೆನೋಗ
- 14 ನವೇವತನವನೇದ್ರಾ || ಉದವನವ್ಯ ಧವವದ್ರವನಯ್ಯ (ಪ್ರ)

ಮೇಲ್ಪಾಠ್ಯಗದ್ಯ.

- 15 . ರಿಯಿಸಿದಿ . . . ಮಾಮಾ . . . ದಜನ . . . ನೈಮೂಪ . . . ರದಿ . . .
- 16 . ಲಿ . ಪ . . ಮು . . ಯನಿ . . ನಪ .
- 17 ನುಡಿದಗಿವಂದರಾಗಿವನಿಯಾನಿವಗಾನಾದನದಲ್ಲೆಮು
- 18 ನೂಲಾ ದಿಯಲಿ . . ವಿಳ್ಳ
- 19 ವರನಜನನಿಸಾಯಿಬೆ ಕಳ್ಳಿ
- 20 . . ಡಿದರದೆಕಯ್ಯರಜೆ .
- 21 ಮಾಲಾಗ್ರದ . . ಕಟುವ .
- 22 ೦೦ ನೆತುಮದೆನುಡಿಯಿಡೆ
- 23 . ದ್ರಾಗಿ . ನುಡಿದುನುವಗದಳಬಿಗಿಯುವಲ್ಲಿಸತ್ತಳ
- 24 . . ವೆತ್ತ
- 25 . . ಯಣ್ಣಿ
- 26 ಸಾಯಲೆನ್ನು
- 27 ಪಣ್ಣಿ ತಿದು
- 28 . . ಪೊತ್ತ
- 29 ಣ್ಣಿ ಕೊಗೇಳೆ
- 30 ಪಲರೂತಗ
- 31 ಲಗಿದರಾಯ
- 32 ದಜಲಮ
- 33 ಸಲಬಳಗಿ
- 34 ಗಣ್ಣಿ ನಿಪ್ಪ
- 35 ಣ್ಣಿ ತಿಯಿನ

140 (60)

ಗಂಧವಾರಣ ಬಿಸ್ತಿಯ ಮೆಗ್ಗು ಲಲ್ಲಿರುವ ಗನೆಯ ಮಂಟಪದ ಕಂಭದಲ್ಲೆ.

(ಪೂರ್ವ ಮುಖ.)

- 1 ಭವಂಘೋದನಜ್ಜನೇಂದ್ರಾಣಾಂಶಾನಾಯಾಘ
- 2 ನಾಕೇತೇ ಕುತೀತೇ ಕಥಾಂತ ಸಂಭೂತಪ್ರಭಿನ್ನ ಘನಭಾಸ
- 3 ವೇ || ಶ್ರೀಮನ್ಮಾಘೇಯನಾಥಾಧ್ಯಮಕಜಿನವರಾಸೀಕ
- 4 ಸಾಧೋನಿವಾರ್ಥಿಃ | ಪ್ರವೃತ್ತಸಂಘಪ್ರಮೇಯಪುಷ್ಪ ||
- 5 ಯವಿಷಮಾಕೈವಲ್ಯದೋಘೋರವೇದಿಃ | ಭಕ್ತಸ್ಯಾ
- 6 ತ್ವಾ ರಮುಪ್ರಾಣಖಿಳತಪನತಾನನ್ಯ ಸಾಚೋರೂಪೋ
- 7 ಪಃ | ಸ್ವೇದನದಾತಂಪ್ರತಾರಂಪರಮಸುಖಮಾತಾ
- 8 ವೀರ್ಯಕವೀಚೇನಿಕಾಯಃ || ಶ್ರೀಮನ್ಮಾಘೇಯೋತ್ತಮರತ್ನ
- 9 ಮಗ್ಗಾಃ ಶ್ರೀಗೌತಮದ್ವಾಃ | ಪ್ರಥಮಿಷ್ಟ ವಸ್ತೇ ತ
- 10 ತ್ವಾಂಬುಧೋಸ್ತಮಮುಕ್ತಯುಕ್ತಾಸ್ತತ್ಸತ್ಸತಾಸ
- 11 ನ್ನಿ ಗಣೇಬಿಭೂವ || ಶ್ರೀಪದ್ಮ ನೃಪೇತ್ಯನವಪ್ರಸಾದಾ
- 12 ಹ್ಯಾಬಾದ್ಯುಕ್ತೇಶ್ವರಕೋಂಡಕಾಪ್ತಃ ದ್ವಿತೀಯವಾಸೀದ
- 13 ಭಧಾನಮಪ್ಯುಚ್ಚ ಲತ್ರಸಂಜಾತಸುಖಾಂಜನಿಃ || ೮
- 14 ಘಗದಮಾಧ್ಯಾತಿಮಾನೀಶ್ವರೋನಾಮಾಬಾದ್ಯುಕ್ತೇಶ್ವರಃ
- 15 ತ್ವರಣ್ಯವುಖಃ | ತದನ್ಯದೇತತ್ಸದ್ಭೋಗಿಸ್ತಿಸಾನ್ಯ ಸ್ತಾ
- 16 ತಾ ಕೀಕೇಶವಮಾತ್ಮಕವೇದಿಃ || ಶ್ರೀಗೃಹಪುಂಭವನಿದ
- 17 ಸ್ಯಾಪಿಣಿ ಕುಂಭಃ | ಕಿಷ್ಕಿ ವನಿಷ್ಕುಪವನತ್ರಯವತ್ಪ್ರೀತಿಃ
- 18 ತ್ವಿಃ | ಬಾಂತ್ರದೇವರೂಪಿನವನಿವಾಸವನೇಶವನಾಃ

- 1 (3) ಇವೆಮುಖವಿರಾಜಿತವಾದುದು : || ತಪಃಪ್ರಾಪ್ತಿಯಾದುದು
 2 ಪಂಚತಪೋವಿಧಂ ರಿಪ್ರಾಜಕೈಃ ಸ್ವರಃ : || ತಪಃಪ್ರಾಪ್ತಿಯಾದುದು
 3 ವಿಶಾಸ್ತಂ ನಿವೃತ್ತಿವಿಧಂ ಸತ್ಯಂ ದಯಾ ಪತಿಃ ಮಿಥ್ಯಾ ವಾರಿ
 4 ಮುದಾ ನನ್ನಿವೃತ್ತಿವಿಧಂ ಸತ್ಯಂ ದಯಾ ಪತಿಃ ಮಿಥ್ಯಾ ವಾರಿ
 5 ದಿವಾಕರೋ ವಿಜಯತಾಂ ಕುಂಭಂ ಪುನಃ ಪುನಃ || ತಪಃಪ್ರಾಪ್ತಿಯಾದುದು
 6 ಸ್ವೀಕೃತವಿವೇಕನಿಧಯಃ ಶಾಸ್ತ್ರಂ ಸ್ವೀಕೃತವಿವೇಕನಿಧಯಃ
 7 ದೃಷ್ಟವಾದಿವೃತ್ತಿವಿಧಯಃ || ಸ್ವೀಕೃತವಿವೇಕನಿಧಯಃ
 8 ದಕ್ಷಿಣೋ ವಿಜಯತಾಂ ಕುಂಭಂ ಪುನಃ ಪುನಃ || ನಾಮಾ
 9 ನೂನನಯಪ್ರದಮಾನವಿವೇಕನಿಧಯಃ || ತಪಃಪ್ರಾಪ್ತಿಯಾದುದು
 10 ಅದವಿವೇಕನಿಧಯಃ ಶಾಸ್ತ್ರಂ ಸ್ವೀಕೃತವಿವೇಕನಿಧಯಃ
 11 ತಪಃಪ್ರಾಪ್ತಿಯಾದುದು || ಸ್ವೀಕೃತವಿವೇಕನಿಧಯಃ
 12 ಕರಣೋ ವಿವೇಕನಿಧಯಃ || ಸ್ವೀಕೃತವಿವೇಕನಿಧಯಃ
 13 ಟ್ಟಃ || ತಪಃಪ್ರಾಪ್ತಿಯಾದುದು || ಸ್ವೀಕೃತವಿವೇಕನಿಧಯಃ
 14 ರಃ || ಪೂರ್ವವಾದಿವೃತ್ತಿವಿಧಯಃ || ಸ್ವೀಕೃತವಿವೇಕನಿಧಯಃ
 15 ಪಂಚತಪೋವಿಧಂ ಸತ್ಯಂ ದಯಾ ಪತಿಃ ಮಿಥ್ಯಾ ವಾರಿ
 16 ಚತುರ್ವಿಧವಿವೇಕನಿಧಯಃ || ಸ್ವೀಕೃತವಿವೇಕನಿಧಯಃ
 17 ತಪಃಪ್ರಾಪ್ತಿಯಾದುದು || ಸ್ವೀಕೃತವಿವೇಕನಿಧಯಃ
 18 ತಪಃಪ್ರಾಪ್ತಿಯಾದುದು || ಸ್ವೀಕೃತವಿವೇಕನಿಧಯಃ
 19 ತಪಃಪ್ರಾಪ್ತಿಯಾದುದು || ಸ್ವೀಕೃತವಿವೇಕನಿಧಯಃ
 20 ತಪಃಪ್ರಾಪ್ತಿಯಾದುದು || ಸ್ವೀಕೃತವಿವೇಕನಿಧಯಃ
 21 ತಪಃಪ್ರಾಪ್ತಿಯಾದುದು || ಸ್ವೀಕೃತವಿವೇಕನಿಧಯಃ
 22 ತಪಃಪ್ರಾಪ್ತಿಯಾದುದು || ಸ್ವೀಕೃತವಿವೇಕನಿಧಯಃ
 23 ತಪಃಪ್ರಾಪ್ತಿಯಾದುದು || ಸ್ವೀಕೃತವಿವೇಕನಿಧಯಃ
 24 ತಪಃಪ್ರಾಪ್ತಿಯಾದುದು || ಸ್ವೀಕೃತವಿವೇಕನಿಧಯಃ

(ದಕ್ಷಿಣ ಕುರು)

- ೩ ತವಸ್ತುನುತ್ಥೃತೋಯಸ್ಯ ಭಾತೋಹಂಪ್ರಸಾದಾ
 ೪ ಜ್ಞಾನಃ | ದ್ವಸ್ತುಸ್ಯ ಭಗವತೋಽಮೃತಮೃತಮಮಾ
 ೫ ಗೃಹಾ || ಪೂಜ್ಯಾನ್ಯಾಭಾಗತಃ ಲೋಕೇಹವಮಸ್ಯ ಪಿತೃ

- 58 ಲಕಂ | ತಪಸ್ಸಾಮೃತೈಃ ತಸ್ಯತಪಃಕೀರ್ತನೈಃ
 59 ಜ್ವಮಂ || ತ್ರೈಕಾಲ್ಯದೋಗಿಯತಿತಪಾಗ್ನಿನೇಯ
 60 ರತ್ನಸಿದ್ಧಾಂತಮಾರ್ಗಮವರ್ತನಪ್ರಾಪ್ತಾಪಂಪ್ರಾ | ದಿಗ್ಗಾ
 61 ಗಳುಂಭರಿತೋದ್ಯೋಗಕೀರ್ತಿಗಳನ್ನೂ ಬೇರೆಯದನಾವಳಿ
 62 ಯನಂದಿಮುನಿಜ್ಞಾನಗತ್ಯಂ || ಯೇನಾಶೇಷವೇಷವಾ
 63 ರವಸ್ತಮೃಗಿತಾಃ ಪೂರ್ಣತಾಃ | ಯೇನಾಪ್ತಾಽವಶ್ಯ
 64 ಲೋತ್ತಮಮಹಾಧರ್ಮಾಶ್ರಮೈಶ್ಚಲೈಶ್ಚಲೈಃ | ಯೇನಾಶೇ
 65 ಪಪ್ರಪೇಷಿತಾಪದನನಂಸ್ಯಧ್ಯಾತ್ಮಸಂಪೇದನಂಪ್ರಾಪ್ತಂಸ್ಯಾಧರ್ಮಯ
 66 ದಿನಂದಿಮುನಿಪದ್ವೀಯಾಶ್ರಮತೋಽಭಿವಿ || ತಪ್ತಪ್ರಸ
 67 ಕಳಾಗಮಾತ್ಕನಿಪ್ರಾಶೋರೋಕಪ್ರಾಪ್ತಾಂಯುತಸ್ತಪಾ
 68 ರತ್ನನಿಷಿತ್ತಾಂರಚರತಸ್ತಪ್ತಾಂಕುಂಧಾಂಕುಂಧಾಃ | ಪಿಠ್ಯಾ
 69 ತ್ಯಾಖ್ಯವನಪ್ರತಾಪದನಶ್ರೀಸೋಮವೇದಪ್ರಭುಷ್ಟಿಯಾ
 70 ತ್ವತ್ಕಳೇನೋನಾಮವನಿಸಿಃ ಕಾಮಪಟವೀಪಾವಃ ||
 71 ಅಪರಸಕಳಚಂದೋವಿಶ್ವವಿಶ್ವಂಭರೇಪ್ರಗುಪದಿಪ
 72 ಯೋದೇಕುಂಧಪಾಲೇನೈರೋಷಿಷ್ಟರಚರತಪವಪ್ರಾಪ್ತೈಃ
 73 ಮುನಿಸ್ತಪ್ರಕಾರಪ್ರತಿಮವೀರಕೀರ್ತಿಗಳ್ಯಾಗ್ನಿಧೂಕ
 74 ಲ್ನಾಪಂಃ || ಕಿಷ್ಕಿಂಸ್ತಸ್ಯಧರ್ಮಪ್ರಾಪ್ತಮನಿಧಿಸ್ತಪ್ತಂಯ
 75 ವನಾಃಭೋನಿಧಿಃ | ಕೀರ್ತನಾಂವಿಪ್ರಲಯಸ್ತಪಿತಿಭಿಯ್ಯು
 76 ಕ್ಷಿಪ್ತಗುಪ್ತಕೀರ್ತಃ | ನಾನಾಸಮಗುಂಧರೋದೋಗಿರಿ
 77 ಪೂರ್ಣತಪೋದನೈಃ | ಪೂರ್ಣತೋಽಭಿವಿಮುಘೇತಂಪ್ರ
 78 ಮುನಿಪೋಷ್ಣೈಃಪಿಠ್ಯಚಕ್ರಾಧಿಪಃ || ಶ್ರೀಭೂಪಾಲವಾಃ
 79 ಲಾಲಿತಪದಸ್ಯಂಜ್ಞಾನಲಕ್ಷ್ಮೀಪತಿಶಾ ರತೋತ್ತರವಾ
 80 ಹನಕೀತಯೇಶ್ಚಭೂತಪತ್ರಾಚಿತಃ | ತ್ರೈಕೋ
 81 ಕೋದ್ಯುತಮನೈಫಾರಿವಿವಯಸ್ತಪ್ತಮ್ಕೀರ್ತಕಾನ್ವಿಪ
 82 ಪೃಥ್ವೀಸಂಸ್ತವತೋಯ್ಯೋಘೋಷನಿನದಸ್ಯೈವಿಪ್ರಚಕ್ರಾಶ್ರ
 83 ರಃ || ಕಾಶೋಘೈಃಕೀರ್ತೋಮಣಿಃ ಪ್ರವೀಣತತ್ತ್ವಾಚ್ಚಾಚೋ
 84 ಡಾಮಣಿಃ ಸೃದಾಂತೋಮಣಿಃಪ್ರಮವದಾಚ್ಚಾತ
 85 ಸ್ಯಚೋಡಾಮಣಿಃ ಪೂರ್ಣತಪ್ತಂಯಮಿನಾಂ ಕೀರ್ತೋಮಣಿ
 86 ರಂದೇತಪ್ತವೈರಚ್ಚಾಮಣಿಃ | ಜೇಯಾತ್ಮನಂತಮೇಘೇತಂ
 87 ದ್ರಮುನಿಪಸ್ತೈವಿದ್ಯಚೋಡಾಮಣಿಃ || ತ್ರೈವಿದ್ಯೋತ್ತ
 88 ಮಮೇಘೇತಂಪ್ರಯಮಿನಃ ಪ್ರತ್ಯುನ್ಮಾನ್ಮಾನಸಿಬಿ
 89 ಯಾನಾಂವಿವಿಧಸಹಾವಹಿತ್ವತ್ವದಯಾತಪ್ತ
 90 ಸ್ಯಕಮಾನ್ಮಾನ್ಮಾನೀ ಕೀರ್ತಿಗಳ್ಯಾರಿಧಿವಿಕುಂಭೇಕಳವಸ್ವ
 91 ದಾತಾಪ್ರಪ್ತೈಶ್ಚಮೃತೈಃ | ನೈವೈವಮೇವಮಂತ್ರತಂತ್ರ
 92 ನಿಜಯಂನಾನಂಭವಮಾ ಭಾವಮೃತಿ || ತ
 93 ಕ್ಕಗಳ್ಯಾಯಸುವಪ್ರವೇದರಮೇಷಾತ್ಮಾಶ್ರಿ
 94 ತನೈಶ್ಚಿತ್ಕಃ | ಕಬ್ಬಗುಣವಿಸುಧರಂಭಕಳತಸ್ಯಾ
 95 ದ್ಯಾರಸದ್ವಿದ್ಯಮಃ || ವ್ಯಾಖ್ಯಾನೋಪಾಶ್ರಮೇಷ
 96 ಣಃ ಪ್ರವಿಶುಳಪ್ರಜ್ಞೋದ್ಯವೀಚೇತೋಬೇದಯಾ
 97 ದ್ವಿಬೃತಮೇಘೇತಂಪ್ರಮುನಿಪಸ್ತೈವಿದ್ಯ

- 108 ರತ್ನಾ ಕವಿ || ಶ್ರೀಮೂಲಸಂಘಕೃತಶ್ಚ |
 109 ಸ್ತಂಭಗಣ್ಯದೇಶೀಯೋದ್ಯದ್ಗುಣಧಿಸುತಾಕ್ತಕಾಶಕೃ
 110 ವತ್ತೀ ಸೃಷ್ಟಾನ್ವಿಜೇತೃರಸಿಂಹಾಪುನಿಮೇಧತಂತ್ರ |
 111 ಸ್ತಂಭವಿದ್ಯದೇವತಿಸಿಂಹಾಪುನಿಮೇಧತಂತ್ರ || ಸಿಂಹ
 112 ಸ್ತಂಭವೀರನೇನರದೇಶೀಯೋದ್ಯದ್ಗುಣಧಿಸುತಾಕ್ತ
 113 ಸ್ತಂಭ ವತ್ತೀ ಸೃಷ್ಟಾನ್ವಿಜೇತೃರಸಿಂಹಾಪುನಿಮೇಧತಂತ್ರ |
 114 ಯೋಧಾತನೇ || ಸ್ತಂಭವಿದ್ಯದೇವತಿಸಿಂಹಾಪುನಿಮೇಧತಂತ್ರ
 115 ಸ್ತಂಭವಿದ್ಯದೇವತಿಸಿಂಹಾಪುನಿಮೇಧತಂತ್ರ || ಸಿಂಹ
 116 ಮುನಿವೇದಾಪುನಿಮೇಧತಂತ್ರ || ಸಿಂಹ
 117 ರತ್ನಾ ಕವಿ || ಶ್ರೀಮೂಲಸಂಘಕೃತಶ್ಚ |

(ಪಟ್ಟಮ ಮುಖ್ಯ)

- 108 ರತ್ನಾ ಕವಿ || ಶ್ರೀಮೂಲಸಂಘಕೃತಶ್ಚ |
 109 ಸ್ತಂಭಗಣ್ಯದೇಶೀಯೋದ್ಯದ್ಗುಣಧಿಸುತಾಕ್ತಕಾಶಕೃ
 110 ವತ್ತೀ ಸೃಷ್ಟಾನ್ವಿಜೇತೃರಸಿಂಹಾಪುನಿಮೇಧತಂತ್ರ |
 111 ಸ್ತಂಭವಿದ್ಯದೇವತಿಸಿಂಹಾಪುನಿಮೇಧತಂತ್ರ || ಸಿಂಹ
 112 ಸ್ತಂಭವೀರನೇನರದೇಶೀಯೋದ್ಯದ್ಗುಣಧಿಸುತಾಕ್ತ
 113 ಸ್ತಂಭ ವತ್ತೀ ಸೃಷ್ಟಾನ್ವಿಜೇತೃರಸಿಂಹಾಪುನಿಮೇಧತಂತ್ರ |
 114 ಯೋಧಾತನೇ || ಸ್ತಂಭವಿದ್ಯದೇವತಿಸಿಂಹಾಪುನಿಮೇಧತಂತ್ರ
 115 ಸ್ತಂಭವಿದ್ಯದೇವತಿಸಿಂಹಾಪುನಿಮೇಧತಂತ್ರ || ಸಿಂಹ
 116 ಮುನಿವೇದಾಪುನಿಮೇಧತಂತ್ರ || ಸಿಂಹ
 117 ರತ್ನಾ ಕವಿ || ಶ್ರೀಮೂಲಸಂಘಕೃತಶ್ಚ |
- 108 ರತ್ನಾ ಕವಿ || ಶ್ರೀಮೂಲಸಂಘಕೃತಶ್ಚ |
 109 ಸ್ತಂಭಗಣ್ಯದೇಶೀಯೋದ್ಯದ್ಗುಣಧಿಸುತಾಕ್ತಕಾಶಕೃ
 110 ವತ್ತೀ ಸೃಷ್ಟಾನ್ವಿಜೇತೃರಸಿಂಹಾಪುನಿಮೇಧತಂತ್ರ |
 111 ಸ್ತಂಭವಿದ್ಯದೇವತಿಸಿಂಹಾಪುನಿಮೇಧತಂತ್ರ || ಸಿಂಹ
 112 ಸ್ತಂಭವೀರನೇನರದೇಶೀಯೋದ್ಯದ್ಗುಣಧಿಸುತಾಕ್ತ
 113 ಸ್ತಂಭ ವತ್ತೀ ಸೃಷ್ಟಾನ್ವಿಜೇತೃರಸಿಂಹಾಪುನಿಮೇಧತಂತ್ರ |
 114 ಯೋಧಾತನೇ || ಸ್ತಂಭವಿದ್ಯದೇವತಿಸಿಂಹಾಪುನಿಮೇಧತಂತ್ರ
 115 ಸ್ತಂಭವಿದ್ಯದೇವತಿಸಿಂಹಾಪುನಿಮೇಧತಂತ್ರ || ಸಿಂಹ
 116 ಮುನಿವೇದಾಪುನಿಮೇಧತಂತ್ರ || ಸಿಂಹ
 117 ರತ್ನಾ ಕವಿ || ಶ್ರೀಮೂಲಸಂಘಕೃತಶ್ಚ |

- 137 ಚಂದ್ರಬ್ರತಿಯಂ || ತತ್ಸಂಘಮ್ನುರು || ಶ್ರೀಬಾಳಚಂದ್ರಮು
 138 ನಿರಾಜಪವಿತ್ರಪ್ರತಃ ಪೂರಿದ್ವಪ್ತವಾದಿಜನಮಾನತಾಲ
 139 ವಿತ್ರಃ | ಜೀಯದಯುಜಿತಮನೋಜಘಜಪ್ರತಾಪ ಸ್ಯಾ
 140 ವ್ಯಾಧಸಗಕ್ತಿರುಭಗಃ ರುಭಕೀರ್ತಿರದೇವಃ || ಕೇವಾಪಸ್ತುತಿವಿ
 141 ಸ್ತುತಃ ಕಿಮುಃಫಲಗ್ರಸ್ತಃ ಕಿಮುಗ್ರಾಪವ್ಯಗ್ರೋಸ್ಥಿನ್
 142 ಸ್ತವದಶುಗದ್ಗದವಚೋವ್ಯಾನಾನವಂದ್ರಿಧೃತೇ ತಜ್ಜಾನೇರು
 143 ಭಕೀರ್ತಿರದೇವವಿದುಷಾವಿದ್ಯೆಃಪಿಭಾಷಾವಿವಜ್ಞಾಃಪಾಞು
 144 ಛಕೇನವಿಹೃತವಂತಿವ್ಯಾಧೀವಾರಾಕಸ್ಯಯಂ || ಘನದ
 145 ಪೂರ್ಣನದಭೌದ್ಧಕ್ಷೇತಿಧರವವಿಯಿಬನ್ದನೇಬನ್ದನೇಬನ್ದನಸ
 146 ನ್ನದ್ಯಾಯುಕೋದ್ಯುತಿಮೀರತನೇಯಿಬಂದನೇಬಂದನೇಬನ್ದ
 147 ನಸಪ್ತೇವಾಸಕೋದ್ಯುತ ರಿಕರಂಪಯಿಬನ್ದನೇಬಂದನೇಬ
 148 ನ್ನದೇವೋವಾದಿಪೋಗಿಸ್ತುಲಿವದ.ಃ ಭಕೀರ್ತಿರದೇವೀರ್ತಿ |
 149 ಪ್ರಭೋಷಂ || ವಿತಧಗೀರ್ತಿಯುಬಂಧನ.ಪತಿಸಾಚೀರ್ತಿದೇ.ಸ
 150 ಪ್ಪವ.ನವರಂಭಭಕೀರ್ತಿವ್ರತ ಸನ್ನಿಧಿಯಳ್ ನಾ
 151 ಮೋಚಿತಚರಿತರತೋಷದ್ಧರಾಹಿತವಾದಿಗಳವೇ || ೫೦
 152 ಗದಸರಮಂಕೇಳ ಮಂಗಳಜಪನ್ತಳುಕಿಬಳ.ಕುಲಬದಸಭಮೊ
 153 ಳ್ ಪೋಗಿರು.ಭಕೀರ್ತಿರಮುನಿವನ್ಮೋಗಳನ.ಹಿಯಲ್ಪವಾದಿಗಳ್ಳಂ
 154 ಟಿಹೃದಯೇ || ಪೋನಾಬ್ಧದ.ವಾದಿವೃಧಾದಗನಂಪಿಂಧೇವ |
 155 ಪಾಸಮಮಮನೋಪನ್ಯಾಸಂನಿಂಸೇತೇಧೇ | ವಾಸಂಸಂದಪ್ರದೇವಾ
 156 ದಿವಜ್ಞಾಂಕುಶನೋಳ್ || ಗಂಗಳ ನಲಿಖಿತ || ಸವಣುಬಿಸ್ತರ
 157 ದೇವರೂಪಾರಿವಾಪೋಜನಮಗದಾಸ್ತೋಜಕಂಚಲಿಸಿದ ||

(ಉತ್ತರ ಮಂಟಪ)

- 158 ತ್ರೈವಿಧ್ಯಯೋಗೀಶ್ವರಮೇಘಚಂದ್ರಸ್ಯಾಭಾಪ್ತಪ್ರಭಾಚಂದ್ರಮು
 159 ನಿರಸುತೀಷ್ಯಃ ರಂಭಪ್ರಾಂತಾಂಭೋನಿಧಿಪೂರ್ಣಾಕಾಂಧೋನಿದ್ಯೋತದಂಡತ್ರಿ
 160 ತಯೋದಿವಿರಭ್ಯಃ || ತ್ರೈವಿದ್ಯೋತ್ತಮಮೇಘಚಂದ್ರಸುತಪಃ ಪಿಯೊ
 161 ಪವಾರಾಕಿಜಃ ಸಂಪೂರ್ಣಾಕ್ಷಯವೃತ್ತನಿರ್ಮಳತನಃ ಪ್ರಷ್ಯಮೃಧಾ
 162 ನನ್ದನಃ ತ್ರೈಳೋಕ್ಯಪ್ರಸರದ್ವರಸುಚಿಂತಯಃ ಯವ್ವಿರ್ದೃಕ್ಪೋ
 163 ಪೂಗಮಃ ಸಿದ್ಧಾಂತಾಂಬುಧಿವರ್ಧನೋವಿಜಯತೇಃ ಪೂರ್ವಪ್ರಭಾಚಂ
 164 ದ್ರಮಾ || ಸಂಸಾರಾಂಭೋಧಿಪ.ಧ್ಯೋತರಣಕರಣಯಾ
 165 ನವತ್ವತ್ಯಾದೇಃ | ಸಮ್ಯಗ್ವಿಜ್ಞಾನಾಗಮತತ್ತ್ವನಿಷ್ಠಿತಮಿಮ
 166 ಳವ ತಃ ಶ್ರೀಪ್ರಭಾಚಂದ್ರಯೋಗೀ || ಸತ್ಕಳನನವಿಮೊ
 167 ತಂಜಾರಂಜೋಧತೀಶೇತ್ರಂಸಂ.ಚರಕವಿಸಿವಾಸಂಭಾಂತೇ
 168 ವೃತ್ತರಂಗಂ ಪ್ರಕಟಿತನಿರೀಕ್ಷೀರ್ದಿವ್ಯಕಾಂತಾಮನೋಜಃಪ
 169 ಳ್ಳಗುಣಗಣೀಂವ್ರಂಶ್ರೀಪ್ರಭಾಚಂದ್ರದೇವ || ತತ್ಸಂಘಮ್ನುರು ||
 170 ಗಗಾಧರಂಶ್ಚುತದೇ.ಳು ರಣಾಪಯಂನಮಳಚಿತದೇ.ಳು
 171 ಯೋಗಿನವಾಗ್ರಣೀಗಣೀಮನ್ದದಮಿ.ಶ್ಚ ರನಣೀಮಂ.ಬ.ದವೀ
 172 ರಣಾಪಯಂಶ್ಚುತದೇ.ಳು || ಪೂವರಹಿರಣ್ಯಗುಣಾನುರವಣಿ
 173 ಯೋಗೀಶ್ವಕಾಮನವಂದ್ರತಪೋಭಂದಿಂ.ದ.ವಿವರನೇಶ್ವರಸರರಾ
 174 ವ್ಯೋಗೀಶ್ವರಾಪಯಂಶ್ಚುತದೇ.ಳು || ಯನ್ಮೂರ್ತಿರ್ದೃಗತಾಂನಸ್ಯನಯನೇಕಪೂರ್ವ
 175 ರಪೂರಾಯತಮತ್ತ್ವೀರ್ತಃ ಸತ್ಕುಲಾಂಶ್ರಿಯಃ ಕಚಿಭರಮೇಶೀಶಾಂ

- 176 ತಾಯತೇ ಜೀವೀದ್ಯವ್ಯವಿವೇಕಾಂಧಿಮುನಿಪೋರಾದಾನ್ತ ಚಕ್ರಾಧಿ
 177 ವಃ || ವೈವ್ಯಕ್ತಿಶೀವಧೂತೀಪತಿತ್ವ ಗುಣಾಳಂಕೃತಿವೈವ್ಯಕ್ತಿಚಂ
 178 ಪ್ರತ್ಯವಿದ್ಯಸ್ಯಾತ್ಮಜಾತೇವದನಮುಪಾಧ್ಯತೋಭೇದನವಪ್ರಾಪತಃ
 179 ಸ್ವದಾನ್ತವ್ಯಾಪಕಜಾತುನುನುಪಾಧಿಸ್ತಾ ಮಣಿಬೂರ್ಜವಾ
 180 ಉಯೋಭೂತ ಸಾಜನ್ಯಮಂದ್ರಪ್ರಿಯಮವಮುಖೋವಿರಾಂಧಿ
 181 ಮುನೀಂದ್ರ || ಶ್ರೀಪ್ರಭಾಚಂಪುಸಿದಾನ್ತದೇವರಗುಡ್ಡಿವಿಜ್ಞ ವರ್ಧನ
 182 ಭೂಜುಳವೀರಗಂಗೆಬಿಟ್ಟದೇವನುರಿಯವನಿಬಿಟ್ಟಮಜಾವೇವಿ
 183 || ಶಾಸ್ತ್ರಲವೇವಿಯವಸ್ಥುಣವಸ್ತುಗಣಾಭಾಗ್ಯಭಾಗ್ಯವತೀವಚಃ
 184 ಶ್ರೀಕಾಂತಯುಮಚ್ಯುತಕಾನ್ತಯುಮೇಗಿಯುಜ್ಜದೇವತಿಯು
 185 ರೋಗದಯೇ || ಸಾಂತಲವೇವಿಯತಾಯಿದಾನಮನನಗನಮಂಕಃ ಕೇವಾತ್ಥೀಯಸ್ಥಿಕೊಟ್ಟದೇನನಂಮ
 186 ವರ್ಧಿ ಭ್ಯಾನಿಸತಮುನಿಬಳಾನೇನೆಯುಬೋವನಾಚಿಕ್ಕಪ್ಪಯೋಗ್ಯಂ
 187 ನತಿಯು || ಸಕವರ್ಧಿಂ ಗೋನಯ ಕ್ರೋಧನಸಂವತ್ಸರದಾಸ್ತ
 188 ಯುಸ್ತು ವರ್ಧಿ ಬ್ರಹ್ಮವಾರವಯ ಧನುಲಗ್ನವರ್ಧಿವ್ಯಾಸ್ತದಾ
 189 ಜುಫೇಗೇಯಭ್ಯಾಗ್ ಶ್ರೀಮೂಲಸಂಘವಕೋದಕುಂದಾನ್ತಯ
 190 ವರ್ಧಿಗೇಗವಸ್ತುಕಗವ್ಧ ಶ್ರೀಮೇಘಚಂದ್ರಪ್ರವಿದ್ಯದೇ
 191 ವರನುರಿಯಿಷ್ಟವಿಷ್ಣುಶ್ರೀಪ್ರಭಾಚಂಪುಸಿದಾನ್ತದೇವರ ಸ್ವಗ್ಗ
 192 ಸ್ವರಾದಮ ||

141 (51)

ಅದೇ ಸ್ಥಳವ ಒನೆಯ ಮಂಟಪದಲ್ಲಿ ಗನೆಯ ಕಂಠ.

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ವ
 2 ದ್ವಾದಾಮಣಿಲಾಂಛ
 3 ನಂ ಜೀವಾತ್ಮ್ಯಳೋಕ್ತನಾಥಸ್ವರಾಸ
 4 ನಂಜನಾನನಂ || ಸಕಳವನವಿ
 5 ನೂತನಾಚಾರಿವಿವೇಚನಾ || ಸುಕರ
 6 ಕವಿನಿವಾಸಂಭಾರತಿತ್ವಶರಂಗ || ಪ್ರಕಟ
 7 ತನಿಜಕರ್ತೃವ್ಯವ್ಯಾಸಾ ಮನೋಜನ
 8 ಕಳಗುಣಗಣೇಪ್ರಾಶ್ರೀಪ್ರಭಾಚಂಪುರೇ
 9 ವ || ಅವಗುಣನೇತವ್ಯನವತಿ || ಸ್ವಸ್ತಿಮ
 10 ಸ್ವಭುವನವನವ್ಯವನನಭಗವದರ್
 11 ತ್ವರಾಭಿಗ್ನನೋದಕಕಾಪ್ಯಕ್ತಮುಕ್ತಿ
 12 ವಳೀತ್ಯತೋತ್ರಂಜನ || ಸದನಮನಕ
 13 ವಳೀನೀರಾಚನಂ || ಮಹಾಪ್ರಾಚಂದಂಜನ
 14 ಯಕ | ಕಪ್ಪುಧಮದಾಯಕ | ಪತಿತಿತ
 15 ಪ್ರಕಾರ | ನೇಕಾಂಗವೀರ | ಸಂಗ್ರಾಮರಾಮ | ನಾಯ
 16 ಸಭೀಮ | ಮುನಿಜನನೀಯನನುಭವನ
 17 ಮನಸ್ಸರೋವರರಾಜನ | ನವನಮನಾಭಿ
 18 ನಸತ್ವೀದಾನ | ಚರಮತಾನುಪ್ರಾಪ್ತವಿಚ
 19 ಜ್ಞಾನ | ಕೃತಧರ್ಮರಜ್ಜನ | ವಯಾರಸಭ
 20 ರಿಜ್ಜಂಗಾರ | ಜನವಜನಜ್ಯೋತಾಡಕ...ರ
 21 ನುಮಪ್ರಶ್ರೀಮತುಬಲವೇವರವಾ
 22 ಯಕನನೇಗರ್ಥ || ಪಲರಾಮುನ್ನಿ
- 23 ಪುಸ್ತಕೋದಕವನಿಭಾಗ್ಯಕ್ತಪಕಾ ವೊ
 24 ಚಂಚಲವಿಂಜನವೊನ್ನಿಗಂಜನನಾದೊ
 25 ದಾಯ್ಯಕಂ ಭೈಯ್ಯಕಿಂಜಲನಾಚಿತಹರೋ
 26 ಪೂರವಿಧಿಯಿಂ ಗಾಂಭೀರ್ಯಕಿಂ ಸಾಯ್ಯ
 27 ದಿಂಬಲವೇವಂ ಸಮಾನವಪ್ಪರೂಳಲ
 28 ಮತ್ಸರ್ಯದಂಪಾದರು || ಬಲವೇವಂಜ
 29 ನಾಯಕನುಲಭ್ಯಭೂಜುಳವನಾತ್ರ
 30 ಮಂ ಮನುಚರಿತಂಜಲನಿಧಿವೈವ್ಯತ್ಯಾ
 31 ತ್ರೀತಳವೊಳ ಸಮನಾರೂಪಂಪ್ರೀತ
 32 ಡಾಂಜನೂಳ | ಅಮರಾಂಜನ
 33 ವನದಾಂಜಲಿಶ್ಚೈಯೇತ್ಯವ್ಯಳಂವಂ || ಸತಿ
 34 ರೂಪವಲ್ಪುನೋಪ್ಪಕಿಚ್ಚಿಯೊಳಸಾ
 35 ಭಾಗ್ಯವತಿಯನನ್ನತಮತಿಯಂಪತಿತಿ
 36 ತಯಂಗೂವತಿಯಂಸತತಕ್ಕೀತ್ರಿಪು
 37 ಮಹಾಚಕ್ರವೈಯಂಫವನನಂ || ಅವಗ್ಗ
 38 ಸುಪುತ್ರಪ್ರೀತ್ಯವರವನತಳಂಪೂಳ
 39 ರಾಮಲಕ್ಷ್ಮೀಧರವಸ್ತವವ್ಯಗ್ಗಣಗ
 40 ಲಿಂಜಿಂವಿಚಿಜನ್ನಾಗವೇವನಂಜನ
 41 ನಂ ||

(ಪ್ರಶ್ನೆಯ ಮುಖ)

1. ಅವರೊಳಗೆ || ದೊರೆಯುವ
2. ಭುವನಗಳೊಳೆ ಬಿಟ್ಟುಕೊಳ್ಳುವ
3. ಮೃತ್ಯುವೊಳುಸ್ಮರಿಸುವವರು
4. ಶ್ರೀಪರಮೇಶ್ವರನಿವ
5. ಮುದೋಳುಸಂದಮೃದೋಳುಮೊ
6. ಉಪರಮೋಪ್ಪದವನರ್ಪದ
7. ನದೆಯೊಳುಸುಡಬ್ರಹ್ಮಾಂಡ
8. ದೊಳುನಿರುತನೋಪ್ಪದವನರ್ಪದ
9. ನೆಲನುಭವವಿವಿಧವು || ಅನ್ನಿನಿ
10. ಪನಾಗದೇವನಕಾಂತಮನೋರವನ
11. ಸಕಳಗುಣಗಳಿವನೀಕಾಂತಿಗವ
12. ಧಿಕನೋಪ್ಪದವನೀಯದೊರೆಯನಿ
13. ನಾಗಿಯುಕ್ತನೇಕವು || ಅನ್ನವನರ್ಪ
14. ರತನಯನಸ್ತತಮುಖೋಪ್ಪದೊಳ
15. ಗೆಜಸವೆನಿಸೆಗಂಚಿನಿ ತವಸ್ತವನೀ
16. ಯುಲಬಿಟ್ಟು ಮನೀಕಾಂತವೆನಿಸಿ
17. ಬಾಬಲಂ || ಎನ್ನಪ್ಪನೋಪ್ಪದವನು
18. ಕರಿನುಡಿವಯನವನು ವಿವಂಭ
19. ನ್ತಿನೆನುತಂಬುಧರನು ಕೀರ್ತಿಪ್ರವ
20. ಧಾತ್ರಿಯೊಳುಬಿಟ್ಟನು || ಆತನನು
21. ಜಾತಭವನೆಯ್ಯತಿಮನೇಕಾರ್ಥದಾನ
22. ಗುಣದನ್ನತಿಯೆನೀತಾದೇವಿಗವಧಿಕಂ

23. ಭೂತಳದೊಳಗೆಯ್ದುಕ್ತನೇನೇವು
24. ರಾಂ || ವ || ಆ ಜಗದ್ವನನೀವ
25. ವೃತ್ತದಂ || ಭಾವಿಸಿದವನವನಗಳನೀವ
26. ವೆವನುಕ್ತ ಮೋಪವನವನಗಳನೀವ
27. ವನುಮನು ಭಾವನವನೀವ ಬಲವೆವ
28. ನವನಗಿವನೀವದಂ ||
29. ಸಕವವನ ೦೦೦ || ನೇಯ ಸಿದ್ಧ
30. ತೃನವವನ ವನುಗೃಹವನ
31. ದಿವ್ಯವನವನವನವನವನ
32. ದೇವನೀವನವನವನವನವನ
33. ಲನನನನನನನನನನನನ
34. ನಿವ || ಆತನನನನನನನ
35. ಕೃನ || ಬಿಟ್ಟುಕೊಳ್ಳುವನನನನ
36. ವಿನಯಕ್ಕೆ ಕೃಪೆ ಪುನರೋಳ
37. ವನುಗಳನು || ಉಲಬಿಟ್ಟನ
38. ಲವನವನವನವನವನವನ
39. ಪ್ರಭಾತವನವನವನವನವನ
40. ಕೃಪೆ ಭಾರವನವನವನವನ
41. ಬಿಟ್ಟುಕೊಳ್ಳುವನವನವನವನ
42. ಆತನನನನನನನನನನನ
43. ಯುಲಬಿಟ್ಟುಕೊಳ್ಳುವನ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಎನೆಯ ಕಂಠ.

(ಪೂರ್ವ ಮುಖ)

1. ಶ್ರೀಮತ್ಪರಮಗಂಧೀರಸ್ಯಾಧ್ಯಾಧಾಧೋಧ
2. ಲಾಂಛನಂ ಬೀದ್ಯಾತ್ಮ್ಯೋಪಾಧ್ಯಾಧ
3. ಸ್ವಸಾನನೇವನವನನಂ ||
4. ಸ್ವಸ್ವನವರತಪ್ರಬಲವುಳವಿವನಮರಾ
5. ವನೀಮಹಾವ್ಯವಾರನವಾರಕರಣಕಾರ
6. ಉಪಾಧ್ಯಾಧವನವನವನವನವನವನವನ
7. ಭೃತ್ಯುಳವನವನವನವನವನವನವನ
8. ಮಳಯಜಮಿಳತಕಾನ್ತೀರಕಾಳಾಗರಂಧೀವ
9. ಧೋವಾಧ್ಯಾನವನವನವನವನವನವನ
10. ಕಾರವನವನವನವನವನವನವನ
11. ಕವನವನವನವನವನವನವನವನ
12. ಜಂ || ನಾಪಾರಾಧವುಳ್ಳವನು
13. ನೋದ || ಜನಧರ್ಮಕಧಾಕಧನವನವನವನ

14. ಪ್ರತಿಮತುಂಬಲವವನವನವನವನವನ ||
15. ಸ್ವರನೀವಾಧ್ಯಾಧವನವನವನವನವನ
16. ಬಾಪ್ಪನಾಗರವನವನವನವನವನವನ
17. ಜಕ್ತ ಮನವನವನವನವನವನವನ
18. ಪ್ರಯತ್ನವನವನವನವನವನವನ
19. ವನವನವನವನವನವನವನವನ
20. ವನವನವನವನವನವನವನವನ
21. ನವನವನವನವನವನವನವನ
22. ನಾರವನವನವನವನವನವನವನ
23. ನವನವನವನವನವನವನವನ
24. ಲವನವನವನವನವನವನವನ
25. ಗಾಂಧೀಯ್ಯವನವನವನವನವನ

37 ಪ್ರರೋಧರವೆತ್ತ ಸ್ವದಂಡಧರವು || ಅಬಲದೇವಂ
 38 ಗಂಮು ಗಣಬೇಕ್ಷಣೆಯ ನಿವರಣಾಚಿಕಟಗಮವಿ
 39 ಕೋವ್ಯುಗವನು ಪ್ರಟ್ಟದಂ ಗುಣಲೋಬರನವಟಲೆವ
 40 ಸಂಗಿಮದ್ಯುನುದಾರಂ || ವಿನಯವ್ಯಾಕುಂಬರತಿಗ್ಮ ರೋಚಿ
 41 ಸುಚರಿತ್ರಭವ್ಯವಂಶೋತ್ತಮಂ ಸುಖವಿಧಾನಮಂತ್ರಿ
 ಪಟ್ಟಮ ಮುಖು.)

37 ಜಿನವದಭಕ್ತ ನಿವೃಜನವತ್ಸಲನಾಶ್ರಿ
 38 ತಕಳ್ಳಭೂರುಹಮುನಿಚರಣಾಂಬು
 39 ಜಾತಯುಗಲ್ಯಂಗನುದಾರನನೂನದಾನಿ
 40 ಮತ್ತಿ ನವುರುದಗ್ಮ ರೋಚಿವದದಾಡ್ಕೊರೆ
 41 ಯೆಂಬಿನೆಗಂನೇಗರ್ದೆ ನೀಮನುಜನಿಧಾನಮಂ
 42 ಪೊಗಳ್ಳುಂಧರವೆಗರ್ದೆ ನೀಮನುಜನಿಧಾನಮಂ ||
 43 ಎನೆಗೆಗ್ಳುಂಧರವೆಗರ್ದೆ ನೀಮನುಜನಿಧಾನಮಂ ||
 44 ನಿವರುರೂಪನವನುತೆಸಿರಿಮದೇವಿಯನನು
 45 ಯಂದಿಪೊಗಳ್ಳುಂಧರವೆಗರ್ದೆ ನೀಮನುಜನಿಧಾನಮಂ || ವ || ಅ || ಮು
 46 ಹಾನುಭಾವನವನನಕಾಲಮೋಳು || ವ || ಮು
 47 ನವದವಂಕುರವಮಂಸದ ಪ್ರತಿ ಯೀತಾಳ್ವ ನಿವೃಜರದಿಂ
 48 ಪಂಚವದಂಗಳನೇನೆಯುತರುಮೊಗ್ರೇತನಂದೋತ
 49 ಮಂತ್ರಿನಿಲಂಕುರವನುತಂಸವುಧಿವಿಧಿಯಂಭವ್ಯಾ
 50 ಬ್ರಹ್ಮನಿಲಂಕುರವನುತಂಸವುಧಿವಿಧಿಯಂಭವ್ಯಾ
 51 ದ್ರಾವಣಮಂಪೊಪ್ಪಿ || ಸ್ವಸ್ತಿ ಸಮಧಿಕತನಂ

32 ಜೋಡಾಮಣಿಮುಧವಿನುತಂಗಳೇತ್ರವಂಶಾಂಬರಾ
 33 ಕ್ಷಂವನಿತಾಚೆತ್ತಮುನಿವೃಕ್ಷನನುಮಮನು,
 34 ತ್ವತ್ತಮಂ ಕೋರಕೋಪ್ಪಂವನಿಯಾಂಭೋರಾಸಿವಿ
 35 ದ್ವಾನಿಗುಣನಿವಯಂಧಾತ್ರಿಯೇಳಿಸಂಗಿಮ
 36 ಯ್ಯಂ ||

32 ಚ (ಮುಪಂಚ) ಮಹಾಕಲ್ಯಾಣಾಪ್ತಮಹಾ
 33 ಪ್ರಾತಿಹಾಲ್ಯಾಕ್ಷಣಿಕುಸ್ತುಂಧರದಿ
 34 ಶಯವಿರಾಜಮನುಭಗವದರ್ಶ
 35 ತ್ವರಮೇಶ್ವರವರಮುಖ್ಯಾಕ್ಷರಕಮುಖ
 36 ಕಮಳವಿನಿಗ್ರಹತನದನಾದಿವಸ್ತು
 37 ಸ್ವರೂಪನಿರೂಪಣಾಪ್ರವೇಶಾ
 38 ದ್ವಾಸ್ತು ದಿವಕಳಾಸ್ತು ಸಾರಾವಾರಗವ
 39 ರಮತವ್ಯ ರೂಪನಿವತರಮುಪ್ಪ
 40 ಶ್ರೀಮನ್ಮಂಡಳವಾಲ್ಯಾಕ್ಷ ಪ್ರಭಾಚಂ
 41 ದ್ವಾನಿಗುಣನಿವಯಂಧಾತ್ರಿಯೇಳಿಸಂಗಿಮ
 42 ಯ್ಯಂ || ಸ್ವಸ್ತಿ ಸಮಧಿಕತನಂ ||
 43 ಸಂವತ್ಸರದಿವಾಕ್ಷಣಿಕಸುಧಿ ದ್ವಾನಿಗುಣ
 44 ನೋಮವಾರದಂಮಹಾಪೂಜೆಯಂ
 45 ವಂದಿನಿಲಂಕುರವನುತಂಸವುಧಿವಿಧಿಯಂಭವ್ಯಾ

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ಆದೇ ಸ್ಥಳದಲ್ಲಿ ಇನೆಯ ಕಂಭ.

(ಪೂರ್ವ ಮುಖು.)

- 1 ಶ್ರೀಮನ್ಮಂಡಳವಾಲ್ಯಾಕ್ಷ ಪ್ರಭಾಚಂ ||
- 2 ಜೇಯ್ಯಾತ್ಮ ರೋಚಿವದದಾಡ್ಕೊರೆ ||
- 3 ಶ್ರೀಮನ್ಮಂಡಳವಾಲ್ಯಾಕ್ಷ ಪ್ರಭಾಚಂ ||
- 4 ಪ್ರತಿ ಯೀತಾಳ್ವ ನಿವೃಜರದಿಂ ||
- 5 ದೇವಕೋಮಣಿರೋಚಿವದದಾಡ್ಕೊರೆ ||
- 6 ಕ್ಷಂವನಿತಾಚೆತ್ತಮುನಿವೃಕ್ಷನನುಮಮನು,
- 7 ತಗನಿಲಂಕುರವನುತಂಸವುಧಿವಿಧಿಯಂಭವ್ಯಾ || ವ || ಎನೆತನುಂಕುಚಿವೇ
- 8 ಗುಲಂಗಳನಿಲಂಕುರವನುತಂಸವುಧಿವಿಧಿಯಂಭವ್ಯಾ ||
- 9 ನಿಯಮಿತವುಸಾಕ್ಷಿವನಗೇತನುತಂಸವುಧಿವಿಧಿಯಂಭವ್ಯಾ ||
- 10 ಭೀರನಂಧರನಂ || ಅಟ್ಟಿಗೆಗಂಧಗಲ್ಮ ಕುಳಿಗಲ್ಮ ಜೇಯ್ಯಾಕ್ಷಣಿಕುಸ್ತುಂಧರದಿ ||
- 11 ಸುಮದವುಸಾಕ್ಷಿವನಗೇತನುತಂಸವುಧಿವಿಧಿಯಂಭವ್ಯಾ ||
- 12 ನಿಯಮಿತವುಸಾಕ್ಷಿವನಗೇತನುತಂಸವುಧಿವಿಧಿಯಂಭವ್ಯಾ ||
- 13 ಕ್ಷಂವನಿತಾಚೆತ್ತಮುನಿವೃಕ್ಷನನುಮಮನು,
- 14 ಜೇಯ್ಯಾತ್ಮ ರೋಚಿವದದಾಡ್ಕೊರೆ ||

- 15 ಜಗದೇಕವೀರನೇಜಿಯಗೊವ್ವಿಗ್ಗೊಳ್ಳಂಮಿಕ್ಕ ನಾತನಪುತ್ರಂವಿಭೂಮಿಪಾಲಕಮದಸ್ಸಂಮದ್ಧ
16 ವಂದಿಪ್ಪ ವದ್ಧನಭೂಪಂನೇಗ್ಗಂಧರಾವಳಯದೊಳುಪ್ರೇರಾಜಕಣ್ಣಿರವಂ || ಕಂ || ಅನೇಗ್ಗಂಜಿಯಂ
17 ಗನ್ನಿಪಾಲನಸೂನುಬ್ರವದ್ವೈರಿಮಾಪ್ತ ನಂಸಕಳಧರ ತ್ರಿನಾಥನತ್ರಿಜನತಾಭಾಸುನುತಂವೈ ಭೂ
18 ಪನುದಯಂಗೆಯ್ದಂ || ಅರಿನರಪನಿರಾಸ್ಥಾನಕರನುಧ ತವೈರಮಂಡಳೇಶ್ವರಮದಸಂಪದನಂನಿಜಾ
19 ಸ್ವಯ್ಯ ಕಾಛರಣಂತ್ರಿಬಿಟ್ಟಿದನಿನಿವರದವ || ಸ್ವಸ್ತಿ ಸಮಾಧಿಕತಮಚಮಾರಬ್ಬ ಮಹಾಘಂಡಳೇ
20 ಶ್ವರಂ | ದ್ವಾರಾವತೀಪುರವರಾಧಿಶ್ವರ | ಯಾದವಕುಳಾಂಬರದ್ವಯನಿ | ಸಮ್ಯಕ್ತ ಜೊಡಾಮಣಿ | ಮಲಪ
21 ರೊಳ್ಗಂಡ | ಚಲಕೆಬಲುಗಂಡ | ನಾಳೆಂಮುನ್ನಿಲಿವ | ಸಾಯ್ಕಮಂಮುಜಿವ | ತಳಕಾಡುಗೊಂಡ |

ಗಂಡಪ್ರಚಂಡ |

- 22 ಪಟ್ಟವೆರುವನಳನಿಜರಾಜ್ಯಾಭ್ಯುದಯಯ್ತು ರಕ್ಷಣ ಬಕ್ಷಕ | ಅವಿನಯನರಪಾಲಕಜನನಿಕ್ಷಕ | ಚ
23 ಕ್ರಗೊಟ್ಟಿವನದಾವಾನಳ | ನುತಮಂಡಳಕಕಾಳಾನಳ | ತೊಂಡಮಂಡಳಕಮಂಡಳಪ್ರಚಂಡದೇವ್ಯಾನ
24 ಲ | ಪ್ರಖರಂಪುಖರಸಂಪರಣಕಾರಣ | ವಿದ್ವಿಷ್ಟಮಂಡಳಕಮದನಿವಾರಣಕರಣ | ನೋಳಂಬವಾಡಿ
25 ಗೊಂಡ | ಪ್ರತಿಪಕ್ಷನರಪಾಲಕೈಯನಿಕ್ಕು ರಿಗೊಂಡ | ತಪ್ಪೆತ್ತಪ್ಪ | ಜಯತ್ರಿಕಾಂತಯನಪ್ಪ
26 ವ | ಕೂರಕೂಪ್ಪ | ಸಾಯ್ಕಮಂತೂಪ್ಪ | ವಿರಾಂಗನಾಲಿಂಗಿತಪ್ಪೋದೊಡ್ಡಗಂಡ | ನುಡಿದಂತೆ
ಗಂಡ | ಅದಿ

- 27 ಯಮನಪ್ರದಯಸೊಲ | ವಿರಾಂಗನಾಲಿಂಗಿತಪ್ಪೋಲ | ಉದ್ಧತಾರಾತಿಕಂಜವನಕುಂಜರ | ಸರ
28 ಣಾಗತವಪಂಜರ | ಸಹಜಕಿತ್ತಿರ್ದಪ್ಪ | ಸಂಗ್ರಾಮವಿಜಯದ್ವೈಜ | ಚಿಂಗರಿಯಮನೋಭಂಗ | ವಿ
29 ರಪ್ರಸಂಗ | ನರಸಿಂಹವಮ್ಮಗಿನಿಮ್ಮಗ್ಗಲನಂ | ಕಳಪಾಲಕಾಳಾನಳಂ | ಹಾನುಂಗಲುಗೊಂಡ | ಚತುರ್ಮುಖ
30 ಗಂಡ | ಚತುರಚತುರ್ಮುಖ | ನಾಡವಲ್ಲುಖ | ಸರಸ್ವತೀಕಾಳ್ವತಶಂಕುನುನತದಿಷ್ಟ ವಂಕಿರ
31 ಹಿರದಯಸಿಟ್ಟ | ಭೀತರಂಕೊಳ್ಳ | ದಾನವಿನೊಡ | ಚಂಪಕಾವೊಡ | ಚತ್ವರ್ಮಯಸಮುದ್ಧರಣ | ಗಂಡ
32 ರಾಛರಣ | ವಿವೇಕನಾರಾಯಣ | ವಿರಪಾರಾಯಣ | ಸಾಹಿತ್ಯನಿಧ್ಯಾಧರ | ಸಮರಭುರಂಧರ |
33 ಪೊಯ್ಯನಾನ್ಯಯಭಾಸು | ಕವಿಜನಕಾಮಧನು | ಕಲಿಯುಗಪಾತ್ರ್ | ದುಷ್ಟಗೃಧ್ರಾತ್ರ್ | ಸಂಗ್ರಾ
ಮರಾ

- 34 ಮ | ಸಾಹಸಭಿಮ | ಹಯವತ್ಸರಾಜ | ಕಾಂತಾಮನೋಜ | ಮತ್ತಗಜಭಗದತ್ತ | ನಭಿನವಟಾ
35 ರುಹತ್ತ | ನೀಲಗಿರಿಸಮುದ್ಧರಣ | ಗಂಡರಾಛರಣ | ಕೊಂಗರವೂರಿ | ಐಪ್ಪಕುಳತಳಪ್ರಹಾ
36 ರ | ತರಿಯೂರನಲವ | ಕೊಯತೂರತುಳವ | ಛಂಜಮದಿಸಾಪಟ್ಟ | ಸಂಗ್ರಾಮಜತ್ತಲ
37 ಟ್ಟ | ಪಾಂಡ್ಯನಾಂಜಿಕೊಂಡ | ಉಜ್ಜಂಗಿಗೊಂಡ | ವಿಕಾಂಗವೀರ | ಸಂಗ್ರಾಮಭೀರ | ಪೊಯ್ಬಟ್ಟ ನಿ
ರ್ದಾಳಣ | ಸಂ

- 38 ವಿವಾರಿನಿರ್ದೋಷಿಣ | ವೈರಿಕಾಳಾನಳ | ನುತರಾಮಾನಳ | ರತ್ನನರಪಾಲಕರಾಪಟ್ಟ |
39 ಮಿತ್ರನರಪಾಲಕರಾಪಟ್ಟ | ಕಟ್ಟಿವನಳವ | ತುಳುವರಸಳವ | ಗೋಯೆಂಡವಾಡಿಭಯಾ
40 ಕರ | ನುತಖಳಸಂಖರ | ರೊದ್ದವತಳವ | ಸಿತಗರಂಪಿಡಿ | ರಾಯರಾಯಪುರಸೂ
41 ಲಿಕಾಪ | ವೈರಿಧಂಗಾಪ | ವೀರನಾರಾಯಣ | ಸಾಯ್ಕಪಾರಾಯಣ | ತ್ರಿಮತುಕೇ
42 ವವೇವಪಾರಾಧಕ | ರಿಪಮಂಡಳನಾಥಕಾಧ್ಯನೇಕನಾಮವೇರನುಳಂಶ್ರೀತ
43 ನುಂಗಿಮುಗ್ಗುವನಬುಗ್ಗ | ಜಳಮುಗ್ಗುಳ್ಳನೇಕಬುಗ್ಗಂಗಳನರಮುಂಡಿಕೊಂಡಚಂಪಪ್ರಹಾ
44 ಪದಂಗೆಗವಾಡಿತೊಂಧತ್ತಮಿಸಾಸಿರಮುಮೇಲೊಕ್ಕುಗುಡಿವರಮುಂದಿಗನಾಧ್ಯಂವದಿ |
45 ಮತ್ತಂ || ವಿ || ಎಳಯೇಳವೃಷ್ಟರಮುತಕಾಂಗಳನಾಟಂದೊತ್ತಿಪೇಕಾಂಪಡೊಬ್ಬಗವಂ
46 ದೇವಮಾವಗಂತನೊದ್ಧಂವದಿರಲುಗಂಗಮಾಡಳಮೊಡಲೆಗಿತತ್ತು ಮಿತ್ತು ಬಗವಂ
47 ಪುಟ್ಟಿಗನವಿಪ್ಪ | ಪೊಯ್ಯನಿಧಿ | ಸುಖವಿದೆಯಾಪ್ಪ ರೊವವಿದಂಸಂತಕೋಶ್ವಂ || ಎ
48 ತ್ರಿವೇತತ್ತ ರಿರಾರವುಮಾಲಕಳ ಬೃಹ್ಮಕಂಡಿತ್ತು ಸಮಸ್ತ ವಸ್ತುಗಳನಳವತ
49 ಪುನರಲಿಪ್ಪಾಂಸಂತಕಂಪತ್ತಲಮೋಲಗಿಪ್ಪರನಿಮುನ್ನಿ ನವಗಮಾಜಿಕರಾವವಗ್ಗ
50 ತ್ತಳಗ ಪುಗತ್ತಗನಿಮುನ್ನಿ ದವಾವೊದಿಪ್ಪ ದ್ವಾಪನ || ಅಸ್ತು ತ್ರಿಭುವನಮಾತೃಕಾ

- 51 ದ್ಯುಗೋಷಭುಜಬಳವೀರಗಂಗೆವಿದ್ದು ವರ್ಧನಾಭೋಜ್ಯಳದೇವರವಿಜಯರಾಜ್ಯವು
52 ತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ಧನವನಮಾಚಂದ್ರಾಕ್ಷಣತಾರಂಬರಂಸುತಮಿರತ
53 ತನ್ನದವಶ್ಯೋಪಜೀವಿಬಿರೆಯರೆಗೆಪಟ್ಟಮಹಾದೇವಿನಾನ್ತಲದವಿ

(ರಕ್ಷಣ ಮುಖ)

- 54 ಸ್ವಸ್ತ್ಯನವರತವರಮಕಲ್ಪಾಣಾಭ್ಯುದ
55 ಯಸಹಸ್ರಭಳೋಗಭಾಗಿನಿವೃತ್ತಿಯ
56 ಲಕ್ಷ್ಮೀಲಕ್ಷಣಸಮನೆಯುಂ | ಸಕಳಗುಣಗ
57 ಣಾನನೆಯುಂ | ಮುಖನವರುಗುಮಿಣಿದೇವಿಯುಂ | ಪತಿ
58 ಹಿತಸತ್ಯಭಾವೆಯುಂ | ವಿವೇಕೈಕ ಪ್ರವೃತ್ತಿಯುಂ | ಪ್ರ
59 ತ್ಯುತ್ಪನ್ನವಾಚಸ್ವತಿಯುಂ | ಮುನಿಜನವಿಮೇಜನವಿ
60 ನೀತಿಯುಂ | ಚತುಸ್ಸಮಯಸಮುದ್ದೇಶೆಯುಂ | ಬ್ರತ
61 ಗುಣಕೀಳಚಾರಿತ್ರಾಂತಕರಣೆಯುಂ | ಲೋಕೈಕವಿ
62 ಬ್ಯಾತೆಯುಂ | ಪತಿಖ್ಯತಾಪುಣವಪ್ಪಸಿದ್ಧಸೀತೆ
63 ಯುಂ | ಸಕಳವಾದಿಜನಚಿಂತಾಮಣಿಯುಂ | ಸಮೃದ್ಧ
64 ಜೋಡಾಮಣಿಯುಂ | ಮುದ್ದಿಷ್ಟಸವತಿಗಂಧವಾರ
65 ಣೆಯುಂ | ಪುಣ್ಯೋಪಾಜ್ಞನಕರಣಕಾರಣೆಯುಂ | ಮ
66 ನೋಜರಾಜವಿಜಯಪತಾಕೆಯುಂ | ನಿಜಕಳಾಭ್ಯ
67 ದಯದೀಪಕೆಯುಂ | ಗೀತವಾಚ್ಯಸೂತ್ರಪೂರೆ
68 ಯುಂ | ಜಿನಸಮಯಸಮುದಿತಪ್ರಾಕಾರೆಯುಂ |
69 ಜಿನಧರ್ಮ್ಯಕಥಾಕಥನಪ್ರವೇಶಿಯುಂ | ಮನ
70 ಹಾರಾಭಯಭ್ಯರದ್ಯಾಣಸ್ತಾನವಿನೋಜಿ
71 ಯುಂ | ಜಿನಧರ್ಮ್ಯನಿರ್ಮಲೆಯುಂ | ಭವ್ಯಜನವತ್ಸ
72 ಳೆಯುಂ | ಜಿನಗನೋದಕವನಿಶ್ಚಿಕ್ರಿತೋತ್ತಮಂ
73 ಗೆಯುವಪ್ಪ || ಕ || ಆಕೇರ್ದೃವಿಷ್ಣುನಿವಸಮ
74 ಮೋನಯನಪ್ರಿಯೇಚಳನೀಲೀಲಕೀಚಂದ್ರಾ
75 ನವಿಕಾಮನವರತಿಯುತಾನಗತೋನರಂ
76 ಸಮನೇಶಾಂತಲವೇದಿ || ಪ್ರ || ಭುರವೋಳವಿಷ್ಣುನಿ
77 ಪಾಳಕಂಗವಿಜಯಶ್ರೀವಜ್ರವೋಳುಸಂತತಂ
78 ರವನಸ್ತದಿನೋತುನಿವೃತ್ತಿಭಳಕ್ರೀತೇಜಮ
79 ದ್ಧಾನಿಯುವದಿಗ್ಗಿತ್ತಿಯನಯ್ಯಸಲ್ಲೇಪಕೀರ್ತಿ
80 ಕ್ತಿಯನುತಿಪ್ಪೃಣದಿಧರಯೋಳವಪ್ಪಲವೇದಿ
81 ಯನೇಜೆಯುಖಿನ್ನಪ್ಪನ್ನವೇಪನ್ನಂ || ಕರಿಕಾಲ
82 ವಿಷ್ಣು ವಜ್ರಸಳಮೇಳುಕರಿಕಾಲಕ್ಷೇಪನೇ
83 ದಳನೇಶಾಂತಲದೇವಿಯುಭಾಗ್ಯಮನೇಲಗಲಖ
84 ಖಿನ್ನಸುವನೇಖನೇವನ್ನಿ ಸುವ || ಶಾನ್ತಲದೇವಿಗನಯ್ಯ
85 ಮಂತೇಗನಾಭಾಗ್ಯಭಾಗ್ಯವತಿಗವಚಕ್ರೀಕಾಂತ
86 ಯಾಮಾಜಮವಚ್ಚೃತಕಾಂತಮೂಮೇಜ
87 ದ್ಧವೇವಸತಿಮುದ್ದೇಶೆಯುಂ | ಲಕ್ಷ್ಮೀ | ಗುರುಗ
88 ಲಾಭಭೂತಂಪ್ರಸಾದ್ಧದೇವರವೃತ್ತಾಮುಖ
89 ಣನಿಧಿವಚಕಪ್ಪಮಿಯುಜ್ಞೋದವಮಂಗಳಮುಂ

90 ತಂದೆಮಾವನುಂಪೆಗ್ಗೆಡೆಸಿಂಗಿಮಯ್ಯಂ | ಅರಸಂವಿಷ್ಣು
 91 ವರ್ಧನನ್ನಿಪಂವಲ್ಲಭಂ | ಜಿನನಾಥಂತನಗಂದುಮಿಷ್ಣು
 92 ಯ್ಯಂ | ಅರಸಿಶಾಸ್ತ್ರಲದೇವಿಯುತುಮೆಯಂಬಿಟ್ಟೆಸಲು-
 93 ಬಕ್ಕು ಮೆಥೂತಳದೊಳು || ಸಕವರ್ಷಂ ೦೦೫೦ ಮೂಜಿ
 94 ನೆಯವಿರೋಧಿಕ್ರಿತ್ಸಂವತ್ಸರದ ಚೈತ್ರಸುದ್ದ ಪಂಚ
 95 ಮೀಸೋಮವಾರದಂದು ಸಿವಗಂಗಿಯತಿತ್ಥೆದಲು ಮುಡಿಬಿ
 96 ಸ್ವರ್ಗ್ಗತೆಯಾದಳು || ೧ || ಈಕಲಿಕಾಲದೊಳುಮನು
 97 ಬ್ರಹ್ಮಸೃತಿಸಂದಿಜನಾಶ್ರಯಂಜಗವ್ಯಾಪಿತಕಾಮ
 98 ಭೇನುವಾಳವಾನಿಮಹಾಪ್ರಭುಪಂಡಿತಾಶ್ರಯಂಲೋ
 99 ಕಜನಸ್ತು ತಂಗುಣಗಣಾಭರಣಂಜಗದೇಕವಾನಿ
 100 ಯವ್ಯಾ ಕುಳಮಂತ್ರಿಯಂದಂಪೊಗಳ್ಗೆಂಧರೆಪೆಗ್ಗೆಡೆಮಾ
 101 ರಸಿಗನ || ದೊರೆಯೇಪೆಗ್ಗೆಡೆಮಾರಸಿಂಗವಿಭುವಿಂಗಿಕಾಲ
 102 ದೊಳುಪುರುಷಾತ್ಮಂಗಳೊಳೆತ್ತುದಾರತೆಯೊಳಂಧವ್ಯಾಸನು
 103 ರಾಗಂಗಳೊಳುತರಪದಾಂಬು ಭಕ್ತಿ ಯೊಳುನಿಮದೊಡೊ
 104 ಲೋಳಂಗಳೊಳುತಾನೆನಲುಸುರಲೋಕಕ್ಕೆ ಮನೋಮುದರಬೆ
 105 ರಸುಪೋದಂಭೂತಳಂಕೀರ್ತಿ ಸಲು || ಕ || ಅನುಪಮಸಾನ್ದಲ
 106 ಬೇವಿಯುಮನುನಯಂತಂದೆವ್ಯರಸಿಂಗಯ್ಯನುಮಿಂಜನೆವ
 107 ನನಿಮಾಚಿಕಟ್ಟೆಯುಮಿನಿಬಿರುಮೊಡನೊಡನೆಮುಡಿಬಿ
 108 ಸ್ವರ್ಗ್ಗತರಾದರು || ಲೇಖಕಬೋಕಿಮಯ್ಯ ||

(ಪಟ್ಟೆಮ ಮುಖ.)

109 ಅರಸಸುರಗತಿಯನೆಯ್ದಿದಳರಲಾಗಿನೆಗೆಂದುಬಿಂ
 110 ದುಟಳುಗೊಳದಲುರುದ್ದೆರಸನ್ನಾಸನಿಂಬಿ
 111 ಉತೆಯುಮಾಚಿಕಟ್ಟೆತಾನುಂತೊಜೆವಳು || ೧ || ಅ
 112 ರಮಗುಳ್ಳಿ ಪ್ಪರ್ಕ್ಕಲ್ಗಲ್ಗಲ್ಗೊಡುಪಂಚಪದಂಜನೇಂದ್ರನಂಸ್ತ ರಿಯಿಸುಪೊಜೆಬಿ
 113 ನು ಜನಮಯಿಡಿಪ್ಪನ್ನತಿಪನ್ನಸಕ್ಕೆ ವಂದಿರಲೊಸದೊಂದುತಿಂಗಳಪವಾಸದೊಳಿಂಬಿ
 114 ನೆಪೊಚಿಕಟ್ಟೆ ಶಾಂಸುರಗತಿಯ್ದಿದಳುಸಕಳಭವ್ಯರಸನ್ನ ರಿಯೊಳುಗಮಾ
 115 ಧಿಯಿಂ || ಕ || ಆಮಾರಸಿಂಗಮಯ್ಯನಶಾಮಿನಿಜನಿಪರಣಭಕ್ತ ಗುಣಸಂ
 116 ಯುತೊಡ್ವಾ ಮಪ್ರತಿಬಿಂಬವಿ ಭೂಮಿಜನಂಪೊಗಳಿಮಾಚಿಕಟ್ಟೆಯ
 117 ನೆಗ್ಗುಳು || ಜಿನಪದಭಕ್ತಿ ಬನ್ನ ಜನಪುಜಿತಯದ್ರಿತಕಾಮದೊಡೊಕಾ
 118 ಮುಪ್ರತಿಗಂದುಮಾಸತಿಗೀರ್ತಾಗ್ಗೇದಾನೆವಿನೊಡೆಸಂತತಮಾ
 119 ನಿಜವಪಾದಪಂಚರೂಪಕ್ಕೆ ಜನಸ್ತು ತಮಾರಸಿಂಗಮಯ್ಯನಸತಿ
 120 ಮುಚಿಕಟ್ಟೆಯನೀರ್ತಿ ಸಂಗುಂಧರೆಮೆಟ್ಟಿ ಮೆಟ್ಟಿಲುಂ || ಜಿನನಾಥಂತನ
 121 ಗಾಪ್ತ ನಾಗಬಿಲದೇವಂತಂದವೆತ್ತ ಬ್ರಹ್ಮನಿತ್ಯಾಶ್ರಯವಿಚಿಕಟ್ಟಿ
 122 ಯನತಮ್ವಂಸಿಂಗಣಾಸಂಪಮಾಂತನುಂದೆಗ್ಗೆದಮಾಚಿ ಕಟ್ಟೆ ಸುರಲೋಕ
 123 ಕೊ ಡ್ರೆವಂದೆಂದುಮೆದಿನಿಯೊಳುಭಂಗಳುತ್ತ ಮಿಸ್ವರ್ಗದನೆಮಿಟ್ಟೆ ಪ್ಪಗ್ಗ
 124 ನೇವಳ್ಳಿ ಪು || ಕ || ಪಂಚಸ್ವರ್ಗಾಸನೊಡಂಪದೊಳಗಿನಿತಂಬಿಟ್ಟರಾ
 125 ರಂಜಿನಂತ್ಯುಕೊಡಂಗಳೊಳಿಡೆದಿವುತಮಾಡುಮೆಟ್ಟಿ
 126 ಸಂತೋರಿದಂದಂಪಾಂಜಿತ್ತ ದೊಳುತೃ ರಜಿವರಂಜಾಂಧೋ
 127 ಜಮಂಭಾವಿಸುತ್ತಂಕೊಡಾಡಲಭಾಪ್ರಿತಸ್ವಂಸುಂಗತಿವ
 128 ಜದಳುರೀತಿಯುಮಾಚಿಕಟ್ಟಿ || ಶಾಂಸುರಸೂಸಮಾ

- 129 ಈಕೇನಾತ್ಮಿಯೆಂದುಕೊಟ್ಟುಜನಮನದೊಳುಧ್ಯಾನಿಸು
 130 ತಂದುಡಿಬಿಡಲೆನ್ನೆನೆಂಬಿದೊಮಾಟಕಟ್ಟಿಯೊಂದುನ್ನ
 131 ತಿಯಂ || ಇಂತುತಮ್ಮಗುರುಗಳಪೂಜಾರ್ಪನದಾ
 132 ನ್ನದೆವರಂ | ವರ್ಧಮಾನದೇವಂ | ರವಿತಂದ್ರದೇವಂ | ಸ
 133 ಮಸ್ತಭವಜನಗಳನ್ನಧಿಯೊಳುಸವ್ಯಸನಮಾಳ್ಕೆ
 134 ಕೊಂಡವರವೆಳ್ಳಸಮಾಧಿಯಂಕೇಳುತ್ತಮುಡಿಬಿಡಲು ||
 135 ಪಂಡಿತವರಣದಿನಿಭೂಮಂಡಲದೊಳುಮಾಟಕಟ್ಟಿಯಂತೆ
 136 ಮೊಲಾಳ್ಕೆಕೊಂಡಿಂತುನೇಗೊಳಂಗಳಿಬಿಡಿತಮಾಘೋರವೀ
 137 ರಸನ್ನಾಸನಮ || ಅವರಮಾಪತಾರಮೊಂಡೆ || ೪ || ಜಿ
 138 ನಭಮ್ಮನಿಮ್ಮಗಳಂಭವ್ಯನಿಧಾನಂಗುಣಗಾಂಧ್ಯಂ ಮನುಚರಿತಂ
 139 ಮುನಿಚರಣಕಮಳಾಂಗಳಂಜನನಿಸುತಂನಾಗವಮ್ಮದಂಡಾಧೀಶಂ || ೪ ||
 140 ಅನುಪಮನಾಗವಮ್ಮನಕುಲಾಂಗನೇಮಿನಚಂದಿಕಟ್ಟಸಜ್ಜನನುತೆ
 141 ಮಾನಿದಾನಿಗುಣಮಿಕ್ಕಪತಿವಿಘ್ನೇನಿರಂದಮೊಗಿನಿಸುತೆ
 142 ಗಂಮಿಗಿಬುಧೋಗಳರಾನಪಮಿಂಗಳೂರಂಕಕಾರ್ತಿಯಂಜನ
 143 ಪದಭಕ್ತಿಯಂಭುವನನಂಸುತೆಯಂಜಗದೇಕದಾನಿಯಂ || ಅವಗ್ಗೇ
 144 ಸುಪುತ್ರಂಬುಧಜನನಿಪದ್ಧಾತ್ರೀವಕಾಮಧೇನುವೆನ್ನುತ್ತಭುವನ
 145 ಜನಾಪೋಗಳಲು ಮಿಕ್ಕವನುರಯಂಗಿಯೆನುತ್ತಮುಖದೇವಂ || ೪ ||
 146 ಸಕಳಕೃಪಯಂಗುಣಗಾಂಧ್ಯಾರ್ಪಣಪಂಡಿತಾರ್ಪಯಂಸು
 147 ಕವಿಜನಸ್ತುತಂಜನದಬಾಲ್ಯಂಗಳನನಗನದಾನಿಲೋಕದರಮಾ
 148 ತಕಮೆಂಬಿರತುಂಮಂಜರಿಬಿಟ್ಟನನುತೆ ರಂಜನಾಯಕಬಿಡಿದನಂಭೊ
 149 ಗಳುರಂಬುಧವೆಷ್ಟುತಪೂರಿತಪೂರ್ಣಂ || ಮುನಿನಿಪಜಕ್ಕೆ
 150 ವ್ಯನಿಕರಕ್ಕೆಜನೇಶ್ವರಪೂಜೆಗಳ್ವಿಕ್ಕನುಪಮಾದಾಸಭಮ್ಮ
 151 ದೊಡವಿಂನಿರಂತರವೊಂದೆವಗ್ಗೊರಂಜನೇಶ್ವರನಾಕುಳಂ
 152 ನುರುವೆವೆಂದದರಂಜಿನೊಳುಗೊಂದಂಜನ ಜಪಧಾನನು
 153 ಭೋಗಭವವೋಗಳ್ವೆಂಬಿಡಿದವಮತ್ತೈವ || ಸ್ಥಿರಸೇವೋಗಿರೇಂದ್ರದಿಂದೆ
 154 ಮಿಗಿರೇಂಭೋವನೇಪ್ರಸಂಗವಂದಿಂಗಳಮೇತನನಿಯೆಸು
 155 ರೋದ್ವೀಗವಕ್ಕೆಮೇಲೂಭೋಗಿದುಸಾರಾಧಾರ್ಗೇಮೊರುಕಿತ್ತಿಪ್ಪಮಾ
 156 ಕವತ್ವಂಜಳಪ್ರಿಯಂಸಂತತಂಧರವೊಳಿಬಿಡಿದವಮತ್ತೈವನಿ
 157 ಉರೇಗಕ್ಕೆಕವಿಪ್ರಾಪ್ತನ || ೪ || ಬಿಡಿದದಂಜನಾಯಕನುಭವ್ಯ
 158 ಭುಜಬಳಸರಾಕ್ರಮಂಮನುಚರಿತಂಜಲಧಿವೆಷ್ಟುತಥಾ
 159 ಪ್ರೀತಳದೊಳಸಮನಾರೂಪಂತ್ರಿಪುಟವೊಳೊಳು ||
 160 ಶ್ರೀಮತಾಚಾರ್ಯಕೀರ್ತಿವೆವಂಧ್ಯಲೇಖಕಜೋಕಿದಯ್ಯಬಿಂಬದ
 161 ರುರವೊವಾರಮುಖತಿಳಕಗಂಜಾರಿರಯಂತಮ್ಮಕಾಂಪಾಬಾರಿಕಾಂಪಂದ

(ಉತ್ತರಮುಖ)

- 162 ಸ್ವಸ್ತಾನವರತಪ್ಪುಳಲಭುಮಳವಿ
 163 ಪವನಮೂಲವನವಮಾಪತಾರ
 164 ಸಂಪಾರಕರಣಕಾರಣಪ್ರಕಾಶದಂಜನ
 165 ಯಾಕಮುಖವಪ್ಪಗಾಂ | ಕಧಕಮಾಪ್ತು
 166 ಪಾಕ | ಕವಿಗಮಕಿದಾವಿಗ್ಯಾಜನಕಾಂ
 167 ರವ್ರಸಪ್ತಗಾಂ | ೪ || ಮುಖ ಮುಖ

- 168 ಗನಗೋಭಾಕರ | ವಿವಾಕರ | ಸಕಳಮು
 169 ನಿಜನನಿರಂತರದಾನಗುಣಾಶ್ರಯ | ಶ್ರೀ
 170 ಯಾಸ | ಸರಸ್ವತೀಕರ್ಣಾ ವತಂಸ | ಗೋತ್ರ
 171 ಪವಿತ್ರ | ಪರಾಂಗನಾಪುತ್ರ | ಬನ್ದುಜನಮನೋ
 172 ರಂಜನ | ದುರಿತಪ್ರಭಂಜನ | ಕ್ರೋಧರೋಭಾಂಜ
 173 ತಭಮಮಾನ | ಮುವವಿದೂರಗುತ್ತ | ಬಾ
 174 ರುದತ್ತ | ಜೀವೋತ್ತಮಾಪನ | ಸಮಾನದರೋ
 175 ಪಕರೋದಾರ | ಪಂಪವಿದೂರ | ಜನಧರ್ಮ್ಯ
 176 ನಿರ್ಮ್ಯಳ | ಭವ್ಯಜನವತ್ಸಳ | ಜಮನೋದಕ
 177 ಪವಿತ್ರೀಕೃತೋತ್ತಮಾಂಗ | ನನುಪವಃಗುಣ
 178 ಗಣೋತ್ತಮ | ಮುನಿಚರಣಸೂಸಿರಂಜ
 179 ಭೃಂಗ | ಪಂಡಿತಮುಖೋಪೂಷಾಕವನಪ್ರಸೂ
 180 ಗ | ಜನಧರ್ಮ್ಯಕಥಾಕಥನಪ್ರವೋದನು |
 181 ಮಾಹಾರಾಭಯಭೈರವ್ಯ ಶಾಸ್ತ್ರಾಧಾನವಿ
 182 ನೋದಮಮಪ್ಪಕ್ರೀಮತ' ಬಲವೇವದಂಜನಾ
 183 ಯುಕನೆನಗೆಟ್ಟು || ಅಬಲವೇವಂಗಂಧ್ರಿಗುಣಾ
 184 ಬೀಜಗೇಮನಿಸ ಬಾಚಿಕಟ್ಟಗಮುಖೋದ್ವೀಗ
 185 ಬರ್ಮಪುಟ್ಟದಂಗುಣಿರೋಬರನಡುಟದವ ಸಿಂಹ
 186 ಮಯ್ಯನುವಾರ || ಪ್ರ || ಜನಪತಿಭಕ್ತನಿ
 187 ಪ್ಪಜನವತ್ಸಳನಾಶ್ರಿತಕಳ್ಳಭೂರುಹಂಮು
 188 ನಿತರಣಾಂಬುಜಾತಯುಗ್ಗಂಧಮದಾರನನೂನ
 189 ದಾನಿಮಂತ್ರಿನಪ್ರರುದ್ಧಗೃಹೋಲಿನಮಹಾರ್ಥೋದಯಂ
 190 ಬ್ರಿಜಗಂನೇಗಟ್ಟಿನಿಮನುಜನಿಧಾನನೇದುಪೊಗಳ್ಳಂಧರ
 191 ಪೆಗ್ಗಚ್ಚಿಗಮಯ್ಯನ || ಜನಧರ್ಮ್ಯಾಂಬರತ್ನೋಚ
 192 ಸುಚಿತ್ರಾಂಭವ್ಯವಂಶೋತ್ತಮಾ ಸಿವ್ಯನಿಧಾನಂಮಂತ್ರಿಚಿ
 193 ನ್ನಾ ಮಣಿಬುಧವಿನತಂಗೋತ್ರವಂಶಾಂಬರಾಕ್ಷಾಂವನಿತಾ
 194 ಚಿತ್ತಪ್ರಿಯಾನಿರ್ಮ್ಯಳನನುಪಮನತ್ಯುಕ್ತಮಾಕೂ
 195 ರೇಕೂಪ್ಯಂವಿನಯಾಂಭೋರಾಸವಿದ್ವ್ಯನಿಧಿಗುಣನಿಳ
 196 ಯಾಧಾಪ್ರಿಯೋಳಿಸಿಗಮಯ್ಯಂ || ಕ || ಶ್ರೀಯಾರವೇವಿ
 197 ಗುಣಾಗ್ರಣಿಯಿಯುಗದೋಳುದಾನಧರ್ಮ್ಯ
 198 ಚಿನ್ನಾಮಣಿ ಭೂವೇದಿಯುಕ್ತೋದೇವಿದುದೋರಯನ್ನ
 199 ಸಿಂಹಮಯ್ಯನವಧುವ || ಸ್ವಸ್ತ್ಯನವರತಪರಮಕ
 200 ಲ್ಯಾಣಾಭ್ಯುದಯಸತನಪಶ್ಚಮೋಗೋಭಾಗಿನಿದ್ವೀಯ
 201 ಲಕ್ಷ್ಮೀಸಮಾನೇಯಂ | ಸಕಳಕಳಗಮಾನೋನೇಯಾ | ವಿವೇಕಯ್ಯ
 202 ಪ್ರಪ್ರಸ್ತುತಿಯುಂ | ಮುನಿಜನವನೇಯುಜನವಿನೇತಿಯುಂ | ಪತಿಪ್ರಿತಾಪ್ರಭಾ
 203 ವಪ್ರಸ್ಥಿಪ ಸೇತಿಯುಂ | ಸಮ್ಯಕ್ತಚೋದಾಮಣಿಯುಮದ್ವೈತ್ಯನವ
 204 ತಿಗನ್ನವಾರಣೇಯುಮಾಹಾರಾಭಯಭೈವಜ್ಞಾಶಾಸ್ತ್ರಾಧಾನವಿ
 205 ನೋದಮಮಪ್ರಕ್ರೀಮದ್ವಿಷ್ಟು ವರ್ಧನಸೂಯ್ಯಳದೇವರ ಪಿಯರನಿಟ್ಟಮು
 206 ಹಾದೇವಿಶಾಸ್ತ್ರಲವೇದಿಯುರ ಶ್ರೀಬೆಳ್ಳಿಳೇತೀರ್ಥದೊಳ್ಳವತಿಗಂಧವಾರಣ
 207 ಜಿನಾಲಯಮಾಮಾನಿಸಯಿದಕ್ತದೇವತಾಪ್ರಾಪ್ತೋಷಿಸಮುದಾ

- 208 ಯಕ್ಕಾ ಪಾರದಾನಕ್ಕಂಜೇಣ್ಣೀರ್ದೊ ರಕ್ಕಂಕಲ್ಪಣಿಹಾಡಮೊಟ್ಟಿನ
 209 ವಿಲಿಯಮಂಗನಮುದ್ರದನಡುಂಬುಲಯ್ಯತ್ತು ಕೊಳಗರ್ವ
 210 ಯತೋಂಟಮುಮಂ ನಾಲ್ಕತ್ತು ಗದ್ಯಾಣಪೊನ್ನಿನಿಕ್ಕಿ ಕಟ್ಟಿಸಿಜಮಂಗಂಗೆ
 211 ವಿಳಸನಕಟ್ಟಮುಮಂಶ್ರೀಮದ್ವಿಷ್ಣು ಪದ್ಧನ ಪೊಯ್ಯಳದೇವರಂ
 212 ಬೇಡಿಹೊಂಡುಸಕವರ್ವಸಾಯಿರದನಾಲ್ಕತ್ತುಯ್ಯನೆಯ ಲೋಭಶ್ರೀ
 213 ತ್ತಂವತ್ಸರದ ಚೈತ್ರಸುಧ ಪಾಡಿವಬ್ಬ ಹಸ್ತವಿವಾರದಂದು
 214 ತಮ್ಮ ಗುರುಗಳುತ್ತೇಮೊಲಸಂಘದ ದೇಸಿಯಗೊಡಪೊನ್ನ
 215 ಕಗಚ್ಚದ ಶ್ರೀಮನ್ಮಠೇಚಂದ್ರಶ್ರೀವಿದ್ಯದೇವರಕಿಷ್ಕರಪ್ಪ
 216 ಭಾಚಂದ್ರಸಿದ್ಧಿವದೇವರ್ಗ ಪಾಪಪಕ್ಷಾಳನವೂಡಿ
 217 ಸ್ವರ್ಗಬಾಧಾಪಂಪಾರವಾಗಿಬಿಟ್ಟದತ್ತಿ || ವಿಶ್ವ || ಪ್ರಿಯ
 218 ಬಂದಿನ್ನಿ ದನೆಯ್ಯ ಕಾವಪುರುಗ್ಗೊಯ್ಯಂಮಹಾಶ್ರೀಯುಮಕ್ಕೆ
 219 ಯಿದುಕಾಯದಕಾಯ್ಯಪೂಗಿಕುರುಚ್ಚೇತ್ರೋಬ್ಬಿಯೊಳು
 220 ಬಾಣರಾಸಿಯೊಳಕ್ಕೊಟ್ಟಿಮುನಿಂಪುರುಕವಿಲೆಯುವೆದಾಧ್ಯರಂ
 221 ಕೊಂಡುಬೊಂದಯ್ಯಂನಾಗ್ಗೊಮಿದುಮಸಾಜಿರಪುವೀಶ್ವ
 222 ಲಾಕ್ಷರಂಸಂತತಂ || ಶ್ಲೋಕ || ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋದ
 223 ರತಿವಸುಂಧರಂ ಪಟ್ಟವ್ಯರ್ವಸಹಪ್ರಾಣಿ ವಿಷ್ಣುಯಾಂಜಾಯ
 224 ತೇಶ್ರೀಮಿ ||

144

ಅದೇ ಮುಂಟವದ ಪಕ್ಕದಲ್ಲಿ ಬಿದ್ದಿರುವ ತುಂಟು ಕಲ್ಲು.

ಸಮಸಿದ್ಧಿಃ || ಸಾಸನಂಜನಸಾನ

(ಇದರ ಪಕ್ಕದಲ್ಲಿ)

... ಭಜಾದ್ರ

145 (36)

ಕೋಟೆಯ ಹೊರಗೆ ಇರುವಬ್ರಹ್ಮದೇವರ ದೇವಸ್ಥಾನಕ್ಕೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ.

ಶ್ರೀ ವಿಜಯಗವಕವಟ್ಟರೂ . .

146

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 145 ಕ್ಕೆ ಕೆಳಗೆ.

1 ನೇಮಣಪದ ||

ಸ

147

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 146 ಕ್ಕೆ ಉತ್ತರ.

ಶ್ರೀ ವಿಜಯ

148

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 147 ಕ್ಕೆ ಉತ್ತರ.

ಶ್ರೀ ಕಳಯ್ಯ

149 (37)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

1 ಶ್ರೀಮತುಗರುಡಕೇಸರಾಜನಿ ರಂಜಿ

2 ಯತು

150

ಅದೇ ದೇವಸ್ಥಾನದ ಬಾಗಿಲ ಬಲಗಡೆ ಚೌಕಟ್ಟಿನ ಕಲ್ಲಿನ ಮೇಲೆ.

(ಮೇಲ್ಭಾಗ ಬಹುಮೋಗಿದ)

1 ನೆನವಳಕುನ್ನಗುಮು .

9 ಸಾತನೆಯನೇಜಿನೆಗಟ್ಟ

2 ಟ್ಟುಸಿಪಟ್ಟುಮಂಗಳಿಯು .

10 ಸಾಗವಮ್ಮನವನೇತಳದೊಳೆ ||

3 ಸಿಗಿಯಳಸಲಿಗಂಗರಾಜ್ಯ .

11 ಆತನಲುತ್ತನಬ್ಬವೃತಧಾ .

4 . ನೇಮದೆಮ್ಮನ್ನಿನರಸಿಬ್ಬ

12 ತ್ರಿಯೂಳಿತನೇಮದೇವ .

5 . ತಂಗಳಿಯುವೀಳಿದಿಂ ||

13 ನೇತನೇವತ್ಸರಂಜಿನೆಗೀತ .

6 ಎಜಿಗಿಬ್ಬ ಮದಾವನುತ್ಯಂ .

14 ನೇತಂಭಾಗದತ್ತನಾಗಿವಿಶ್ವಾ .

7 ಜಿವೆನತಗಂಗಮಹಿಗಸ

15 ತಯೂಂತಗುಳ್ಳಕು . ಮಂ

8 ಫಳಮತೆಯಿಂಜುಮಿವಳ

16 ತೂಜಿಮನ್ನೇಜಿನೋಸ್ತುಮನ್ನು

(ಮುಂದೆ ಕಲ್ಲು ಬಹುಮೋಗಿದ)

151

ಅದೇ ಬಾಗಿಲ ಎಡಗಡೆ ಚೌಕಟ್ಟಿನ ಕಲ್ಲಿನ ಮೇಲೆ.

1

4 ಟ್ಟುಗೋ . ಆ .

7 . . ವಿಮಾ .

2 . . . ಪ್ಪಿಡಿಮ .

5 ಕೆ ಜಿಗಿ .

8 ಮೂಡಿಸಿದ .

3 ಮೂರದೊ . ಭೃದಿ . .

6

152

ಅದೇ ದೇವಸ್ಥಾನದ ಮುಂದುಗಡೆ ಬಂಡೆಯ ಮೇಲೆ.

1 ಚಗಭಕ್ಷಣಪ್ರಾಪ್ತಿ

2 ಗೊಗ್ಗಿಯನವನುತ್ಯ . ರ

153

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಷ್ಟ್ರರ.)

ಚಂದ್ರಕರ್ತಿ

154

ಅದೇ ದೇವಸ್ಥಾನದ ಕೆಳಗೆ.

1 ಶ್ರೀಮತುರಾಜಮಲ್ಲದೇವರಂಜಿನ

2 ಸೇನಪೂವನುಭಕರಯ್ಯಬನ್ನಿಸಿದ

155 (70)

ಅದೇ ದೇವಸ್ಥಾನದ ಸಮೀಪದಲ್ಲಿ ಮುರಿದು ಬಿದ್ದಿರುವ ಕಲ್ಲು.

- 1 ದಾ . ಸ್ವಯದಹನ
- 2 ಯಬಳಿಯಶ್ರೀಗುಣ
- 3 ಚಂದ್ರನಿದ್ದಾನ್ತದೇವರಗ್ರ
- 4 ಶಿಷ್ಯರುಶ್ರೀನಯಕೀರ್ತಿ
- 5 ದಾಂತಚಕ್ರವರ್ತಿಗಳಶಿಷ್ಯ
- 6 ರುಶ್ರೀದಾವಾಂದಿತ್ಯವಿಧ್ಯದೇ
- 7 ವರುಂಭಾನುಕೀರ್ತಿಸದಾನ್ತದೇ

- 8 ವರುಂಶ್ರೀಅಧ್ಯಾತ್ಮಿಬಾಳಚಂದ್ರ
- 9 ದೇವರು || ಪರಮಾಗಮವಾರಧಿ
- 10 ಣಾರಾದಾನ್ತಚಕ್ರನ
- 11 ಯಕೀರ್ತಿಯವಿಸ್ವರೂಪನ
- 12 ಚಿತ್ರರಣತನಧ್ಯಾತ್ಮಿಬಾ . .
- 13 ದ್ರಮುನೀದ್ರಾ || ಬಾಳಚಂ . .

156

ಕಂಚಿನ ದೊಣೆಯ ಹೊರಗೆ ನೈರುತ್ಯ ಮೂಲೆಯಲ್ಲಿ ನಟ್ಟಿರುವ ಕಂಭದಲ್ಲಿ.

- 1
- 2
- 3

- 4 ಅವರಗುಡ್ಡಿಸಾ
- 5 ಯುಜ್ಜಿನಿಸದ
- 6 ಚಿಪ್ಪುಬಟ್ಟೆ

- 7 ಕನ್ನಿಯಗ್ಗ
- 8 ಗೆ ||

157

ಅದೇ ದೊಣೆಗೆ ಉತ್ತರ ಬಂಡೆಯ ಮೇಲೆ.

- 1 ಶ್ರೀಮತುಗಂಪವಿಸಿದಾಂತದೇವರಗುಡ್ಡಂ

- 2 ಶ್ರೀಧರಪೇಜ

158 (69)

ಅದೇ ದೊಣೆಗೆ ಹೋಗುವ ಬಾಗಿಲಿನ ಸಮೀಪದಲ್ಲಿ ಬಿದ್ದಿದ್ದ ಮುರಿದ ಕಲ್ಲು.

(ನೆಯ ಮುಖ.)

- 1 ವ್ಯಾಪ್ತವಿಚಿತ್ತಯೇ . ಕೃ
- 2 ಕಲಿಕಲ್ಪವತ್ಸನುದಿನಂ || ಶ್ರೀಬಾ
- 3 ಚಂದ್ರಮುನಿಪೂಜ್ಯಮುರಗತರ
- 4 ತ್ವರೋಪಗುಣರಂಭನಾಸ್ತುನಾಸ್ತೇ
- 5 ವಯಂ || ಪ್ರಣವಕಳಾಸ್ವಿತರಕುಟ

- 6 ಚರಚಂಚಳಸುಗದ್ವಪ್ತವತ್ಸರೂಪದಾ
- 7 ಪಚಯಪ್ರಕಾರರನಬಾಳಚಂದ್ರದೇ
- 8 ವಪ್ರಭಾವಮೇಷ್ಟರಿದೇ || ಶ್ರೀ
- 9 ಬಾಳಚಂದ್ರ

(ನೆಯ ಮುಖ.)

- 1 ಭದ್ರಮಪ್ರತಿಭೇ . .
- 2 ವರವಿಹಿತಪ್ರಾಪ್ತಾಂತಶ್ರೀಶ್ರೀ . ಚಿತ್ರನಮು
- 3 ಚಿತ್ರಚಂಚೋಯ ರಭೃತ .
- 4 ಧುವಿನೂ ಯತ್ಯಾಹಂ
- 5 ಧುವಿನೂಬಚಿತಮಣಿ . . ಕರತ್ವಂಚಿರಾ

- 6 ದಿಮು
- 7 ಸಮಾ
- 8 ಗತಿಭಿಷ್ ಪತ್ರಿಯಾರುಧಿಶ್ರೀಕವಿ
- 9 ನಫ . . ಶ್ರೀವಹಾ . .

(ನೆಯ ಮುಖ.)

- 1 ರಾನೋಬಿಭಾ
- 2 ಚಿತ್ರತನೂಭೃತಾಮ
- 3 ಯತೇತರಾ . || ಸಕಳ
- 4 ಪಂಚಮಾದಾರವಿಂವಾಸ
- 5 ಮುಗುಡ್ಡಾಂತವರ್ತನತ್ಯಾ

- 6 ಬಕಮರವಾಂಧವ್ಯದ
- 7 ಸುವಿಜಿತಮಕರಕೇತು
- 8 ಶ್ರೀಪ್ರಾಪ್ತೇಂದ್ರ || ಭಾನೋ . .
- 9 ಸುವಿಕ ಚಕ್ರಾ
- 10 ರೂಪವತ್ಸರ

159 (68)

ಅದೇ ದೊಡ್ಡೆಯಲ್ಲಿ ಪೂರ್ವ ಕಡೆ ಗೋಡೆಗೆ ನಿಲ್ಲಿಸಿರುವ ಕಂಭದಲ್ಲಿ.

(ಉತ್ತರ ಮುಖ.)

1 ಶ್ರೀಮತ್ಪರ	9 ರಾವಣಯ್ಯಳಸಟ್ಟ	17 ದವನಾಫವನಸದಳ
2 ಮಗಂಭೀರಸ್ಯಾ	10 ಯರುಅಯ್ಯಾಪೊಳೆಯ	18 ಕ್ಷಪಕ್ಷದಸಂಕ್ರಮ
3 ದ್ಯಾದಾಮೋಳಲಾಂ	11 ಯಾದಿಗಿಯದಮ್ಪಿರಟ್ಟ	19 ಗದಂದುತ್ತನ್ನ ವಸಾನ
4 ಭನಂಜಿಯುತ್ಪಲೋಕ್ಯನಾ	12 ಯಮಗಂಮಲ್ಲಿಸಟ್ಟಿಗೆ	20 ಮನಜಿದುತ್ತನ್ನ ಬಿನ್ನುಗಳಂ
5 ಧಸ್ಯಕಾಸನಂ ಚೀಕಾಸನಂ	13 ಚಲಂಕರಾವಣಯ್ಯ	21 ಬಿಡಿಸಿವಮತಿತ್ತ ದೊಳಿ
6 ಸ್ವಸ್ತಿ ಸಮಸ್ತಗುಣ	14 ಲಸಟ್ಟಿಯಂದಪರ	22 ಮುದಿಬಸ್ವರ್ಗ ಸ್ಥನಾದಂ
7 ಸಂಪನರಪ್ರಕ್ರೀಮ	15 ಕೋಟ್ಟಿರಿತುಸಕವರ್	
8 ತ್ತಿಭವನಮ್ಪಿಜಲದಂಕ	16 ಸಾಮ್ಯ ಸಂವತ್ಸರ	

(ಪಶ್ಚಿಮ ಮುಖ.)

1 ಆತನಸತಿಮಿತ	6 ತೋತ್ತ ಮನಾಗೆಯುರುಂಟಾ	11 ಲಸಟ್ಟಿಗಂವನಗಂತ್ಯಮ
2 ಪ್ಪಳಂದಡಿ ತುರವಮ್ಮ	7 ರಾಘವಭೇರವ್ಯಸಾ	12 ಗಮಿಚಲಂಗಳದೋಕ್ಷವಿ
3 ರಸಗಸುಗ ವೆಗಸುಪು	8 ತ್ತದಾನವಿನೋದಯರ	13 ನಯಮಗಿವಾದಿಸಿ
4 ತ್ರಿಸ್ವಸ್ತಿ ಶ್ರೀಜಿನಂ	9 ಪ್ಪಚಟ್ಟಕಟ್ಟಿ ತನ್ನಪುರು	14 ದನಿಸಿಧಿಗೆ
5 ಛೋದಕಪವಿತ್ರೀ	10 ವಚಲದಂಕರಾವಣಯ್ಯ	

160

ಅದೇ ದೊಡ್ಡೆಯಲ್ಲಿ ಉತ್ತರ ಭಾಗದ ಪಾಳೆ ಗೋಡೆಯಲ್ಲಿ ಸೇರಿರುವ ಬಡೆದುಹೋದ ಕಂಭದಲ್ಲಿ.

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ಯಾದಾಮೋಳ	7 ಗುರುಪಾದಾಂಬುಜಪತ್ಯ ನುಬ್ಬಚಿಂತಂವಿಶ್ವೋ
2 ಲಾಂಭನಂ ಜಿಯುತ್ಪಲೋಕ್ಯನಾಧಸ್ಯಕಾ	8 . ಮಂಮೇರುಭೂಧರಧೈಯ್ಯಂಗುಣರತ್ನ ವಾರ್ಧಿ
3 ಸನಂಜಿನಾಸನಂ ಜಗತ್ಪಿತಯನಾಧಾಯ	9 ವಿಳಸತ್ಯಮ್ಪಿತ್ತೈರತ್ತಾಕರಂಪರಮೋತ್ಸಾಹದಿರಾ
4 ನಮೋಜನ್ಮ ಪ್ರಸಾಧಿನೇನಯಪ್ರಮಾಣವಾ	10 ಂಬಿಳಾಭಾಗದೊಳಿ ಆಪು
5 ಗ್ರಸ್ತಧ್ಯಸ್ತಧ್ಯಾನ್ತಾಯಾಶಾನ್ತಯೇ ಪರಮಶ್ರೀ	11 ಮನಾಗುಣಗಳಿ
6 ಜಿನಧರ್ಮ್ಯಾನಿರ್ಮ್ಯಳಯಾಂಭವ್ಯಾಬ್ಜನೀಭಾಸ್ಕರಂ	

(ಮುಂದೆ ಕಲ್ಲು ಬಡೆದುಹೋಗಿದೆ)

161

ಅದೇ ದೊಡ್ಡೆಯಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ ನಿಲ್ಲಿಸಿರುವ ಕಂಭದ ಮಧ್ಯದ ಪಟ್ಟಿಯ ಸುತ್ತಲೂ ಇರುವುದು.

1 ಶ್ರೀಧನಕೇತ್ರಿದೇವರ	2 ಮನಸ್ತಂಭದಂಕ	3 ಭ
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162

ಅದೇ ಕಾನನದ ಪಕ್ಕದಲ್ಲಿ.

ಮಾನಭಾಸನಂ ಸಂವತ್ಸರದಲ್ಲಿ ಕಟ್ಟಿಸಿದದೋಯಿ

163

ಅದೇ ಕಂಭದ ಕೆಳಗಣ ಪಟ್ಟಿಯಲ್ಲಿ.

1 ಕಮ್ಮಯ್ಯಂಗಿ ಪ	2 ರೋಕ್ಷವಿನಯ	3 ನಿಧಿ
----------------	-------------	--------

ಅದರ ಪಕ್ಕದಲ್ಲಿ.

1 ಕ್ರೀಧರಂಗವರೋಚ್ಚ .

| 2 ವಿನಯ

ಅದರ ಪಕ್ಕದಲ್ಲಿ.

3 ತಮ್ಮವೈವರೋಚ್ಚ

| 4 ವಿನಯನಿಹಿ

164

ಅದೇ ದೊಣೆಯಲ್ಲಿ ಉತ್ತರ ದಿಕ್ಕಿನ ಪಾಳೆ ಗೋಡೆಯ ಪಕ್ಕದಲ್ಲಿ ಬಿದ್ದಿರುವ ತುಂಡು ಕಲ್ಲುಗಳು.

1ನೆಯ ತುಂಡು.

1

3 . . . ಗೊ . .

5 ನಿಖರಗಯನಿಹಿ

2 . . . ದಲಿಕ .

4 . ಗೊಳಗಣ್ಣಿ .

6 ಸರ್ವ .

2ನೆಯ ತುಂಡು.

1

3

5 . . . ಸಗ

2 ರ್ದ . . ಗಮದ

4 ಗಲಿಯ . .

6

165 (74)

ಚಿಕ್ಕ ಬೆಟ್ಟದ ಹೊರ ಪ್ರಾಕಾರಕ್ಕೆ ದಕ್ಷಿಣದಲ್ಲಿರುವ ದೊಣೆಗೆ ಉತ್ತರದಲ್ಲಿ.

1 ಸ್ವಸ್ತಿ ಕ್ರೀಡಾರಾಧನಾವತ್ಸರದ ಮಾರ್ಗದ ಸರಳ ಅಷ್ಟಮಿಸುಕ್ತವಾ
2 ರಚಂದು ಮಲಯಾಳ ಅಧ್ಯಾಧಿನಾಯಕ ಹಿಂದುಬೆಟ್ಟದ ಚಿಕ್ಕ ಬೆಟ್ಟಕ್ಕೆ .

166 (71)

ಭದ್ರಬಾಹು ಗುಹೆಯೊಳಗೆ ಬಂದೆಯ ಮೇಲೆ . *

(ನಾಗರಾಜರ.)

1 ಕ್ರೀಡಾರಾಧನಾವತ್ಸಮಿಯವರಮಂಚದ ಪ್ರವೇಶಮಾರ್ಗ .

167 (72)

ಅದೇ ಗುಹೆಯ ಬಳಿಯಲ್ಲಿ ಬಂದೆಯಮೇಲೆ.

1 ಕಾಲಿನಾಪನಕಾಬ್ದಿ : ೧೩೩೧

2 ನೆಯಸುಕ್ತನಾಮನತ್ಸರದಭಾ

3 ದ್ರವಕ ಬಳಿ ಮುಧಾವಾರದಲ್ಲಿ ||

4 ಕುಂದಕುಂದಾನ್ಯದಲಿಗಾದ

5 ಕ್ರೀಡಾರಾಧನಾ || ಸ್ವಸ್ತಿರಾದಲಿ

6 ತಕ್ಕಿತ್ತಿರಾದವರು ಅವರಸಿವ್ಯ

7 ಕುಶಾಂತಕಿತ್ತಿ || ದವರಸಿವ್ಯ

8 ರಾಜಕಿತ್ತಿರಾದವರುಮಾ

9 ಕೂಡವನಾಪನಕಾಬ್ದಿ

10 ಮಾದಿ ಇಗವಿಯಲ್ಲಿ ದವರತವಾ

11 ರವಾ

168

ಅದೇ ಗುಹೆಗೆ ಅಗ್ನೇಯದಲ್ಲಿರುವ ಗುಡಿನ ಮೇಲೆ.

1 ಕ್ರೀಡಾರಾಧನಾ || ಸ್ವಸ್ತಿರಾದಲಿ

2 ರಕದವರಸಿವ್ಯವಾಮ

3 ದ್ವಿನವರವರನಿಹಿ

¹ ಶ್ರೀಭದ್ರಬಾಹುಭಲಿಸ್ಯಾಮಿ

೨ ಯುಧಿಷ್ಠಿರ

170 (73)

ಚಿಕ್ಕ ಬೆಟ್ಟಕ್ಕೆ ಹತ್ತಿದೊಳಗುವ ದಾರಿಯಲ್ಲಿ ಮುಂಭಾಗದ ಪಾದಗಳ

1 ಸ್ನೋಗ್ರೀಕ್‌ರಸಂವತ್ಸರದಮುಖಯುಳಿ

3 ಗೆಜೆ ಯುಹದ್ವನಾಡುಣಿಸೆಯ

೨ ಕೊವಯ್ಯುಸಂಕರನು ಇಲ್ಲಿದ್ದು ಎಚ್

ಮೈಸೂರು

171

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 170 ಕ್ಕೆ ಕೆಳಗೆ.

(ಅರವ)

¹ கோதை சங்கரநாம

³ தும்கழனிக்கு மேற்

² ளயசாரதன்' இங்குமி.

³ குறியீட்டுப்படிப்பின்படி

172

ತೋರಣ ಕಂಭಕ್ಕೆ ವಾಯವ್ಯ ಬಂಡೆಯ ಮೇಲೆ

(జీనవిగ్రహకగళ ఖళ) .

ಸಾವು . . . ಬೇವರು . . .

173

ಚಾಮುಂಡರಾಯನ ಬಂಡೆಯ ಮೇಲೆ ವಿಗ್ರಹಗಳ ಕೆಳಗೆ.

ಶ್ರೀಕನಕನನ್ನಿ ಬೇವರು ಜನಿಬೇವರುಮಲಿಬೇವರು

· 174

ಚಿಕ್ಕಬಿಟ್ಟು ಹತ್ತುವ ಸೋಪಾನದ ಬಳಿ ಎದಕ್ಕೆ ಬಂಡೆಯನ್ನಿರಲಿ.

¹ ಕ್ರೀನಖರಜಿನಾ

೧. ಲಯದ ಕೆಲಸ

ದೊಡ್ಡ ಬೆಟ್ಟ.

175 (76)

ಗೋಮಟೇಶ್ವರ ಸ್ವಾಮಿಯ ಬಲಭಾಗದಲ್ಲಿ ಪಾದಗಳ ಬಳಿ.

ಶ್ರೀ ಚಾಮುಂಡಾರಾಜಂವಂದಿಸಿದಂ

176 (76)

ಅದರ ಕೆಳಗೆ.

(ಗ್ರಂಥಾಕ್ಷರ ಮತ್ತು ವಟ್ಟಿಳುಕು)

ಶ್ರೀ ಚಾಮುಂಡೇಶ್ವರ ದೇವತೆಯ ಶಿಕ್ಷಣ.

177 (76)

ಅದರ ಕೆಳಗೆ.

ಶ್ರೀ ಗಂಗರಾಜಸುತ್ತು ಲಯವಂದಿಸಿದಂ

178 (80)

ಅದೇ ಬಲಭಾಗದಲ್ಲಿ ಪುಸ್ತಕಗಳ ಬಿಡಿಸಿರುವವರ ಮೇಲೆ.

ಶ್ರೀಮನ್ಮಹಾ
ಮಂಜುಳೇಶ್ವರಪ್ರತಾಪ
ಮೊಯ್ಸಳನಾರಸಿಂಹ
ದೇವರಕ್ಕೆಯಬುಮ
ಪಾಪಧಾನುರಿಯ
ಭಂಡಾರಿಮುಳ್ಳಮಯ್ಯ

1 ಗೋಮಟೇಶ್ವರ
2 ಪಾರ್ಶ್ವದೇವರ
3 ಚತುರ್ವಿಂಶತಿತ್ಥಿಗಳರೂಪ
4 ವಿಧಾರ್ಥನಗೊಟ್ಟ
5 ಯುರಾಪಾರದಾನಕ್ಕಂಸವನೇವಂದಿ
6 ಸಕಲಪ್ರಭು ||

179 (75)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಪಾದಗಳ ಎಡಭಾಗದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

ಶ್ರೀಚಾಮುಂಡೇಶ್ವರವಿಯಲೇ

180 (75)

ಅದರ ಕೆಳಗೆ.

(ನಾಗರಾಕ್ಷರ)

ಶ್ರೀಗಂಗರಾಜೇಶ್ವರಲೇಕರವಿಯಲೇ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಎತ ಪಾದವ ಬಳಿ 180 ರ ಕೆಳಗೆ.

- 1 ಕ್ರೀಟಿಬಿಡೇವನಪ್ರತ್ಯಪ್ರತಾಪನಾರ
- 2 ಸಿಂಹದೇವನಕಯ್ಯಲುಮಾ
- 3 ಪ್ರಧಾನಹಿರಿಯಭಂಡಾರ

- 4 ಹುಳ್ಳಮಯ್ಯಗೋಮುಖದವರಪಾ
- 5 . . . ವರವರೂ . . . ದಾನಕ್ಕಂ
- 6 ಸವಣೇಪಿಂಬಿಡಿಸಿಕೊಟ್ಟರ

182 (78)

ಅದೇ ಎತಭಾಗದಲ್ಲಿ ಹುತ್ತಗಳ ಬಿಡಿಸಿರುವವರ ಮೇಲೆ.

- 1 ಕ್ರೀನಯ
- 2 ಕ್ರೀಟಿ ಸಿದ್ಧಾಂತಚಕ್ರವರ್ತಿಗಳಗುಡ್ಡ
- 3 ಕ್ರೀಬಸವಿಸಿಟ್ಟಯರು
- 4 ಸುತ್ತಾಲಯದಭಿತ್ತಿಯಮಾಡಿ
- 5 ಚಮ್ಮೀಸತೀರ್ಥಕರಮಾಡಿಸಿದರುಮ
- 6 ತಂತ್ರೀಬಸವಿಸಿಟ್ಟಯರು

- 7 ಸುಪುತ್ರರುನಂಬಿದವನ
- 8 ಟ್ಟಿಬಿಡಿಸಿಟ್ಟಜಿನ್ನಿ ಸಟ್ಟ
- 9 ಬಾಪುಬಲಿಸಿಟ್ಟತಮ್ಮಯ್ಯ
- 10 ಮಾಡಿಸಿದತೀರ್ಥಕರಮಾಡಿದಾ
- 11 ಜಾಳಾಂದಸಮಮಾಡಿದರು ||

183 (79)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 182 ರ ಕೆಳಗೆ.

- 1 ಕ್ರೀಲಲಿತಸ

- 2 ರೋವರ

184 (77)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಪದ್ಮ ಪೀಠದಲ್ಲಿ.

ಸ್ವಸ್ತಿ ಸಮಸ್ತ ದೈತ್ಯದಿವಿಜಾಧಿಪಕಿನ್ನ ರವನ್ನ ಗಾನಮನ್ಯ ಸ್ತ ಕಂಠ ನಿರ್ಗೊತಗಭಸ್ತಿ ರತಾವೃತಪಾದ . . . ಪ್ರಾಸ್ತ ಸಮ
ಸ್ತ ಮಸ್ತ ಕತಮಾಪಟಳಂವನಭಮ್ಮಾಣಸನಂವಿಸ್ತ ರಮಾಗಿನಿಶ್ಚ ಭರವಾರುಧಿಸ್ತಯ್ಯಾಣಾಂಕರುಳ್ಳಿನಂ ||

185 (104)

ಗೋಮುಖೇಶ್ವರ ಸ್ವಾಮಿಯ ಬಲಭಾಗದ ಸುತ್ತಾಲಯದ ಮೊದಲನೆಯ ಮಂಟಪದಲ್ಲಿ

ಕೂಷ್ಮಾಂಡಿನೀ ಪೀಠದಲ್ಲಿ

- 1 ಕ್ರೀನಯಕ್ರೀಟಿ ಸಿದ್ಧಾಂತಚಕ್ರವರ್ತಿ
- 2 ಗಳಿಕೆಯ್ಯರುಕ್ರೀಬಾಳಚಂದ್ರದೇವರ

- 3 ಗುಡ್ಡಕೇತಿಸಿಟ್ಟಯಮಗಬಮ್ಮಿ
- 4 ಟ್ಟಿಮಾಡಿಸಿದಯಕ್ಷದೇವತ ||

186 (81)

ಅದೇ ಸುತ್ತಾಲಯದಲ್ಲಿ ಗೋಡೆಗೆ ಒರಗಿಸಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

- 1 ಕ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ವಾಮ್ಯಾದಾಮೋಫಲಾಂಘ
- 2 ನಂ | ಜೀಯ್ಯಾತ್ಯೈಶ್ವರೇಶ್ವನಾಥಸ್ವಾಮಸನಂಜಿನಾಸನಂ ||
- 3 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಧುವನಾರ್ಯಯಂಶ್ರೀಪ್ರದ್ವೀಪ್ಲಭಮಜಾರಾಜಾಧಿರಾ
- 4 ಜಪಮೇಧ್ಯರಾದ್ಯಂತೀಪುರವರಾಧೀಶ್ವರಂಯಾದವಕುಳಾಂಬ
- 5 ರದ್ಯುಮಣಿಸವ್ವೇಷ್ಟ ಚೂಡಾಮಣಿಮದರಾಜ್ಯನಿಮ್ಯೂರ್
- 6 ಲಸಂ ಚೋಳರಾಜ್ಯಪ್ರತಿಷ್ಠಾ ಟಾಯ್ಯಾಣಾಂಕ್ರೀಮತ್ಪ್ರತಾಪ
- 7 ಕ್ರವರ್ತಿಹೂಯ್ಯಾಳಕ್ರೀವೀರನಾರಸಿಂಹದೇವಸಮಸ್ತ

- 8 ದ್ವಿಗುಣ್ಯಾಂಗಯುಕ್ತಿಯುಕ್ತಾ ರೂಪವ್ಯಾಪ್ತವಿಷಯಾಂಗೀಮನ್
 9 ಯಕೀರ್ತಿಗಸಿದ್ಧಾನ್ತಚಕ್ರವರ್ತಿಗಳಿಗುಕ್ತರೂಪಮದ
 10 ಧ್ಯಾತ್ವಬಾಳಚಂಪುವೇವಗುಡ್ಡಾನ್ತಸಮಸ್ತಗುಣಸಂಪ
 11 ನ್ನನುಜನಗೋದಕಪಮಿತ್ರಿಕೃತ್ವೋತ್ತಮಾಂಗಮಂಸದ್ವರ್ತು
 12 ಕಥಾಪ್ರಸಂಗಮಂ ಚತುರ್ವಿಧಧನಾನೋದನಮಪ್ಪಪರು
 13 ಮಸಟ್ಟಯಮಗ ಗೋವಟಸಟ್ಟವರಸವತ್ಸರದ ಪುಷ್ಪರು
 14 ದ್ವೈತರಾಯಣಸಂಕ್ರಾಂತಿಪಾಡಿದವ ಪ್ರವಾರದಂದುಶ್ರೀ
 15 ಗೋಮಟದೇವಚವ್ವಿಗತೀರ್ತಕರತಪ್ಪವಿಧಾರ್ಜನೇಶ್ವ
 16 ಯುಭಂಡಾಪವಾಗಿಕ್ಕೊಟ್ಟಗವ್ಯಾಣಂ ||

187

ಅದೇ ಸುತ್ತಾಲಯದಲ್ಲಿ ವೃದ್ಧತೀರ್ಥಕರರ ಪೀಠದಲ್ಲಿ.

- 1 ಶ್ರೀಮೂಲಸಂಘವೇದಿಯಗಣಪುಸ್ತ
 2 ಕಗಚ್ಚೆಕ್ಕೊಂಡಕುಂದಾನ್ವಯನಯಕೀ
 3 ತ್ವಿಗುಣ್ಯಾನ್ತಚಕ್ರವರ್ತಿಗಳಗುಡ್ಡಖಸ
 4 ವಿಸಟ್ಟಮದಿಸಿದಂ ||

188

ಅದೇ ಸುತ್ತಾಲಯದಲ್ಲಿ ವಾಸುಕೋಪ ತೀರ್ಥಕರರ ಪೀಠದಲ್ಲಿ.

- 1 ಶ್ರೀಮೂಲಸಂಘವೇದಿಯಗಣಪುಸ್ತ
 2 ಕಗಚ್ಚೆಕ್ಕೊಂಡಕುಂದಾನ್ವಯನಯಕೀರ್ತಿಗ
 3 ದ್ವಾನ್ತಚಕ್ರವರ್ತಿಗಳಗುಡ್ಡಖಸವಿಸಟ್ಟ
 4 ಮದಿಸಿದಂ ||

189

ಗೋಮಟೇಶ್ವರ ಸ್ವಾಮಿಯ ಹಿಂಭಾಗದ ಸುತ್ತಾಲಯದಲ್ಲಿ ಕಂಠವ ತೀರ್ಥಕರರ ಪೀಠದಲ್ಲಿ.

- 1 ಶ್ರೀಮೂಲಸಂಘವೇದಿಯಗಣಪುಸ್ತಕ
 2 ಕಗಚ್ಚೆಕ್ಕೊಂಡಕುಂದಾನ್ವಯದಶ್ರೀನಯಕೀ
 3 ತ್ವಿಗುಣ್ಯಾನ್ತಚಕ್ರವರ್ತಿಗಳಗುಡ್ಡಖಲ್ಲದಾ
 4 ಣ್ಣನಾಕಂಮದಿಸಿದಂ ||

190

ಅದೇ ಸುತ್ತಾಲಯದಲ್ಲಿ ಕುಂಠಾ ತೀರ್ಥಕರರ ಬಲ ಪಕ್ಕದಲ್ಲಿರುವ ಬಿಂಬದ ಪೀಠದಲ್ಲಿ.

- 1 ಶ್ರೀಮೂಲಸಂಘವೇದಿಯಗಣಪುಸ್ತಕಗಚ್ಚೆ
 2 ಕೊಂಡಕುಂದಾನ್ವಯದಶ್ರೀನಯಕೀರ್ತಿಗವ್ಯಾ
 3 ನ್ತಚಕ್ರವರ್ತಿಗಳಗುಡ್ಡಖಲ್ಲದುದಣ್ಣನಾ
 4 ಯಕಂಮದಿಸಿದಂ ||

191

ಅದೇ ಸುತ್ತಾಲಯದಲ್ಲಿ ಪ್ರವೃತ್ತತ ತೀರ್ಥಕರರ ಇದಿರಿಗೆ ತೋಲೆಯ ಮೇಲೆ ಮೆಸೆಯಲ್ಲಿ ಬರೆದಿರುವರು.

- 1 ಮಮ್ಯುಕ್ತವಿಸಂವತ್ಸರದಪುಷ್ಪಮಸವರದ್ವಯಿಗ
 2 ಮಂಗಳವಾರಕೊಪಣಪುಷ್ಪ . . . ದುಸಟ್ಟಗುಂಪು
 3 ಟಸಟ್ಟವನರ . . . ವಾರಮ . .

192

ಅದೇ ಸುತ್ತಾಲಯದಲ್ಲಿ ಶ್ರೀಯಾಂಸ ತೀರ್ಥಕರರ ಇದಿರಿಗೆ ತೋಲೆಯ ಮೇಲೆ ಮೆಸೆಯಲ್ಲಿ ಬರೆದಿರುವರು.

(ನಾಗಪಾಶ್ವರ)

- 1 ಶ್ರೀಸಂಪತ್ಕುಟಪದವಗಚ್ಚೆಸ್ವಾಮೀವಿವಾಚುಗೊಡುಟಿಸ್ವಾಮೀತೀರ್ಥಕೀರ್ತಿಯಗೊಡುಟಿಸ್ವಾಮಾಲಾ
 2 ಪ್ರವೃತ್ತವಾಲಾಕುಕುಂಪುಸಬ್ರವುಗಾಂವರಸಾಪೇಕ್ಷವಾಪ್ರಾಪ್ತಶ್ರೀಮ . .

ಅದೇ ಸುತ್ತಲಯದಲ್ಲಿ ಅಭಿನಂದನ ತೀರ್ಥಾಕರರ ಪೀಠದಲ್ಲಿ.

- 1 ಶ್ರೀನಯಕೀರ್ತಿಗನ್ನಿಧ್ಯಾಂತಚಕ್ರವರ್ತಿಗಳಿಗೆ
- 2 ಪೃರುಶೋಭಾಚಂದ್ರದೇವರಗುಡ್ಡ ಅಂಕಿತ

- 3 ಬೃಲಭವಂದನದೇವರಮಾಡಿದಂ

ಅದೇ ಸುತ್ತಲಯದಲ್ಲಿ ಕಾಂತಿ ತೀರ್ಥಾಕರರ ಪೀಠದಲ್ಲಿ.

- 1 ಶ್ರೀಮೂಲಸಂಘದೇವಿಯಗಣಪು
- 2 ಸ್ವಕಗಚ್ಛಕೊಂಡಕ್ಕುಂದಾನ್ವಯದಶ್ರೀ

- 3 ನಯಕೀರ್ತಿಗನ್ನಿಧ್ಯಾಂತಚಕ್ರವರ್ತಿಗಳಗುಡ್ಡ
- 4 ಕಮ್ಮಟದರಾಮಿಸಟ್ಟನೂಡಿಸಿದ

ಗೋಮಟೇಶ್ವರ ಸ್ವಾಮಿಯು ಎಡಗಡೆ ಸುತ್ತಲಯದಲ್ಲಿ ಅಜಿತ ತೀರ್ಥಾಕರರ ಪೀಠದಲ್ಲಿ.

- 1 ಶ್ರೀನಯಕೀರ್ತಿಗನ್ನಿಧ್ಯಾಂತಚಕ್ರವರ್ತಿಗಳಿಗೆ
- 2 ರುಶೋಭಾಚಂದ್ರದೇವರಗುಡ್ಡ ಸಂಕರಭಾಸುರೇ

- 3 ವಜ್ರಗಡನೂಡಿಸಿದಅಜಿತಭಟ್ಟಾಕರರು.

ಅದೇ ಸುತ್ತಲಯದಲ್ಲಿ ಸುಮತಿ ತೀರ್ಥಾಕರರ ಪೀಠದಲ್ಲಿ.

- 1 ಶ್ರೀನಯಕೀರ್ತಿಗನ್ನಿಧ್ಯಾಂತಚಕ್ರ
- 2 ವರ್ತಿಗಳಗುಡ್ಡಬಿವಿಯು

- 3 ಸಟ್ಟನೂಡಿಸಿದಸುಮತಿ
- 4 ಭಟ್ಟಾಕರರು ||

ಅದೇ ಸುತ್ತಲಯದಲ್ಲಿ ವರ್ಧಮಾನ ತೀರ್ಥಾಕರರ ಪೀಠದಲ್ಲಿ.

- 1 ಶ್ರೀಮೂಲಸಂಘದೇವಿಯಗಣಪುಸ್ವಕಗಚ್ಛ
- 2 ಕೊಂಡಕ್ಕುಂದಾನ್ವಯನಯಕೀರ್ತಿಗನ್ನಿಧ್ಯಾಂತಚಕ್ರ

- 3 ಕ್ರವರ್ತಿಗಳಗುಡ್ಡಬವಿಸಟ್ಟಚತುರ್ವಿಂಶತಿ
- 4 ತೀರ್ಥಾಕರರಮಾಡಿದಂ ||

ಅದೇ ಸುತ್ತಲಯದಲ್ಲಿ ಮಲ್ಲಿತೀರ್ಥಾಕರರ ಪೀಠದಲ್ಲಿ.

- 1 ಶ್ರೀನಯಕೀರ್ತಿಗನ್ನಿಧ್ಯಾಂತಚಕ್ರವರ್ತಿಗಳಿಗೆ
- 2 ರುಶೋಭಾಚಂದ್ರದೇವರಗುಡ್ಡ ಕಳಲಿಯವಂ

- 3 ಪದೇವಸಟ್ಟಮಲ್ಲಿಭಟ್ಟಾಕರರಮಾಡಿದಂ

ಅದೇ ಸುತ್ತಲಯದಲ್ಲಿ ಗಣಧರರ ಪಾದ ಪೀಠ ಸ್ತಂಭದ ಮೇಲೆ.

(ಪೂರ್ವ ಮುಖ)

- 1 ಕಕವರ್ಧಗಂಜನೆಯಪ್ರಮಾ
- 2 ಭಿಸಂವತ್ಸರದಕಾರ್ತಿಕಕುಡ್ಡಂ
- 3 ಸೋಮವಾರದಂದಂಶ್ರೀಮಾನು
- 4 ಮಹಾಪಸಾಯತತಿರಮಪ್ಪ
- 5 . . . ಭಿಕಾರಿಸಂಭುರದೇವಂಜ್ಞ ನವರ
- 6 . . . ಉಮಟ್ಟಿನ್ಯ ನವರುಶ್ರೀಗಂ
- 7 ಮುಟ

- 8
- 9
- 10
- 11
- 12
- 13 ಮುಗಳಮಹಾಶ್ರೀಶ್ರೀ

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ಅದೇ ಸ್ತಂಭದ ದಕ್ಷಿಣ ಮುಖ.

- 1 ಸರ್ವಧಾರಿಸಂವಚರದಚೈತ್ರಸು
- 2 ದ್ವಪಾದ್ಯಬ್ರಹ್ಮವರದಂಶ್ರೀಗೋ
- 3 ಮಹಾದೇವರನಿತ್ಯಾಭಿವೇಕಕ್ಕೆ ಬಿಟ್ಟ
- 4 ಯನಹಳಯಮೋಸಿನಸೋಯಿ

- 5 ಸಟಿಯವುಗಮಾದಿಸೆಟಕೊಟ್ಟ
- 6 ದ್ಯಾಣಾಂ ಪಣ್ಣಹಲುಮನ
- 7 ೧

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ಅದೇ ಸುತ್ತಾಯದ ಕೊನೆಯಲ್ಲಿ ಚಂದ್ರಪ್ರಭ ಸ್ವಾಮಿಯವರ ಬಿಂಬದ ಮೇಲೆ.

(ನಾಗರಾಕ್ಷರ)

- 1 ಸಂವತ್‌೧೬೫೫ನೇಮಹಿಮೇಶ | ಭಸ್ಮದೀಪನೇನದೀಪನೇಶತ್ರಿಹಗತಕೃತಜೇದದಾಭಿಷ್ಟದಿರಾಜೇಶ್ವರ
- 2 ರಸಟೀವರವ . . ಉ . ಮಘೇಶದೇವಗ್ರಾಹಯಸೋಫೇಜೇ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಚಿಕ್ಕ ಬಿಂಬದ ಮೇಲೆ.

(ನಾಗರಾಕ್ಷರ)

- 1 ಸಂವತ್‌೧೬೫೫ನೇಮಹಿಮೇಶತ್ರಿಹಗತಕೃತಜೇದದಾಭಿಷ್ಟದಿರಾಜೇಶ್ವರ
- 2 ತ . . ಛಾಕವದ . ಲಂಕದಮತ . ಮದಾರಾಜದಸತರಾಜ

203

ಸುತ್ತಾಯದ ಮೇಲು ಮಹಡಿಯಲ್ಲಿ ಗೋಮಹೇಶ್ವರ ಸ್ವಾಮಿಯ ವಾಮದಕ್ಷದ ಬಳಿ ಕೊನೆಯ ಅಂಕದ ತೋರೆಯ ಮೇಲೆ ಮುನಿಯಲ್ಲಿ ಬರೆದಿರುವುದು.

(ನಾಗರಾಕ್ಷರ)

- 1 ಸಂವತ್‌೧೬೫೫ನೇಮಹಿಮೇಶತ್ರಿಹಗತಕೃತಜೇದದಾಭಿಷ್ಟದಿರಾಜೇಶ್ವರ
- 2 ಭೂರಾಜತ್ರಿಹಗತಕೃತಜೇದದಾಭಿಷ್ಟದಿರಾಜೇಶ್ವರ
- 3 ಬ್ರಹ್ಮಗುಣಸಾಗರಪಂ || ಶೀಲಾದಯಶ್ರವಣ

204

ಗೋಮಹೇಶ್ವರ ಸ್ವಾಮಿಯ ಇದಿಗಿ ಅಂಗದಲ್ಲಿ ಹಾಸಿದುವ ಕಲ್ಲಿನ ಮೇಲೆ.

- 1 ಗೋಮಹೇಶ್ವರವನಾ
- 2 ಉಪಾಸ್ಯಾಂ
- 3 ಯಕರಮಗರಿಂಗಂ
- 4 ಪಂಗವನ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

- 1 ಅವನಚರಕಮಕಲು (ಅವನಚರಕಮಕೇಣ)
- 2 ತಮಚರ [ರ]ಕಮಕಲು (ತಮಚರ[ರ]ಕಮಕೇಣ)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.
(ಮಹಾಜನಿ ಅಕ್ಷರ)

- 1 ಶ್ರೀ ||
- 2 ಶ್ರೀಗಣಾಚನಮಃ (ಶ್ರೀಗಣೇಶಾಯನಮಃ)
- 3 ಶಾಂಕರಖಚಂದಮಃ (ಶಾಂಕರಖಚಂದಮಃ)
- 4 ಸಜೀವತರ್ಗಂ (ಸಜೀವತರ್ಗಂ)
- 5 ವಿಗರವಿವಿಗೀ (ವಿಗರವಿವಿಗೀ)
- 6 ಗುರು (ಗುರು)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.
(ಮಹಾಜನಿ ಅಕ್ಷರ)

- 1 ಶ್ರೀ ||
- 2 ಶ್ರೀಗಣಾಚನಮಃ (ಶ್ರೀಗಣೇಶಾಯನಮಃ)
- 3 ಶಾಂಕರಖಚಂದಮಃ (ಶಾಂಕರಖಚಂದಮಃ)
- 4 ತೀರ್ಥದರ್ಶನಿರಾಣ (ತೀರ್ಥದರ್ಶನಿರಾಣ)
- 5 ಪತಂಗಂಮಗರಾ (ಪತಂಗಂಮಗರಾ)
- 6 ವದೀಗುರು (ವದೀಗುರು)

ಅದೇ ಅಂಗಳದಿಂದ ಅಷ್ಟದಿಕ್ಪಾಲಕರ ಮಂಟಪಕ್ಕೆ ಹತ್ತುವ ಮೆಟ್ಟಿಲ ಮೇಲೆ.
(ಮಹಾಜನಿ ಅಕ್ಷರ)

- 1 ಸಮತರ್ಗಂಮುಖಪದ್ಮಾಚನಮಃ (ಸಮತರ್ಗಂಮುಖಪದ್ಮಾಚನಮಃ)
- 2 ಗರವಲವಲವನಪದ್ಮಯವನಟ (ಗರವಲವಲವನಪದ್ಮಯವನಟ)
- 3 ಭಗವನದನಪದ್ಮಾಚನಮಃ (ಭಗವನದನಪದ್ಮಾಚನಮಃ)

ಅದೇ ಅಂಗಳದಿಂದ ಹೊರಕ್ಕೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ.
(ಮಹಾಜನಿ ಅಕ್ಷರ)

- 1 ಸಮತರ್ಗಂಮುಖಪದ್ಮಾಚನಮಃ
- 2 ದಂಟಮಂಗಲವನಪದ್ಮಾಚನಮಃ
- 3 ಯಜುರೇಶನಪದ್ಮಾಚನಮಃ (ಯಜುರೇಶನಪದ್ಮಾಚನಮಃ)
- 4 ಪಂಚಲವಲವನಪದ್ಮಾಚನಮಃ
- 5 ಗಂಗಾಮುಖಪದ್ಮಾಚನಮಃ (ಗಂಗಾಮುಖಪದ್ಮಾಚನಮಃ)

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ಮಹಾಬಲಿ ಅಕ್ಷರ)

- 1 ಸವತ೦೧೦೦ಮೃತಕಸದ (ಸಂವತ್ ೧೦೦೦ ಮಿತಿಆಧಾರ)
- 2 ಸದ ೧೦ ಸನಕರವರಸ (ಸುಖಿ ೧೦ ಸನಕರವರಸಂ)
- 3 ತದ್ವಯದಿಲಕಸನಜ (ತೋಮಯದಿಲಕಸನಜ)
- 4 ಅಜದತಜನನಯನವನ (ಅಜದತಜನನಯನವನ)
- 5 ದಯಾಲಕಿಲಕಸನಜ (ದಯಾಲಕಿಲಕಸನಜ)
- 6 ಇಕಜತರಕಸನಜ (ಇಕಜತರಕಸನಜ)
- 7 ಅಗರವಲಸರವಗವ (ಅಗರವಲಸರವಗವ)
- 8 ನವಧಕಗಯಲಗತಕ (ನವಧಕಗಯಲಗತಕ)
- 9 ಯಧ (ಯಧ)

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ಮಹಾಬಲಿ ಅಕ್ಷರ)

- 1 ಸವತ ೧೦೦೦೦೦೦೦೦ (ಸಂವತ್ ೧೦೦೦ ಸನವದಿ)
- 2 ಮಗಲವರವನ (ಮಗಲವರವನ)
- 3 ವರಲವರವನ (ವರಲವರವನ)
- 4 ಕುಖಿ (ಕುಖಿ)

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ಮಹಾಬಲಿ ಅಕ್ಷರ)

- 1 ಸವತ೦೧೦೦೦೦೦೦ (ಸಂವತ್ ೧೦೦೦ ಮೈಲಿ)
- 2 ಸದ ೧೧ ವರಮಗಲ (ಸುಖಿ ೧೧ ವರಮಗಲ)
- 3 ಬಲರವರಮಗಲ (ಬಲರವರಮಗಲ)
- 4 ಕುಖಿಅಗರವನ (ಕುಖಿಅಗರವನ)
- 5 ರ[ವಗ]ಸರಯ (ರ[ವಗ]ಸರಯ)
- 6 ಗ[ಕಲ]ಗಧಯ (ಗ[ಕಲ]ಗಧಯ)
- 7 [ಸಂವತ್ ೧೦೦೦]ವಸದ (ಮೈಲಿ)
- 8
- 9

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ಮಹಾಬಲಿ ಅಕ್ಷರ)

- 1
- 2 ಸವತ ೧೦೦೦ (ಸಂವತ್ ೧೦೦೦)
- 3 ಮತಮಹವದಿಲಕ (ಮಿತಮಹವದಿಲಕ)

- 4 [ಮ] ಉರಯ್ಯಕ್ಕುಟಿತಾರಮ (ಮುರಾಯ್ಯಕ್ಕುಟಿತಾರಮ)
 5 ಲನರಗ್ಗ ವಲನ (ಲನರಗ್ಗ ವಾಲನ)
 6 ತಮಲಗನರಮಧನ (ತಮಲಗ್ಗನರಾವಧನ)
 7 ಪಾ . . .
 8 ರಜಪರಪ . . . ನರಕ (ಪಜೀ)
 9 ಸಹನವಲ (ಸಹನವಾಲ)

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ
 (ಮಹಾಜನಿ ಅಕ್ಷರ)

- 1 ಸವತ ೧೧೧೦ (ಸವತ ೧೧೧೦)
 2 ಮತವಸವನ (ಮಿತೀವೈಕಾವಿನ)
 3 ದವರಸನ (ದೀವಾರಸನ)
 4 ಸವರಜರಮ (ಸೀರಾಜಾರಾಮ)
 5 ರಮಕರಸನ (ರಾಮಕರಸನ)
 6 ಮಗತರಯ (ಮಂಗತರಾಯ)
 7 ಕುಟಿಗಯಲ (ಕಾಟಿಗಾಗಯಲ)
 8 ಗತ . ರ . . (ಗೋತೀ . ರ .)
 9 ಸರಪಲ (ಸಿರೈಪಲ)
 10 ಸಭನಧ (ಸಂಭನಾಧ)
 11 ಖಟನಯ (ಖಟಾನಯ)
 12 ಕುಟಿ (ಕಾಟಿಗಾ)

215

ಅದೇ ಸ್ಥಳದಲ್ಲಿ
 (ಮಹಾಜನಿ ಅಕ್ಷರ)

- 1 ಸದ (. ಸುದೀ)
 2 ಮಗಲವರನಯ . . . (ಮಂಗಲವರನಯ . . .)
 3 . . . ನರಯನಜವಹಡ (. . . ನಾರಾಯನಜೀವಹಡ)
 4 ರಧಧ
 5 ಇ . . . ಜಹತಯ
 6 ರಮದನಮಲಕಸದ (ರಾಮದಾನಮಲಕೆನ್ನೊದಾ)
 7 ಖವದಯ
 8 ಕಸದಜಾನದರಯಜ (. ಜೈನಾಪರಾಯಜೀ)
 9
 10 . ವನ . . .
 11 . . ಗ . ರಲಮ
 12
 13
 14

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.
(ಮಹಾಜನಿ ಅಕ್ಷರ)

- 1 ಕವನ
- 2 ರಾಯಕಾಂಚಿಟಾ
- 3 ಸವತ ೧೧೦೦ (ಸಂವತ್ ೧೧೦೦)
- 4 ವಸವಸವ (ವೈರಾಖನಿ)
- 5 ೧೧ ವಸವಗ (೧೧ ವಸವಗ)
- 6 ಲವಸವ (ಲವಸವ)
- 7 ದವಲಕವಿಟ (ದವಲಕಾಂಚಿಟಾ)
- 8 ಮದವಮ (ಮದವಮ)
- 9 ಸಗವಮ (ಸಗವಮ)
- 10 ಮದವಗ (ಮದವಗ)
- 11 ವಸವ (ವಸವ)
- 12 ಮಲಗರ (ಮಲಗರ)
- 13 ಮಲ (ಮಲ)

217

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.
(ಮಹಾಜನಿ ಅಕ್ಷರ)

- 1 ಸವತ ೧೧೦೦ (ಸಂವತ್ ೧೧೦೦)
- 2 ಮದವ ೨ ಕವವಿಟ (ಮದವ ೨ ಕವವಿಟ)
- 3 ಮದವ
- 4
- 5
- 6
- 7 ಮದವ (ಮದವ)
- 8 ಮದವ (ಮದವ)
- 9 ಮದವ (ಮದವ)
- 10 ಮದವ (ಮದವ)
- 11 ಮದವ (ಮದವ)
- 12 ಮದವ (ಮದವ)
- 13 ಮದವ (ಮದವ)

218

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.
(ಮಹಾಜನಿ ಅಕ್ಷರ)

- 1 ೧
- 2 ಮದವ (ಮದವ)
- 3 ಮದವ
- 4 ಮದವ

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ಆದೇ ಸ್ಥಳದಲ್ಲಿ.

(ಮಹಾದನಿ ಅಕ್ಷರ)

- 1 ಸವತ (ಸಂವತ್)
- 2 ೧೪೧೦
- 3 ವಸಷ (ವೃಣಬ)
- 4 ಸವ ೪ ನವ (ಸುಬೀ ೪ ನವ)
- 5 ಲವಯಸಕ (ಲವಯಸಕ)
- 6 ರವಸಕಬಿಟಿಮಧ (ರವಸಕಾಬಿಟಿಮಧಾ)

220

ಆದೇ ಸ್ಥಳದಲ್ಲಿ.

(ಮಹಾದನಿ ಅಕ್ಷರ)

- 1 ಸವತ ೧೪೧೦ ಮತಖಸಷ (ಸಂವತ್ ೧೪೧೦ ಮಿತೀವೃಣಬ)
- 2 ಸವ ೪ ಸನಚರಕವನ (ಸುಬೀ ೪ ಸನಚರಕವನ)
- 3 ಸತಷರಯ: ಮಗನವ (ಸಂತೋಷರಾಯ, ಮಗನೀರಾ)
- 4 ಮುಳಬಿಟಿಮಧಕರಸಕವ (ಮುಳಬಿಟಿಮಧಕರಸಕಾಬಿಟಿಮಧಾ)
- 5 ತಪರವಗ (ತಾಸರಾವಗ)

221

ಆಪ್ತವಿಕ್ರಾಂತರ ಮಂಟಪದ ಮಧ್ಯದ ಭುವನೇಶ್ವರಿಯ ಸುತ್ತಲೂ ಬರೆದಿರುವುದು.

(ಒತ್ತರ).

ಅವಸಾಧ್ಯ, ಗಮಾಬಾಜಿಕೆಗೊಳಿಸಿಪುಟ್ಟದವ್ಯಂಸರಾದಪರಿವೇಮುತ್ರಿಯೂಥಾಗ್ರಣಿಗುಣಿಬಲ

(ಪೂರ್ವ).

ದೇವ್ಯನೇದಿವಮ್ನೂವರು ಮುರ್ವಿಝ್ಯಾತಕಣ್ಣಾಶಿಕತುಳಿತಿಕವ್ಯಾಶಿರಾದಾಗಮಾವಂದಿರಾಪ್ಯಾಚ್ಚವ
ಕತ್ತ

(ಪಶ್ಚಿಮ).

ಜ್ವಿನಪತಿಪವಫಕ್ತಪ್ರಾಧಾರಯುಕ್ತರ || ಸಕಳಸಚಿವನಾಥಸ್ತುತಿತಾರಾತಿಯೂಧಃ | ಪವಿತ್ರತಪರಾರೂಃ

(ಪಶ್ಚಿಮ).

ಭಾರತೀಕಾಹಾರಃ | ವಿವರವಿರಚಿತೀಶ್ವರೈಶ್ವರತೋದಾರಮುಕ್ತಿಸ್ವಪದಂತುಬಲದೇವಿ ಶ್ರೀವಿನೋದಾಭಿಷೇಕಃ ||

222

ಆದೇ ಮಂಟಪದ ಬಲಪಾರ್ಶ್ವದಲ್ಲಿ ೧ನೆಯ ಕಂಫದ ದಕ್ಷಿಣ ಮುಖ.

- 1 ಕಾಳಾಯುಕ್ತಸಂವತ್
- 2 ಮುಳಬಿ ೧೦ ಲಗನು
- 3 ಮೈಸೂರು ೨ . . .
- 4 ಸುಟ್ಟದರ್ಶನಾ

- 5 ವನು || ಕಾಳಾಯುಕ್ತ
- 6 ಸಂವತ್ಸರದ ಮುಳಬಿ ೧೦
- 7 ಪುಟ್ಟಣಮಾಚಿ
- 8 ಕಾಳಾನುಮರ್ಶವಾದರು ||

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ಅದೇ ಮಂಟಪದ ಸೈರಿತ್ಯ ಕಂಠದಲ್ಲಿ.

(ಪೂರ್ವ ಮುಖ.)

- 1 ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಧ್ಯುಪಯೋಗವಾಚನ
- 2 ಶಬ್ದ ವರಪ್ರಸಾದವನ ಸುವರ್ತವಾ
- 3 ನಕ್ಷತ್ರಸುಖವಧ್ಯಯನವನ ಸುವರ್ತವಾ
- 4 ಲಗನ ಬಿ ಭಾನುವಾರವಧ್ಯಯನವಾ
- 5 ಬಗ್ಗಿತ್ತೇಅವನಿಯನಗತ್ತೇ ವ್ಯ
- 6 ಪದ ಪ್ರವರ್ತನವನಿಯನಗತ್ತೇ
- 7 ಬಾದಗುಂಟೇಅವನಿಯನಗತ್ತೇ

ಶ್ರೀ

- 8 ಸ್ವರವಧ್ಯಯನವನ ಸುವರ್ತವಾ
- 9 ನವರಪ್ರಸಾದವನ ಸುವರ್ತವಾ
- 10 ಅವನವರಪ್ರಸಾದವನ ಸುವರ್ತವಾ
- 11 ಚಲುವೈಅವನವರಪ್ರಸಾದವನ ಸುವರ್ತವಾ
- 12 ಮುನೂವರಪ್ರಸಾದವನ ಸುವರ್ತವಾ
- 13 ರಾವವರಪ್ರಸಾದವನ ಸುವರ್ತವಾ
- 14 ಬಾದಗುಂಟೇಅವನಿಯನಗತ್ತೇ

(ಪಶ್ಚಿಮ ಮುಖ.)

- 1 ಯಲುವಧ್ಯಯನವನ ಸುವರ್ತವಾ
- 2 ವರುಗಿತ್ತೇಅವನಿಯನಗತ್ತೇ
- 3 ವರುಗಿತ್ತೇಅವನಿಯನಗತ್ತೇ
- 4 ವರುಗಿತ್ತೇಅವನಿಯನಗತ್ತೇ
- 5 ವರುಗಿತ್ತೇಅವನಿಯನಗತ್ತೇ
- 6 ವರುಗಿತ್ತೇಅವನಿಯನಗತ್ತೇ
- 7 ವರುಗಿತ್ತೇಅವನಿಯನಗತ್ತೇ

- 8 ವರುಗಿತ್ತೇಅವನಿಯನಗತ್ತೇ
- 9 ವರುಗಿತ್ತೇಅವನಿಯನಗತ್ತೇ
- 10 ವರುಗಿತ್ತೇಅವನಿಯನಗತ್ತೇ
- 11 ವರುಗಿತ್ತೇಅವನಿಯನಗತ್ತೇ
- 12 ವರುಗಿತ್ತೇಅವನಿಯನಗತ್ತೇ
- 13 ವರುಗಿತ್ತೇಅವನಿಯನಗತ್ತೇ
- 14 ವರುಗಿತ್ತೇಅವನಿಯನಗತ್ತೇ

224 (99)

ಅದೇ ಸೈರಿತ್ಯ ಕಂಠದಲ್ಲಿ ಮುಖ ಮುಖ.

- 1 ಶ್ರೀವತ್ಸವನಗಂಟೇಅವನಿಯನಗತ್ತೇ
- 2 ಶ್ರೀವತ್ಸವನಗಂಟೇಅವನಿಯನಗತ್ತೇ
- 3 ಶ್ರೀವತ್ಸವನಗಂಟೇಅವನಿಯನಗತ್ತೇ
- 4 ಶ್ರೀವತ್ಸವನಗಂಟೇಅವನಿಯನಗತ್ತೇ
- 5 ಶ್ರೀವತ್ಸವನಗಂಟೇಅವನಿಯನಗತ್ತೇ
- 6 ಶ್ರೀವತ್ಸವನಗಂಟೇಅವನಿಯನಗತ್ತೇ
- 7 ಶ್ರೀವತ್ಸವನಗಂಟೇಅವನಿಯನಗತ್ತೇ

- 8 ಶ್ರೀವತ್ಸವನಗಂಟೇಅವನಿಯನಗತ್ತೇ
- 9 ಶ್ರೀವತ್ಸವನಗಂಟೇಅವನಿಯನಗತ್ತೇ
- 10 ಶ್ರೀವತ್ಸವನಗಂಟೇಅವನಿಯನಗತ್ತೇ
- 11 ಶ್ರೀವತ್ಸವನಗಂಟೇಅವನಿಯನಗತ್ತೇ
- 12 ಶ್ರೀವತ್ಸವನಗಂಟೇಅವನಿಯನಗತ್ತೇ
- 13 ಶ್ರೀವತ್ಸವನಗಂಟೇಅವನಿಯನಗತ್ತೇ
- 14 ಶ್ರೀವತ್ಸವನಗಂಟೇಅವನಿಯನಗತ್ತೇ

225 (100)

ಅದೇ ಕಂಠದಲ್ಲಿ ಮುಖ ಮುಖ.

- 1 ತತ್ಸವತ್ಸವನಗಂಟೇಅವನಿಯನಗತ್ತೇ
- 2 ತತ್ಸವತ್ಸವನಗಂಟೇಅವನಿಯನಗತ್ತೇ
- 3 ತತ್ಸವತ್ಸವನಗಂಟೇಅವನಿಯನಗತ್ತೇ
- 4 ತತ್ಸವತ್ಸವನಗಂಟೇಅವನಿಯನಗತ್ತೇ

- 5 ತತ್ಸವತ್ಸವನಗಂಟೇಅವನಿಯನಗತ್ತೇ
- 6 ತತ್ಸವತ್ಸವನಗಂಟೇಅವನಿಯನಗತ್ತೇ
- 7 ತತ್ಸವತ್ಸವನಗಂಟೇಅವನಿಯನಗತ್ತೇ
- 8 ತತ್ಸವತ್ಸವನಗಂಟೇಅವನಿಯನಗತ್ತೇ

226 (101)

ಅದೇ ಕಂಠದಲ್ಲಿ.

- 1 ತತ್ಸವತ್ಸವನಗಂಟೇಅವನಿಯನಗತ್ತೇ
- 2 ತತ್ಸವತ್ಸವನಗಂಟೇಅವನಿಯನಗತ್ತೇ
- 3 ತತ್ಸವತ್ಸವನಗಂಟೇಅವನಿಯನಗತ್ತೇ
- 4 ತತ್ಸವತ್ಸವನಗಂಟೇಅವನಿಯನಗತ್ತೇ

- 5 ತತ್ಸವತ್ಸವನಗಂಟೇಅವನಿಯನಗತ್ತೇ
- 6 ತತ್ಸವತ್ಸವನಗಂಟೇಅವನಿಯನಗತ್ತೇ
- 7 ತತ್ಸವತ್ಸವನಗಂಟೇಅವನಿಯನಗತ್ತೇ
- 8 ತತ್ಸವತ್ಸವನಗಂಟೇಅವನಿಯನಗತ್ತೇ

227 (102)

ಆದೇ ಕಂಛದ ಪೂರ್ವ ಮುಖ.

- 1 ಇವೆದಲ . . ತಪ್ಪವಪ್ಪವಲಗೇ
- 2 ಸೂಪ್ಪಯೆಡವುಡಿಗಟ್ಟಲಗವನ
- 3 ಚೆನಪ್ಪುನುಕೊಟಿಕ್ಕವುಸಂಧನದ

- 4 ಸೂಪ್ಪನಪ್ಪವುಡಿಗಟ್ಟಲಗವನ
- 5 ಗಿರಲಗಿಗಿಡೆ ಆದೇತಪ್ಪನಪ್ಪು
- 6 ಸಿಕ್ಕೊ

228 (103)

ಆದೇ ಸ್ಥಳದಲ್ಲಿ ಇನೆಯ ಕಂಛದ ಪೂರ್ವ ಮುಖ.

- 1 ಸುಬವಪ್ಪನಿಡವನೆಯ
- 2 ರುಕ್ಕ ಸಂಪತ್ತರವಯಿಣ
- 3 ಬುಬುಲಗಮಾಡಲೆಕ್ಕ
- 4 ರುಕ್ಕಲಿಗಿಟ್ಟುಂಗಿಡಗಾಳಿ
- 5 ಮಂಪಡೆವವುಡಿಗಟ್ಟಲಗ
- 6 ಪ್ರಧಾನಗಿರಲಮನಿಕೇರವನ
- 7 ಧವಲಪ್ಪವುಡಿಗಟ್ಟಲಗ
- 8 ನಕ್ಕವುಸಂಧನದಪ್ರತಿಪಾಲ

- 9 ಕರವಪ್ಪನಿಡವನೆಯ
- 10 ಬೋದರವಪ್ಪನಿಡವನೆಯ
- 11 ಮನಿಡವನಿಡವನೆಯ
- 12 ಸಂಪದವುಡಿಗಟ್ಟಲಗ
- 13 ವುಡನಗಿರಲಗಿಟ್ಟಲಗ
- 14 ದುಕ್ಕಿಗಿಟ್ಟಲಗ
- 15 ಬುಕ್ಕನಾಡವುಡಿಗಟ್ಟಲಗ
- 16 ರವವುಡಿಗಟ್ಟಲಗ

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ಆದೇ ಸ್ಥಳದಲ್ಲಿ ಇನೆಯ ಸಾಲಿನ ಇನೆಯ ಕಂಛದ ಪುಟ ಮುಖ.

- 1 . . . ಕಸವಪ್ಪನಿಡವನೆಯ
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9 ಸ
- 10 ಆ ಗ್ರಾಮದವನು

- 11 ಕಿವನು
- 12 ಗ್ರಾಮಕ್ಕೆ ಸಲು
- 13 ಡಲು
- 14 ಕಟ್ಟು
- 15 ಪಾಂಪನಿಡವನೆಯ
- 16 ದುಕ್ಕವುಡಿಗಟ್ಟಲಗ
- 17 ಗುಲಗ್ರಾಮ
- 18
- 19

230

ಆದೇ ಕಂಛದ ದಕ್ಷಿಣ ಮುಖ.

- 1 ಕು
- 2
- 3 ಘಲ
- 4
- 5 ಯುಗಿವೆಗಿಟ್ಟಲಗ
- 6
- 7 ಪೇತು ಕೊಡ
- 8 ನಮಗಿಟ್ಟಲಗವುಡಿಗಟ್ಟಲಗ
- 9 ರೇತುಡ್ಡಾಕ್ಕ ಸ್ವಯಂಯುಗಿಟ್ಟಲಗ
- 10 ಸಿಕ್ಕೊಂಪುಬರವಯಿಣ
- 11 ಕ್ರಮಸಾಧನ
- 12

- 13
- 14
- 15
- 16
- 17
- 18 ಸಾಕ್ಷಿಗಳಿಗ
- 19
- 20
- 21
- 22

231

ಅವೇ ಮಂಟಪದ ಎಕಪಾರ್ವದಲ್ಲಿ ನೆಯ ಕಂಠದ ವಕ್ಷಣ ಮುಖ.

- 1 ಪಂಚದೇವತಾಪೂಜಾತತ್ವ
- 2 ಪೂಜಾಧಿಕಾರದೊಳಗಿರುವ
- 3 ಲುಪ್ತಗೊಳಿಸಿ ಏ ಪೂಜಾ
- 4 ಗೆಂ ಭಾಗಿಕುಲಗಣಕುಲ

- 5 ಕುಟುಂಬಗೊಳಿಸಿ ಭೂತಿಕಾಂತಿ
- 6 ಗೆಂ ತನ್ನದವರಕ್ಕೊಳಿಸಿ
- 7 ಚರಪೂಜಾಂ

232

ಅವೇ ಸ್ಥಳದಲ್ಲಿ ನೆಯ ಕಂಠದ ವಕ್ಷಣ ಮುಖ.

- 1 ಕ್ರೀಮತು
- 2 ವ್ಯಯಸಂಪನ್ನವತವಾಗದು
- 3 ಪೂಜಾಧಿಕಾರದೊಳಗಿರುವ
- 4 ಲುಪ್ತಗೊಳಿಸಿ ಪೂಜಾ
- 5 ಯಾವುದು ಉಪಯುಕ್ತ
- 6 ಮುಖಗೊಳಿಸಿ ಪೂಜಾ
- 7 ಮುಖಗೊಳಿಸಿ ಪೂಜಾ
- 8 ಮುಖಗೊಳಿಸಿ ಪೂಜಾ

- 9 ಗವಳುತಿಕ್ಕೊಳಿಸಿ ಪೂಜಾ
- 10 ಉಪಯುಕ್ತವಾಗಿರುವ
- 11 ಪೂಜಾಧಿಕಾರದೊಳಗಿರುವ
- 12 ಮುಖಗೊಳಿಸಿ ಪೂಜಾ
- 13 ಮುಖಗೊಳಿಸಿ ಪೂಜಾ
- 14 ಮುಖಗೊಳಿಸಿ ಪೂಜಾ
- 15 ಉಪಯುಕ್ತವಾಗಿರುವ

233

ಅವೇ ಕಂಠದ ಪೂರ್ವ ಮುಖ.

- 1 ಕ್ರೀಮತು
- 2 ಬಿಡುಬಿಡುಗೊಳಿಸಿ

- 3 ಬಿಡುಬಿಡುಗೊಳಿಸಿ

234 (85)

ಗೋಮೇಟೀಶ್ವರ ಸ್ವಾಮಿಯ ವ್ಯಾಪಾರಾಕರ ಬಾಗಿಲ ಎಕಗಡೆ ನಿಕ್ಷಿಪಿಸುವ ಕಕ್ಷಿನಲ್ಲಿ.

- 1 ಕ್ರೀಮತು ಬಿಡುಬಿಡುಗೊಳಿಸಿ ಪೂಜಾ
- 2 ಗೋಮೇಟೀಶ್ವರ ಸ್ವಾಮಿಯ ವ್ಯಾಪಾರಾಕರ ಬಾಗಿಲ ಎಕಗಡೆ ನಿಕ್ಷಿಪಿಸುವ ಕಕ್ಷಿನಲ್ಲಿ
- 3 ಮುಖಗೊಳಿಸಿ ಪೂಜಾ
- 4 ಮುಖಗೊಳಿಸಿ ಪೂಜಾ
- 5 ಮುಖಗೊಳಿಸಿ ಪೂಜಾ
- 6 ಮುಖಗೊಳಿಸಿ ಪೂಜಾ
- 7 ಮುಖಗೊಳಿಸಿ ಪೂಜಾ
- 8 ಮುಖಗೊಳಿಸಿ ಪೂಜಾ
- 9 ಮುಖಗೊಳಿಸಿ ಪೂಜಾ
- 10 ಮುಖಗೊಳಿಸಿ ಪೂಜಾ
- 11 ಮುಖಗೊಳಿಸಿ ಪೂಜಾ
- 12 ಮುಖಗೊಳಿಸಿ ಪೂಜಾ
- 13 ಮುಖಗೊಳಿಸಿ ಪೂಜಾ
- 14 ಮುಖಗೊಳಿಸಿ ಪೂಜಾ
- 15 ಮುಖಗೊಳಿಸಿ ಪೂಜಾ

- 53 ವರವಾಯ್ಕದನಕ್ಕೆ ಗೋಮಟಂ || ನಿಮ್ಮಡಿಮೆನ್ನ ಧಾತ್ರಿಯೊಳಗಿದ್ದ ಫಲವೆಂಬುವೆಡಧಾತ್ರಿಯಾಂನಿಮ್ಮ
- 54 ಮುಮೆನ್ನ ರೂಬಿಗವೆಡವ್ವದ ಬಿಡವುಟ್ಟಿ ಬೊಡವೊಡ್ಡು ಪ್ಪುಟಿತಾತ್ಯ ಧಮ್ಯದ ಮುಳವೇಕ್ರಿ ಯೊಳಂಬಿಜಾ
- 55 ಗ್ರಹೋಕ್ತಿ ಯೊಗೊವು ಟದೇವನಿಂಮವವಮಾನಕಪಾದಮೆನೆಯೊ ತೊಟ್ಟಿ || ತಮ್ಮ ಪುಸ್ತುಗ್ಗೆ ಕೃತವ
- 56 ಸ್ಥಿತಿವೇಟ್ಟಿ ಬಿಳುಂಗಸಂಗತಂಪುಟ್ಟಿ ದೇವನಾಗೆನೊಳ್ಳು ತಾಪ್ತ ರಾಪ್ತ ವತ್ಯ ಕಂಕಮ್ಮ ರೊಡೊಡನಮ
- 57 ಮುಖಪದಾಕ್ಷಯಗುಟ್ಟಿ ಪತನಂಗೊವು ಟದವನಿಂತವಮನಾಂತವದೇಕನಾಂ ಬೊವುದೇ || ನಿ
- 58 ಪ್ಪುನಮಂನಿಜಾತ್ಯ ನೊಳಕಂಪಿತವಾಗಿವೊಡ್ಡು ಹನಿಯಮುಟ್ಟಿ ಪ್ಪುಣಿದೊಡೊಳೆಳನಳಾತಿಬಲಂಬಲಪ್ಪ
- 59 ಕ್ಕು ಬೊಡ್ಡರಾಪ್ಪಿ ವ್ಯಹವುನ್ನಿತನೇಗವತ್ತಿ ಫನಿಮತ್ತ ಮುಂತಿಳಾತರಾಗೊವು ಟದವಮುಕ್ತಿ ಪದಮಂ
- 60 ವಡೆಪ್ಪನಿಂಮಯಸಾಪ್ಪಿಮಂ || ಕಮ್ಮಿ ವವಪ್ಪ ಕಾಡಪ್ಪೂಸುಗಳನಿಟ್ಟ ಫನಿಮದಪದ್ಧ ಮಂಪಟ್ಟಿ ವದಿದೇ
- 61 ನೊಡೊಡವಾಕ ತಿಯಂಬಲಗೊಮುಟ್ಟಿ ಪಂಗಂಮನಮೊಟ್ಟಿ ಕೀರ್ತಿ ಪವರೇಕ್ತ ತತ್ಯತ್ಯ ರೊಕರ್ತನಂ
- 62 ದುಂಗೆಯುಟ್ಟಿ ಟದವನಿನ್ನ ನಶಿವಚ್ಚ ಫನುತಿಪ್ಪ ಫಮಂಕ್ತ ತಾತ್ಯ ರೋ || ಕುಸುಮಾಸ್ತು ಕಾಕಾಮನಾವ್ರಾಪ್ಪ ದಮು
- 63 ಮೆಯನಾಂತಿರೊ ಫಂಮುನ್ನ ಕನ್ನೊಳವಗುಧಾಸಾಮಾಪ್ಪಿಯುಕ್ತಂ ಫತಕಕವಿಮುಕ್ತಂ ರಂಧಾಂಗಾ
- 64 ಸ್ತುರಮುಗ್ರಾಂಕುನಮಂಪುಟ್ಟಿ ಭವೋರ್ಧ್ವ ಫಮನೇಳೆಮೊಡಂಬಟ್ಟಿ ಮಂಪುಕ್ತಿ ಸೂಪ್ಪಾಪ್ಪ ಸೂಪ್ಪಾಪ್ಪ ಫಂಪಿಟ್ಟಿಯಂ
- 65 ಬಾಪುಬಳತೇ ವಪ್ಪನ್ನ ರೇನೊಡೊಡು || ಮನುಂನುಡಿಂಪುತನುನಿಂಪನನುಂಮುನ್ನಿ ಪ
- 66 ಬಿಡವುನುಬಿಟ್ಟುನೊಮೆಯವಮೊಸವ ಗೊಮುಟವಿನನುಸ್ತು ತಿಂಪಿನಿವನಿತುನುಜನೇತ್ಯಂ ||
- 67 ಸುಜನಪ್ಪ ಫಪ್ಪರವನವವಪ್ಪಮಂತ್ಯಂ ಸಮಪ್ಪ ಪ್ಪುರೇಬೊಪ್ಪ ಸುಜನೋತ್ಯಂ ಸನನಿಪ್ಪ ಸುಜನಗ್ಗಿತ್ತಂ
- 68 ನವೊವಿಪ್ಪುರೇವಮಾ || ಫಜಿನನ ತಿಂಪನಮಂಶ್ರೀದಿನರಾಸನವಿವನಿನಿಪ್ಪಿ ಫನವಿದಿರಾಜಿ
- 69 ತವಜನುಸ ಕವಿಸವಜನುತಾವಿದಿಕೀರ್ತಿ ಫನುನೋತ್ಯಂ ||
- 70 ಮುಸ್ತಿದಾಂತಿಕಚ್ಚೆಕ್ರೋನಮಂ ಕೀರ್ತಿ ಪ್ರತೀಪ್ರಕೇಪ್ಯಂ ನಿಮಪ್ಪವಿರೂತಧಾತ್ಯ ಕಲಾಧನಮ್ಪುಳಿಕೀರ್ತಿ ಫಾಂ
- 71 ಚಂದ್ರನುನಿಂಪು || ತಪ್ಪ ನಿಗೊಗೊ || ಪೊಡಗೊವಗೊವು ಟದವನಿಂಪುಗುಂಪ್ಪ ವರಾಸನಕ್ಕೆ ಕನ್ನಿಡಗಿ
- 72 ಬಿಪ್ಪನೊವನಿಬಿಟ್ಟು ಫಮಂಪನೊಟ್ಟಿ ನೋಟ್ಟಿ ವಂಕಡಯೆನಿಂಪುಂ ಕವಮಮ್ಪು ನದೀವನಾಂತಿಯೆಂ
- 73 ಬಾಗಗೊವ ಮಂಪ್ರಾಪವವಮುಗಿನಂವಿಳಸತಪ್ಪತಿಪ್ಪೆಯಂ ||

235 (86)

ಅದೇ ಕಡ್ಲಿನ ಎತಭಾಗದಲ್ಲಿ.

- | | |
|------------------------------------|-------------------------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀಲಿಳುಗಳತೀರ್ತವಗೊಂ | 17 ಪೂನಂಜಿವೇವನಟ್ಟಿಮಗೊಗೊ |
| 2 ಮುಟದೇವರಸತ್ಯಾಂಜು | 18 ಕಿಸಟ್ಟಿಮಗೊವು ಸಟ್ಟಿ ಪ ೫ ಬೊಮ |
| 3 ದೊಳವಡ್ಡ ಬ್ಬವವಾಂವೊ | 19 ಬಲಿಪಟ್ಟಿ ಪ ೫ ಸಟ್ಟಿ ನಮಾಂವಿಂ |
| 4 ಸಳೆಯಬನವೊಟ್ಟಿಯ | 20 ಕಿಸಟ್ಟಿ ಮಗೊವುಟ್ಟಿ ಪ ೫ ವ.ಹದೇ |
| 5 ರಂತಾಪ್ಪಮಾಂನಿಂಪು | 21 ಮಸಟ್ಟಿ ಗೊಡಿನಿಟ್ಟಿ ಮಂಪಿಟ್ಟಿ ಸಟ್ಟಿ |
| 6 ವ್ವಿಂಸತಿತೀರ್ತ ಫಕರಪ್ಪ ವ್ವಿಂಪಿಟ್ಟಿ | 22 ಮೂಕಿಸಟ್ಟಿ ಪ ೫ ಮನುಂನಿಟ್ಟಿಮ |
| 7 ನೆಗಮೊಳಯನಕರಂಗಳ | 23 ಪೂವನಿಟ್ಟಿ ಪ ೫ ಬೈರನಿಟ್ಟಿ ಮಾಂ |
| 8 ಮಂನಿಬೊಧಯಗೊ ಕೊಡುವ | 24 ಸಟ್ಟಿ ಪ ೫ ಸೊವನಿಟ್ಟಿ ಮಂಪಿಟ್ಟಿ ಪ ೫ |
| 9 ಮಡಿವೊನಿಟ್ಟಿ ಬನವಿನಿಟ್ಟಿ ಪ | 25 ಪೂವನಿಟ್ಟಿ ಪವನಿಟ್ಟಿ ಪ ೫ |
| 10 ಗಂಗಂಪದವೇವಚ್ಚ ಮಾಂಪು | 26 ಬಿಮ್ಮಾಡಿ ಪ ೫ ಸಾಪ್ಪ ಯಂ ೫ ಕೂ |
| 11 ದಮ್ಪಿ ಸಟ್ಟಿ ಪುಟಿಟ್ಟಿ ಸಟ್ಟಿ ಬೊಪ | 27 ತ್ವಯ್ಯ ಪ ೫ ಮಸೊನಿಟ್ಟಿ ಕೂತಿ |
| 12 ಟ್ಟ ಎಳಗಿನಿಟ್ಟಿ ಪ ೫ ಲಯಮಂ | 28 ಸಟ್ಟಿ ಬನವಿನಿಟ್ಟಿ ಪ ೫ ಬಟ್ಟಿ ಸಟ್ಟಿ |
| 13 ಟ್ಟ ಬಿಡಿಯಮನಿಟ್ಟಿ ಪವಮಂ | 29 ಬನವಿನಿಟ್ಟಿ ಪ ೫ ಮಂಪಿಟ್ಟಿ ಪ ೫ |
| 14 ದೇವನಿಟ್ಟಿ ರಟ್ಟಿ ಸಟ್ಟಿ ಮಂಪಾರನ | 30 ಪದೇವಮಂ ಪ ೫ ಬಿಮ್ಮ ಯಮಂ |
| 15 ಟ್ಟ ಬನವಿನಿಟ್ಟಿ ರಾಂನಿಟ್ಟಿ ಪವಮಂ | 31 ಗುಂ ೫ ಕಾಳಿಮಂ ಪದವಂ |
| 16 ರಗೂಳನಿಟ್ಟಿ ಹೂಯ್ಯನಿಟ್ಟಿ | 32 ನವವನಾಂವಿಂ ವವನಿಟ್ಟಿ |

- 33 ಟ್ಟಪಂ ಮೂಳಿಸಟ್ಟ ಪಾಂಪಿಸಟ್ಟಪ
34 ಂ ಹೂಳಿಸಟ್ಟ ಪಾಂಪಿಸಟ್ಟಪಂ ಗಂ
35 ಗುನಿಸಟ್ಟ ಪಾಂಪಿಸಟ್ಟಪಂ
36 ಮೂಳಿಸಟ್ಟ ಪಾಂಪಿಸಟ್ಟಪಂ ಮೂಪಿಸ
37 ಟ್ಟಪಂ ಮೂಳಿಸಟ್ಟಪಂ ಮೂಪಿಸ
38 ಪಾಂಪಿಸಟ್ಟಪಂ ಮೂಪಿಸ

- 39 ರಗೊಂಪನವುಯುಗುಮ್ಪು ಪುಟ್ಟ
40 ರಯಪಂ ಮೂಪಿಸಟ್ಟ ಪಾಂಪಿಸಟ್ಟ
41 ಟ್ಟಪಂ ಮೂಳಿಸಟ್ಟಪಂ ಅಕ್ಕಪಟ್ಟ
42 ಮೂಪಿಸಟ್ಟಪಂ ಮೂಪಿಸಟ್ಟ
43 ಪಂ ಮೂಳಿಸಟ್ಟಪಂ . ||

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ಆದೇ ಕಲ್ಲಿನ ಬಿಲ್ವಾಂಗವಲ್ಲಿ.

- 1 ಶ್ರೀಮದವಿಸಟ್ಟ ಪಾಂಪಿಸಟ್ಟಪಂ
2 ಪುಟ್ಟಪಾಂಪಿಸಟ್ಟ ಪಾಂಪಿಸಟ್ಟಪಂ
3 ನಕರಪಾಂಪಿಸಟ್ಟಪಂ
4 ಪಾಂಪಿಸಟ್ಟಪಂ ಪಾಂಪಿಸಟ್ಟಪಂ
5 ಪಾಂಪಿಸಟ್ಟಪಂ ಪಾಂಪಿಸಟ್ಟಪಂ
6 ಪಾಂಪಿಸಟ್ಟಪಂ ಪಾಂಪಿಸಟ್ಟಪಂ
7 ಪಾಂಪಿಸಟ್ಟಪಂ ಪಾಂಪಿಸಟ್ಟಪಂ
8 ಪಾಂಪಿಸಟ್ಟಪಂ ಪಾಂಪಿಸಟ್ಟಪಂ
9 ಪಾಂಪಿಸಟ್ಟಪಂ ಪಾಂಪಿಸಟ್ಟಪಂ
10 ಪಾಂಪಿಸಟ್ಟಪಂ ಪಾಂಪಿಸಟ್ಟಪಂ
11 ಪಾಂಪಿಸಟ್ಟಪಂ ಪಾಂಪಿಸಟ್ಟಪಂ
12 ಪಾಂಪಿಸಟ್ಟಪಂ ಪಾಂಪಿಸಟ್ಟಪಂ

- 13 ಪುಟ್ಟಪಂ ಅಕ್ಕಪಟ್ಟ ಪಾಂಪಿಸಟ್ಟಪಂ
14 ಪುಟ್ಟಪಂ ಪಾಂಪಿಸಟ್ಟಪಂ
15 ಪಾಂಪಿಸಟ್ಟಪಂ ಪಾಂಪಿಸಟ್ಟಪಂ
16 ಪಾಂಪಿಸಟ್ಟಪಂ ಪಾಂಪಿಸಟ್ಟಪಂ
17 ಪಾಂಪಿಸಟ್ಟಪಂ ಪಾಂಪಿಸಟ್ಟಪಂ
18 ಪಾಂಪಿಸಟ್ಟಪಂ ಪಾಂಪಿಸಟ್ಟಪಂ
19 ಪಾಂಪಿಸಟ್ಟಪಂ ಪಾಂಪಿಸಟ್ಟಪಂ
20 ಪಾಂಪಿಸಟ್ಟಪಂ ಪಾಂಪಿಸಟ್ಟಪಂ
21 ಪಾಂಪಿಸಟ್ಟಪಂ ಪಾಂಪಿಸಟ್ಟಪಂ
22 ಪಾಂಪಿಸಟ್ಟಪಂ ಪಾಂಪಿಸಟ್ಟಪಂ
23 ಪಾಂಪಿಸಟ್ಟಪಂ ಪಾಂಪಿಸಟ್ಟಪಂ
24 ಪಾಂಪಿಸಟ್ಟಪಂ ಪಾಂಪಿಸಟ್ಟಪಂ

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ಆದವ ಕೆಳಗೆ.

- 1 ನಳಪಂಪು ಪಾಂಪಿಸಟ್ಟಪಂ
2 ಪಾಂಪಿಸಟ್ಟಪಂ ಪಾಂಪಿಸಟ್ಟಪಂ
3 ಪಾಂಪಿಸಟ್ಟಪಂ ಪಾಂಪಿಸಟ್ಟಪಂ
4 ಪಾಂಪಿಸಟ್ಟಪಂ ಪಾಂಪಿಸಟ್ಟಪಂ
5 ಪಾಂಪಿಸಟ್ಟಪಂ ಪಾಂಪಿಸಟ್ಟಪಂ

- 6 ಶ್ರೀಮದವಿಸಟ್ಟ ಪಾಂಪಿಸಟ್ಟಪಂ
7 ಪಾಂಪಿಸಟ್ಟಪಂ ಪಾಂಪಿಸಟ್ಟಪಂ
8 ಪಾಂಪಿಸಟ್ಟಪಂ ಪಾಂಪಿಸಟ್ಟಪಂ
9 ಪಾಂಪಿಸಟ್ಟಪಂ ಪಾಂಪಿಸಟ್ಟಪಂ
10 ಪಾಂಪಿಸಟ್ಟಪಂ ಪಾಂಪಿಸಟ್ಟಪಂ

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ಆದವ ಕೆಳಗೆ.

- 1 ಪಾಂಪಿಸಟ್ಟಪಂ ಪಾಂಪಿಸಟ್ಟಪಂ
2 ಪಾಂಪಿಸಟ್ಟಪಂ ಪಾಂಪಿಸಟ್ಟಪಂ
3 ಪಾಂಪಿಸಟ್ಟಪಂ ಪಾಂಪಿಸಟ್ಟಪಂ
4 ಪಾಂಪಿಸಟ್ಟಪಂ ಪಾಂಪಿಸಟ್ಟಪಂ
5 ಪಾಂಪಿಸಟ್ಟಪಂ ಪಾಂಪಿಸಟ್ಟಪಂ
6 ಪಾಂಪಿಸಟ್ಟಪಂ ಪಾಂಪಿಸಟ್ಟಪಂ
7 ಪಾಂಪಿಸಟ್ಟಪಂ ಪಾಂಪಿಸಟ್ಟಪಂ

- 8 ಪಾಂಪಿಸಟ್ಟಪಂ ಪಾಂಪಿಸಟ್ಟಪಂ
9 ಪಾಂಪಿಸಟ್ಟಪಂ ಪಾಂಪಿಸಟ್ಟಪಂ
10 ಪಾಂಪಿಸಟ್ಟಪಂ ಪಾಂಪಿಸಟ್ಟಪಂ
11 ಪಾಂಪಿಸಟ್ಟಪಂ ಪಾಂಪಿಸಟ್ಟಪಂ
12 ಪಾಂಪಿಸಟ್ಟಪಂ ಪಾಂಪಿಸಟ್ಟಪಂ
13 ಪಾಂಪಿಸಟ್ಟಪಂ ಪಾಂಪಿಸಟ್ಟಪಂ

- 18 ಪತೇ ಕಾಯ್ಯಂಕಧಂಮಾದ್ಯ ಕೈಗ್ಗಿ ಗಂಗೋತ್ರಾಂತರಂಗರಂಜಿತಯೋರಾಶಿಸ್ಸವಣ್ಣ್ಯೋಭವೇತ್ || ವಚನ || ಅಂ
ತನಿಪ್ರೇಮಾನ್ಯವಾ
- 19 ಪ್ರಧಾನಂದಂಧನಾಯಕಂ ದ್ರೋಹಪುಂಜ್ಯ ಗಂಗರಾಜಚೋಳನಸಾಮಾಂತನದಿಯಮಂಘಟ್ಟ ಬಿಂಬೇಲಾದಗಂಗವಾಡಿನಾಡಗ
20 ದಿಯತಳಕಾಡಬೀಡಿನೊಳ್ಳದಿಯಿಪ್ಪಂತಿದ್ದು ಒಚೋಳಂಕೊಟ್ಟ ನಾಡಂಕೊಡದಕಾರಿಕೊಳ್ಳಮನವಿಜಗಿದುವೃತ್ತಿ ಯಿಂದ
21 ಮತ್ತಿ ಬಳವೆರಡುಂಸಾಚಿ ದಲ್ಲಿ || ವೃತ್ತ || ಇತ್ತ ಲಂಘನಮಿಭಾಗದೊಳ್ಳಧನ್ಯಂದೇಕಭವತ್ಪ್ರತಾಪಸಂಪತ್ತಿಯವಣ್ಣೊನಾ
22 ವಿಧಿ ಗಂಗತಮೂಪಜಗಿದುವೃತ್ತಿ ಯಿಂದತ್ತಿ ದನ್ನ ಕಯ್ಯನಿತಾನಿಯತ್ ವೊನೆಬಿನ್ನ ಬಾರನೆತ್ತಿ ತ್ತಿ ರೆಪ್ಪೇ
23 ಗಿಕಂಚಿಗುಚ್ಚಿಯುಟ್ಟು ನವೋಡಿ ದದಾಮನೆಯ್ದ ನೇ || ಕದನದೊಳಂದಾನಿನ್ನ ತರವಾರಯಂಬಾಂಗಮಯ್ಯನೊಡ್ಗ ಲಾಚರ
24 ನಳಿಂಯ್ಯ ವಂತನಜಾನಿನಿಜಾನಿನಿಗಂಗತನ್ನ ನಂಬಿದಮದತೀಕದಂಬದೇಕಪಾವನವೋಗಿರಪ್ಪಲೆ ವೆಚ್ಚ ವೆಚ್ಚ ದವನಹನ್ನಿ
25 ರಾತಿಗಿಂಧದಾಮನರಣ್ಯರಣ್ಯವೃತ್ತಿಯಿ || ಎನಿತಾನುಂಬವರಂಗಳೊಳ್ಳಲಬರಂ ಬಿಂಕೊಂಚಗಂಡಿಂದಮೋವನಿಸುತ್ತಂತ
ಳಕಾ
- 26 ಡೋಳನ್ನ ವರಮಿರ್ದಿ ಗಳಳ್ಳ ರಂಗಂಗರಾಜನವಿಗ್ಗ ಹತಿಗಳ್ಳ ಯಂದ ವಿಧಿಯೊಳ್ಳಿನ್ನಿ ತ್ತು ನಾಯಾಂಬೋದೋಡಿನಲೂದಿರ್ವಪನ
ತ್ತಿ
- 27 ವರಮಿಪ್ಪೇಲ್ಯಾನೂನ್ತ ದಾಮೋದರಂ || ವಚನ || ಎಂಬಿನವೋದೆಮಯ್ಯೊಳವಯುವಿನಿಯ್ಯ ಮೂದಲಿನಿಧೃತಿಗಿಡಿಸಿ
28 ಬಿಂಕೊಂಡುಮತ್ತಂನರಸಿಂಗವಮ್ಮಿಂಮೋದಲಾಗಿಳಿಟ್ಟ ಬಿಂಬೇಲಾದಗಂಗವಾಡಿನಾಡು ರೆಪ್ಪರಂ ಬಿಂಕೊಂಡುನಾಡಾದು
ದಲ್ಲಮ
- 29 ನೇಕಚ್ಚತ್ರರಂಧಿಗಿಸಾಧ್ಯಂಮಾಡಿಕವದಕೃತಜ್ಞಂವಿಷ್ಣು ನೃಪತಿಮೆಚ್ಚ ಮೆಚ್ಚ ದೆಚ್ಚಿಡಿಕೊಳ್ಳುವೆನೆ || ಕಂದ || ಆವನಿಪನನಗಿ
30 ತ್ತ ವನಂದನವರಪೊಲಳದವಸ್ತು ವಂದಿದವಳ್ಳೊಳುವನಂಬಾನೆಗೋದಿದವಾಡಿಯಾಚಿಡಿದವಜಾನ್ಯೊನಲುಬ್ಬಂ ||
31 ಗೊಂಪುಜಿಮನೆಯನಿನಮುದಾಯಾಮನದೊಳ್ಳಿಚ್ಚ ಮೆಚ್ಚ ಬಿಚ್ಚಳಿಸುತ್ತಂ ಗೊಮ್ಮಿ ಟದೇವಂಪೂಜಿಗದಮುದಂಬಿಟ್ಟ
32 ನಲ್ಲಿದೋರಾಡತ್ತಂ || ಅಕ್ಕರ || ಅದಿಯಾಗಿವ್ವಿ ರಾಜ್ಯತನಮಯಕ್ಕೆ ಮೂಲನಂಘಂಕೊಂಡಕಂಪದಾನ್ವಯಂಬದು
ವೇದಂ
- 33 ಖಳಿಯುಪ್ಪದಲ್ಲಿದದೇಗಿಗಣದಪುಸ್ತಕಗಳ್ಳದಚೋದವಿಭವದಕುಕ್ಕು ಟಾನನಮಲಧಾಂದೇವರಿಪ್ಪರನಿಪಂ
34 ಓಗಾದವೊಂದಿವ್ವಿ ರೂಪಚಂದ್ರನಿದ್ಧಾಂತದೇವರಗಂಧಂ ಗಂಗಚಮೂಪತಿ || ಗಂಗವಾಡಿಯುಬನವಿಗಿಳಿಸುತ್ತಂವ
35 ನಿತುಮಾತಾನೆಯ್ದ ಪೂಸೆಯನಿದಂಗೆಗವಾಡಿಯೊಗೊಮ್ಮಿ ಟದೇವ್ವಿ ರಾತ್ರಾ ಲಯಮನೆಯ್ದ ಮೂಡಿದಂ
36 ಗವಾಡಿಯೆಗಿಳವಂ ಬಿಂಕೊಂಡುಮಿದಂಗೆಗಿಗಿಂಬಿಟ್ಟ ಕೊಟ್ಟಂ ಗಂಗರಾಜನಾಮುನ್ನ ನ ಗಂಗರಾಯಂ ಗಂಗನೂಮ್ಪ
ಡಿಧ
- 37 ನೃನಲ್ಲೇ || ಧರ್ಮಸ್ಥೈರ್ಯವಲೂಲೊಕ್ಕೋದಯತ್ಯವಿಳವಿದ್ವಿಷ್ಣುಪರೋದಯತುತತ್ತ್ಯವನವ್ವಿರಗುಗುಮುತ್ತಮಂ ||
38 ಶ್ರೀಮಾಜ್ಞೈನವೋದೇವರ್ಧನವಿಧಿಂಸಾಹತ್ಯವಿದ್ಯಾನಿಧಿಪುರೈದ್ವಾರ್ಕಹಸ್ತಮಸ್ತಕುಲವತ್ಯೋತ್ತೇಷಕೋದೇವ
ನಪ್ರೀದನ
- 39 ನುಗುಂಜಂಪ್ರದೇವತನಯಸ್ಸಾಹಂನೃಪನ್ಯಾಪ್ಪಾಭ್ಯೇದಯತೇಶ್ರೀನಯಕೀರ್ತಿ ದೇವಮುನಿದಿದಾ ನ್ತ ಚಕ್ರೇಶ್ವರ || ಶ್ರೀದಿ
ಗ್ವೈರಾದಿಂ ಬ
- 40 ರುತ್ತನರಸಿಂಹಪ್ಪೋಗಿಪಾಳಂಪನ ಸ್ತಯೋಗೊಮ್ಮಿ ಟದೇವ್ವಿ ರಾತ್ರಾಪದನಂಪತ್ತಿ ಚತುರ್ವಿಂಶತಿಪ್ರತಿಮಾಗವಮುನಿತಿ
ವಕ್ತೃವನು
- 41 ತಾಪ್ಪೋತ್ತೇಷದಂಬಿಟ್ಟನಪ್ರತಿಮಾಭೂನವಗೇಪಿವಕ್ತೃಕಗ್ಗಿಪದೆಯಮಾಕಲ್ಯಾನ್ತರಸರಿಸ್ತನ || ನಂಸಿಂಜುಂವನವ್ರತಮ
ದ್ವಿರತಕಳಶಪ್ರ
- 42 ವಂಕುಶ್ವಕವಚಿಟ್ಟ ಕಯನತಧಾರಾಗಂಗಾಂಬುನಿರಯಕೀರ್ತಿ ಮುನೀರದಾಧರಂಸಿಪೇಧ್ಯೇ || ಲಲನಾಲಿಲಗಮುನ್ನದ
ಸ್ತುಕುಸಾ
43 ಸ್ತುಪ್ಪಿಟ್ಟದೊಂದಿದ್ದು ಗಂಬರಿಶ್ರೀವಧೂದಿಗವಂತನಂಪತ್ಪೋಗಿಪಾಳಂಪದೇವಲದೇವಧೂಂಪದಾರ್ಥಕುಶಂಪ
ಗಾಧಿ
- 44 ಕುಡುಟ್ಟದೊಂಬಲವದವೈಕುಸಾಂತಕಂಪಮಾಳಂಪುಂಘವಾಳಂ || ಬಿರಕಂಬಂಪುಗ್ಗನುಧ್ಯಮಿಸ್ವಿರ
ಜ್ಜಿ
- 45 ಗಮಂಪುತಿ ರುದ್ರಕವೇದೋಸಿಧುಳೋಗೋದಯವೇಕೋದಾಕಾಮವೇವಾವನಿರ್ದರಸಾಂವೋದಯಕೀರ್ತಿವನವಾಳಂ
ದಾರಮುಂಪು

- 41 ಯರಂತರಗಜಪ್ರತಮಮಾಸಮಾಪ್ತಿದಾಖ್ಯಾಳಭೂಪಾಳಕಾ || ಸ್ವಸ್ತಿಕ್ರೀಮನ್ನ ಯಕೀರ್ತಿ ಸಿದ್ಧಾಂತ ಚಕ್ರವರ್ತಿಗಳ
ಳಗುಡ್ಡಂತ್ರಿವು
- 42 ನೃಪಾಧ್ಯಕ್ಷಾನಂ ಸರ್ವಾಧಿಕಾರಿಮಿರಮಾಧಾಪುಷ್ಪಯ್ಯಂಗಳುಕ್ರೀಮತ್ಪ್ರತಾಪಚಕ್ರವರ್ತಿ ವಿಲಂಬಿಗಳದೇವರಕಯ್ಯ
ಲಗೊಮ್ಮ
- 43 ಟವೇವರಪಾರ್ಶ್ವದೇವರಚತುರ್ವಿಂಶತೀರ್ಥಕವರಚಪ್ಪವಿಧಾರ್ಜನಗಂಧಿಪುರಾಪಾರದಾನಕ್ಕಂಟಿಡಿಕೊಂಡುಸವ
ಗೇಪಿಚಕ್ರಗಳಿಬಿಡುಬಿಟ್ಟದ್ದತಿ ||
- 44 ಪರಮಾಗಮಾಧಿಪತಿರೇಗಂಧಾರಾಧ್ಯಾಪ್ತಚಕ್ರಿಸಯಕೀರ್ತಿಯಮಿಶ್ವರಕೀರ್ತನಮಂನಿಜಜಿತ್ವದಿಗತನಧ್ಯಾಪ್ತಿಬಾಳ
45 ಚಂದ್ರಮುನೀಂದ್ರ || ಕನ್ಯಾಕುಳಂತಕಾಲದುಮನೋಜ್ವಿತಲಾಭನಮಾನೀಧಿಕಾಸನ್ನತಿಯಂತಲಾಕವಸೀಕುಳಮಂ
ನಯಕೀರ್ತಿ
- 46 ದೇವಸ್ಥಾನಾಧಿಪತಿರೂಪವಿನಯಂಗಳನೀತಿಪದವನಗ್ವರಾಂಧಿರನೊಪ್ಪರಾಧಿಸಿದನಯಕೀರ್ತಿಗಳಾವಿಭಾಗ
ದೊಳ ||

241 (91)

ಅವರ ಕಳಗೇ.

- 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತಗುಣಂಪಾನವಸ್ತಕ್ರೀಲಿಳುಗುಳತೀರ್ಥದಸಮಸ್ತಮಾಣಿಕ್ಯನಖರಂಗಳುಕ್ರೀಗೊಮ್ಮಟವರಪಾರ್ಶ್ವದೇ
2 ಪರಗವರ್ಧನಾಧಿಪತಿಗುಣವಿನದಿಗಜಾತಿಪವಳಕ್ಕೆ ತೊಲಗಿತಾಂ ಕಂಠವಕ್ಕೆ ವೀರನಯದಚಚಂದ್ರಾಕ್ಷಿತಾ
3 ರಂಜಿತಸಲಿಸುವರು ಮಂಗಳಂಮಹ ಕ್ರೀ ಕ್ರೀ ||

242 (92)

ಅವರ ಮುಂದೆ.

- 1 ಸ್ವಸ್ತಿಕ್ರೀಲಿಳುಗುಳತೀರ್ಥದಗುಣಿಸಿಟ್ಟಿಯದಸೈಯದಿಕ್ಕೆ
2 ಬೆಮ್ಮಕೇತಯ್ಯಕೊಣನಮರಿಸಿಟ್ಟಿಯಮಗಲಬ್ಬಿ ಲೋಕಯನಪಣಿಯಮಗಳೂನೊಮ್ಮೆವೆಂಬ
ಮೆಲವಸಮಸಖರಂಗಳುಗೊಮ್ಮಟವೇವರಮನಿನಪದಗಿಗಂಸಮುದ್ರದಹಿಂದೆದಸಂ ಆ ಗೊಮ್ಮಟ
4 ಪುರದಭುಮಿಯೆಳಗಿಳುಗುಹೊನ್ನ ಬೆದ್ದ ಲಿಗುಳಯಕೇಯ್ಯಸಮದಾಯಂಗಳಯ್ಯಲಮಾಪುಗೊಂಡುಮಾ
5 ಮಲೆಗಾಪಿಗಿಚಚಂದ್ರಾಕ್ಷಿತುರಂಜಿತಸಲಿಸುವಂತಾಗುವರುಕೊಟ್ಟಳಸನ ||

243 (93)

ಅದೇ ಕಲ್ಲಿನ ಎದಭಾಗದಲ್ಲಿ.

- | | | |
|---------------------|--------------------|-------------------|
| 1 ಸ್ವಸ್ತಿಕ್ರೀಭಾವ | 1 ಚಂದ್ರನಿಟ್ಟಿಯಮಗ | 13 ಮಂಜುರಾದಯ |
| 2 ಸಂವತ್ಸರದ ಭಾದ್ರ | 2 ಚಂದ್ರಕೀರ್ತಿಭಟ್ಟಿ | 14 ಲುಕ್ಕಾದದೇ ೬ ಬಾ |
| 3 ಪದಭಕ್ತವಾರ | 3 ರಕ್ತವೇವರಗಡ್ಡ | 15 ಸಿಗಮವ್ಯನಿಕ್ಕು |
| 4 ದಂಧಾ ಕ್ರೀಗೊಮ್ಮಟದೇ | 4 ಕೃಷ್ಣಯ್ಯನು ಆಪ್ತ | 16 ವರುಮಂಗಳ |
| 5 ವಾಗವುತೀರ್ಥಕಾರ | 5 ಯಭಾಚಾರವಾಗಿಳೊ | 17 ಮಹ ಕ್ರೀ ಕ್ರೀ |
| 6 ಗೆಪುಹೂವಿನದಿಗೇ | 6 ಟ್ಟಗಂ ಮಂ ಯ | |

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ಅದರ ಕೆಳಗೆ.

- 1 ಸ್ವಸ್ತಿಕ್ರೀಡಾ
- 2 ವಸಂವತ್ಸರದ
- 3 ಪುಷ್ಯಸುಧ ೫
- 4 ಬ್ರ | ಶ್ರೀಗೊಂ
- 5 ಮಟವೇವರನಿ
- 6 ತ್ಯಾಭಿಸೇಕಕೆ ಶ್ರೀ
- 7 ಪ್ರಭಾಚಂದ್ರ
- 8 ಭಟ್ಟಾರಕದೇವರ
- 9 ಗುಡ್ಡ ಬಾರಕನೂ
- 10 ರಮೇಧಾವಿನ

- 11 ಟ್ಟಗೆ ಪರೋಕ್ಷವಿ
- 12 ನೆಯಕ್ಕೆ ಅಷ್ಟ
- 13 ಯುಭಂಚಂತ್ಯ
- 14 ಕ್ಷೇಟ್ಟಗದ್ಯ
- 15 ಉನಬ್ಬ
- 16 ಯಹೊಂ
- 17 ನಿಗೌತಮಿತ್ರ
- 18 ಪೂಗಿ
- 19 ಚಂದ್ರಾಕ್ಷುನಿ
- 20 ತ್ಯಪದಿ ೩

- 21 ಯವನ
- 22 ನವಲನ
- 23 ಪಸುವರು
- 24 ಧರ್ಮ್ಯವಮಾ
- 25 ಲಿಂಕನಕಂ
- 26 ಗಳಂಎಳಯಿ
- 27 ಗಳಂಆರೈವ
- 28 ರು | ಮಂಗಳ
- 29 ಮಹಾ ಶ್ರೀ ಶ್ರೀ ||

245 (95)

ಅದರ ಕೆಳಗೆ.

- 1 ಪುನಸೂರನೋ
- 2 ಯಿನಟಿಯದು
- 3 ಗಳೇತಿನಟಿಯರು
- 4 ಗೊಂಮಟವೇವರನಿ
- 5 ನಿತ್ಯಾಪದಮದು

- 6 ಮನಪಲನು
- 7 ಭಿಸೇಕಕ್ಕೆ ಕೊಟ್ಟಗೆ ೩
- 8 ಕ್ಷೇಪೊನಬಿಗಿ
- 9 ಹಾಲನಪಯನು
- 10 ಮುಮಾಣಿಕನು

- 11 ರಸವೇಸ.ವರು ಆ
- 12 ಚಂದ್ರಾಕ್ಷುನಿ
- 13 ಕಮಂಗಳಮಹಾ
- 14 ಶ್ರೀ ||

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ಅದೇ ಕ್ಷೇಪ ಬಿಡುಗಡೆ.

- 1 ಶ್ರೀಮತ್ಪರಮಗಂ
- 2 ಭೀಷ್ಮಾಧ್ಯಾಪನೋ
- 3 ಫಲಂಭನಂ ಬೇಡು
- 4 ತ್ರ್ಯೋಕ್ಷನಾಧ್ಯಾ
- 5 ಉನನೇವನನಂ ||
- 6 ಶ್ರೀಮತ್ಪ್ರಕಾಶಕ
- 7 ಕೃಷ್ಣಾರ್ಜುನ
- 8 ಆಶ್ರೀವೀರನಾಂ
- 9 ಪದೇವನರ
- 10 ಶ್ರೀಮದ್ರಾಘವಾಣೀ
- 11 ರಸಮುಪ್ರಯು ಸು
- 12 ಬಿಗುಕೃಷ್ಣನೋಪಮಂ
- 13 ರಾಜ್ಯೋದಯಕ್ಷಮಿ
- 14 ಕಾಕವರದ ೧೦೮
- 15 ೩ ನಮ ಶ್ರೀಮಃ ||

- 16 ಸಂಪತ್ಸರದ ೨೨
- 17 ಉಪು ೧೦೮ ಆದಿ
- 18 ಪಾಂಡು ಶ್ರೀಮ
- 19 ನೃಪಾಮಂಚಲಾ
- 20 ದ್ಯುಮನಪುತ್ರೀತ್ರಿ
- 21 ಮಹೇಶ್ವರಪ್ರಾಪ್ತ
- 22 ಭವೇವಕಪುರು
- 23 ಪೋನನೇವನು
- 24 ಮನವಯ್ಯನಮಗ ಸಂ
- 25 ಭವೇವನನಗಟ್ಟ
- 26 ದೇವನಪೋಮಂ
- 27 ಗುಲಗಪುನಟ್ಟಮ
- 28 ಮಹೇಶ್ವರನು
- 29 ಚಪ್ಪವನವರು
- 30 ಶ್ರೀಮದ್ರಾಘವಾಣೀ

- 31 ರಾಜಮಿತ್ರವಿಗಮ
- 32 ಶ್ರೀಯುಕ್ತವೇದನ
- 33 ಟ್ಟಕ್ಷೇಪವಮದ್ಯಾ
- 34 ದೇವೇಶಗಾಧಾಪ್ತ
- 35 ಸತ್ಪಾಠಮದೇವತು
- 36 ವ್ಯೋಮತೀರ್ಥಕಂಠಮಿ
- 37 ತವನಿಗೇಕ್ಷಣೀ
- 38 ಪದೇವನಗಟ್ಟ
- 39 ಪೋನನಗಟ್ಟ
- 40 ಭಾಷಣವ್ಯಾಕರಣ
- 41 ಭಾಷಣವ್ಯಾಕರಣ
- 42 ಬಿಗುಕೃಷ್ಣನೋಪಮಂ
- 43 ಕಾಕವರದ ೧೦೮
- 44 ಗಿಗುಕೃಷ್ಣನೋಪಮಂ
- 45 ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ||

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ಅವರ ಕೆಳಗೆ.

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಭಾವನಾಂವ
- 2 ತ್ವರಭೂವ್ರವಸು
- 3 ದ ೫ ಅನಿವಾರವಲು
- 4 ಕ್ರೋಧವಟವದ
- 5 ನಿಯಾಭಿಸೇಷ್ಠ ಅ
- 6 ಮಿತ್ರವತಿಗೀ
- 7 ಪ್ರಭಾಚಂದ್ರಭಟ್ಟರಕ
- 8 ದೇವರಗುಡಗೇರಸ

- 9 ವಯೋದಿವಸಟ್ಟಯ
- 10 ವ.ಗ ಆದಿಲ್ನಾ ಅಕ್ಷ
- 11 ಯುಧಾದರವಾಗಿ
- 12 ಇರಿಸಿದಗದ್ಯಾನಾ
- 13 ಲ್ಲು ತಿಂಗಳಿಗೇವೂಂ
- 14 ಗದಾಗಬಿಚು
- 15 ದಿಯಲಿನಿರಾಭಿಸೇ
- 16 ಪಕ್ಷವಬ್ಬಳವಾಲನವ

- 17 ಸುವರೂದೊಂನಿಂಗಮಾ
- 18 ನಿಶ್ಯನಕರವಳಮೊ
- 19 ಡೆಯರು | ಅಜಂದಾಕ್ರ್ ತಾ
- 20 ರಂಬರೂಸಲ್ಯತಾಗಿನವ
- 21 ಸುವರೂ ಮಂಗಳಮಾ
- 22 ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಆದೇ ಬಾಗಿಲ ಮುಂಭಾಗದ ಬುಗಡೆ ಕಂಛದ ಜಗತಿಯ ಮೇಲೆ.

(ಮಹಾಜನಿ ಅಕ್ಷರ)

- 1 ಸಬಿ ೧೦೦೦ ಮತವವ (ಸಾವ [ತ'] ೧೦೦೦ ಮಿತೀವೇತ)
- 2 ಸದ ೧ ಮಂಗಲವರ (ಸುವ ೧ ಮಂಗಲವಾರ)
- 3 ಕಟರೂವಗಧರಲವ (ಕಟರೂವಗಧರಲಲವ)
- 4 ಜಮುಕುಟವವಗತ (ಜ್ಯಮುಕುಟವವವಗತ)
- 5 ರದುಕುಟರದುಕುಟವಗಮುಲ (ರದುಕುಟರದುಕುಟವಗಮುಲ)
- 6 ಗಮುಟರವುಕುಟವಕರ (ಗಮುಟರವುಕುಟವಕರ)

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ಪ್ರಾಕಾರದಲ್ಲಿ ಪತಿ ಮೆ ಮಂಟಪದಲ್ಲಿ ನಿಲ್ಲಿಸಿರುವ ಕಂಛದ ಪತಿ ಮೆ ಮುಖ.

- 1 ಶ್ರೀಮತ್ಪರಮಗುಣೀಶವಾಚಾ
- 2 ಮೊಳೆರಾಂಭನಾ | ಜೀಯತೃಲೋಕ್ಯನಾಥ
- 3 ಸ್ವರೂಪನಂದಿನರೂಪನಂ || ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಭಟ್ಟರ
- 4 ದಾ ರೂಪವಾಪನಕವರ್ಷ ೧೬೦೦ನೇಸಲುವರೂ
- 5 ಭಕ್ತ ತುಸುವತ್ಸರದಕಾರ್ತಿಕಬ ೧೬ ಗುರುವಾರದಲ್ಲು ಶ್ರೀಮ
- 6 ನೈವಾರಾಜಾಧಿರಾಜವವೇ. ಶ್ವರಕನ್ನಾ ಟಕರಾಜಾ
- 7 ಭವನೂಪತೃಪ್ತ ಪರಮಯ್ಯಾ ದಪರಮಮಂಗಳೀಧಗತ
- 8 ಪದ್ಮರೂಪನನಂದಿನರೂಪನಂ || ವಿಜಯಭಟ್ಟರ
- 9 ಮಂಜು ಜನಮವವಿಜಯನಮೂರೂಪರೂಪನಂ || ಮತ್ತಂ || ಪುತ್ರ ||
- 10 ದೊಡ್ಡಪ್ರಭು ರಾಜವಡವುಯನವರೂ || ಮತ್ತಂ || ಪುತ್ರ ||
- 11 ಜನತೂಧಾರಮುಧಾರಸತ್ಯಸವಯಂ | ಸತ್ಕೀರ್ತನಾತಾಪಯೊ
- 12 ವಿನಯಂಧಮ್ನ ಸವಾಯಯಂಸುಖಯಂತೇಜಪುತಾಪೋದ
- 13 ಯಂಜನನಾಧಂವಂಶೀಪ್ತ ಭೂವರಲಸತ್ಯ ಪ್ರಾಪ್ತಜಂಧೋದ
- 14 ಯಂ | ಘನಪೂಜಾನ್ವಿತತತ್ಪ್ರಿಯನಾ ಪವದೇಸುಮ್ನ
- 15 ಸಂಪತ್ತಿಯಂ || ಕಂದ || ಶ್ರೀಮದ್ಭಕ್ತಗಳವರೂಪನಂ ||
- 16 ರೂಪವೇವೋದಮಂಟಪನಲ್ಲಿಮುಖವವರೂಪನಂ

- 17 ಚನಾಮೋದವುಪುಟ್ಟು ಹರುಷಭಾಜನನುಸಾರ್ಧಂ || ವಚನ || .
 18 ಪಾರ್ಥಿವಕುಲಪವಿತ್ರನುಂಕ್ರಿದ್ಯ ರಾಜಪುಂಗವನುಂಟೆಳುಗು
 19 ಛದಜನಧರ್ಮ್ಯಕ್ಮುಚಿಟಂಧಗ್ರಾಮದಿಗ್ರಾಮಧೂಮಿಗಳ್ ||
 20 ಅರ್ಜುನಹಳಯುಂ | ಹೊಸಹಳಯುಂ | ಜಿನನಾಥಪುರಂ |
 21 ವಸ್ತಿಯಗ್ರಾಮಮುಂ | ರಾಜನಹಳಯುಂ | ಉತ್ತನಹಳಯುಂ
 22 || ಜಿನ್ನನ್ನಹಳಯುಂ | ಕೊಪ್ಪಲುಗಳ್ ವರಸುಕನೆಟೆಟೆಳುಗುಗಳನ
 23 ವೇತಂ | ಸಪ್ತ ಸಮುಪ್ರಮುಳನೆವರಸಪ್ತ ಪರಮಸ್ಥಾನಾಧಿಪತಿ
 24 ಯವ್ಯಗುಂವುಟೆಸ್ಯಾಮಿಯವರಪೂಜೋತ್ಸವಂಗಳಪ್ರಾಣ್ಯ
 25 ಸಮೃದ್ಧಿಸಂಪ್ರಾಪ್ತೃನಿಮಿತ್ತತ್ವವಾಗಿಯುಂ | ಅಬ್ಜಾಖ್ಯಮಿತ್ರರ
 26 ಸಾಕ್ಷಿಪೂರ್ವ್ಯಕಂಸವ್ಯವಾನ್ಯವಾಗಿದಯಪಾಲಿನಿಯುಂತಂ |
 27 || ಕಂದ || ಚಿಗದೇವರಾಜಕಲ್ಯಾಣಿಯಭಾಗದೊಳಿಪ್ಪಅಂನ್ನಭ
 28 ತ್ರಾದಿಗಳಿಗೆನುಗುಣಿಯುಕುಲಂಗಳಿಗ್ರಾಮವಜಗದರೆಯನು
 29 ಕ್ರಿದ್ಯ ರಾಜಸಿಖರನಿತ್ತಂ || ಯಿಂತೀಟೆಳ್ಳು ಛದವ್ಯವಾಳಂತರಿನ
 30 ದಚಂಪ್ರಸಾದ್ಯುರಂಗಳನ್ನೆವರಂಸಂತಸದಿಂದಂವಯುಧೂ
 31 ಕಾಂತರುರಕ್ಷಿಸಲಿಧರ್ಮ್ಯವೃದ್ಧಿಯುಬೆಳೆಯಂ || ಯಿಂ ಧರ್ಮ್ಯವಂ
 32 ಪತಿಪಾಲಿಸಿಧವರಧರ್ಮ್ಯಾರ್ಥಕಾಮಮೋಕ್ಷಂಗಳಂಪರಂಪರೆಯಿಂ
 33 ಪಡೆಯುಂವರ || ಪು || ಪ್ರಿಯದಿಂದೀಜನಧರ್ಮ್ಯವಂನಡೆಯುಂವರಂ
 34 ಯುಂವುತಾತ್ರಿಯವಂಕೆಯಿಂದಂಕಾಯದನೀಚಪಾಟಿಗಳುಂ
 35 ಕ್ಷೇತ್ರೋದ್ವಿಡ್ಯೋಳಿಬಾಣರಾಸಿದ್ಯೋಳಿಳ್ಳುಟೆಯುನೀಂದ್ರರಂಕುಟೆಯ
 36 ವೇದಾಧ್ಯರಂಕೊಂದುದಂದಯಸಂಸ್ಥಾಗುಂವಿಂಬಂಕ್ರಿದ್ಯನು
 37 ಪಶ್ಯಲಕ್ಷಾರಂಗಳ್ ಮಿಸುತ || ಇತಿವಂಗಳಂ ಭವತಾ || ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಕಂಫು ದಕ್ಷಿಣ ಮುಖ.

- 1 ಶ್ರೀಗೌರಿವಾಸನಸಕರವು
 2 ಗಂಗೆನಯನುಭಾವಸಂವತ್ಸದ ಅಪೂಹ
 3 ಉಂ ೧೨ ಸ್ಥಿರವಾರಬ್ರಂಹ್ಮಯೋಗದಲಂ
 4 ಶ್ರೀಮನ್ನಾಥಾರಾಜಾದಿರಾಜರಾಜಪ
 5 ರವೇಶ್ವರಮೈಸೂರಪಟ್ಟಣಾದಿದ್ಯರ
 6 ಪದ್ಮರಸನವ್ಯವಸ್ಥಾ ಪನಾಬಾಯ್ಯರಾಧಾರವು
 7 ರಾಜಪೂಜೆಯುಂವಯ್ಯನವರಂಟೆಳುಗುಂ
 8 ಛದಸ್ಥಾನದವರಕ್ಷೇತ್ರಲಾಬವಿನಲಿಫಲಂ
 9 ಆಗಿವಲಾಗಿಲಾಚಾರಾಜಪೂಜೆಯುಂ
 10 ಯ್ಯನವರಯಿದ್ಯಕ್ಷೇತ್ರವಲಿವಮದಿವತಾವರಂ
 11 ಪೂಜಪ್ರೀತಿಲಕಂಪದ್ವನವಂಜಿನಂನೂವಲಂಗಳ
 12 ದವಾಯಿಟ್ಟಿಯರವುಳ್ಳುಂವುಳ್ಳುಂಗಳಿಗವಾಯ್ತುಟ್ಟ
 13 ಯವರಮುಂತಾಡಲಿವಮದಿವತಾವರಂ ೨೨೨೨೨೨
 14 ಅದವನುಲವನುಲಿವನುಲಂನೂವಲಂಗಳಿಂ
 15 ನಂಗಳಿಳ್ಳುಂಗಳಿಗವಾಯ್ತುಟ್ಟಿಯುಂವುಳ್ಳುಂಗಳಿಗವ
 16 ದವುಟ್ಟುನವಂಗಳಿಗವದವುಟ್ಟುಯ್ಯನುಂವುಳ್ಳುಂಗಳಿಗ
 17 ಪುಂವುಟ್ಟುನವಂಗಳಿಗವದವುಟ್ಟುಯ್ಯನುಂವುಳ್ಳುಂಗಳಿಗ

- 18 ವಿಜಯೇನಗುಂವುಂನೂವಲಂಗಳಿಗವನುಲಿವಮದಿವತಾವರಂ
 19 ಬೋವಿನುಟ್ಟುಂಗಳಿಗವನುಲಿವಮದಿವತಾವರಂ
 20 ಗೋಪಪ್ರಸನ್ನಪಟ್ಟಿಟ್ಟಿರಂವಿರಯ್ಯಯಿವರಮುಂ
 21 ತ್ತದವುಟ್ಟುಂಗಳಿಗವನುಲಿವಮದಿವತಾವರಂ
 22 ದುಂಗಳಿಗವನುಲಿವಮದಿವತಾವರಂ
 23 ಟಾಂಗಳಿಗವನುಲಿವಮದಿವತಾವರಂ
 24 ನವಪೂಜನುಲಿವಮದಿವತಾವರಂ
 25 ವುಂಗಳಿಗವನುಲಿವಮದಿವತಾವರಂ
 26 ನುಂಗಳಿಗವನುಲಿವಮದಿವತಾವರಂ
 27 ಟಾಂಗಳಿಗವನುಲಿವಮದಿವತಾವರಂ
 28 ಛದವರಂಗಳಿಗವನುಲಿವಮದಿವತಾವರಂ
 29 ಪುಂಗಳಿಗವನುಲಿವಮದಿವತಾವರಂ
 30 ಪುಂಗಳಿಗವನುಲಿವಮದಿವತಾವರಂ
 31 ರಂಗಳಿಗವನುಲಿವಮದಿವತಾವರಂ

- 30 ದೇವರಪೂಜಗದಮುದದಿಂಬಟ್ಟನಲೈಧೀರೋದಾತ್ತಂ || ಅಕ್ಕಂ || ಅದಿಯಾಗಿಪ್ಪು . . ತನಮಯಕ್ಕೆ ಮೂಲನಂ
ಘಂಕೋಣ್ಣಿ
- 31 ಕುಂದಾನ್ಯಯಂಬಾದುವೇಡವಂಖೆಯಪುದಲ್ಲಿದನೆಗಗಣದಪು ಬೋಧವಿಭವದುಕ್ಕುಟಾಸನಮಲಧಾರಿ
- 32 ದೇವರಪೂಜಗದಮುದದಿಂಬಟ್ಟನಲೈಧೀರೋದಾತ್ತಂ || ಅಕ್ಕಂ || ಅದಿಯಾಗಿಪ್ಪು . . ತನಮಯಕ್ಕೆ ಮೂಲನಂ
ಘಂಕೋಣ್ಣಿ
- 33 ಸಿತೋಳವನಿತ್ಯಂತಾನಯೋ ಪೂಸಯಿಸಿದಂಗಳವಾಡಿಯಗೊ . . . ವರ್ಗಿಸುತ್ತಾ ಲಯಮನೆಯೊ ಮೂಡಿಸಿದಂಗಳವಾಡಿ.
- 36 ದತ್ತಿಗುಳರಬಂಕೋಡುವಿರಗಂಗಳಿನಿಮ್ಮಿಕ್ಕೊಟ್ಟಂ . . . ರಾಜನಾಮುನ್ನಿನಗಂಗಳರಾಯಂಗಳನೂಮ್ಮಿಕ್ಕಿಡಿಸ್ಸನ
ಲೈ ||

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ಅದೇ ಕಲ್ಲಿನ ಹಿಂಭಾಗದಲ್ಲಿ ಅಡ್ಡಲಾಗಿ ಬರೆದಿರುವುದು.

- 1 ಸ್ವಸ್ತಿ
2 ಶ್ರೀಮತು
3 ವಸ್ತುಮಾ
4 ರಿಮೂಸಳಯ
5 . . ವಿಜೃಂಭ
6 ರುತಾಪಮಾಡಿ
7 ದಪವಿಸತೀರ್ಥಕರ
8 ಅಪ್ಪವಿಧಾಚ್ಚನೇ
9 ವರಪನಿಬಂಧಿಯಾ
10 ಗಿರವಾಣಿಕ್ಕನಕರ
11 . . ಕನಕಕರಂ
12 ಗಳುಳುಗಟ್ಟಪನಿಬ
13 . . ಗದಾಗ ||
14 . . ಮನಾಣಿ
15 . . ಕೃಷಿ . ನಿ
16 ಕರಂಗಳೂರ
17 . . ಗದಾ
18 ಗ . ಮ ||

(ಅದರ ವಕ್ರದಲ್ಲಿ)

- 19 ವಜ್ರಪ್ಪ
20 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
21 ಸಟ್ಟದ . ಅಮ್ಮೇಯ
22 ಅರಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
23 ವಜ್ರಪ್ಪಚ್ಚಿಬಾಚಿ
24 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
25 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
26 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
27 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
28 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
29 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
30 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
31 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
32 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
33 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
34 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
35 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
36 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
37 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
38 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
39 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
40 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
41 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
42 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
43 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
44 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
45 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
46 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
47 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
48 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
49 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
50 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
51 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
52 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
53 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
54 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
55 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
56 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
57 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
58 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
59 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
60 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
61 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
62 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
63 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
64 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
65 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
66 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
67 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
68 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
69 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
70 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
71 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
72 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
73 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
74 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
75 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
76 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
77 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
78 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
79 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
80 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
81 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
82 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
83 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
84 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
85 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
86 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
87 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
88 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
89 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
90 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
91 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
92 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
93 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
94 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
95 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
96 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
97 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
98 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
99 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
100 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ

- 29 ವಜ್ರಪ್ಪನಂಬಸಟ್ಟವು
30 ಸಣಿಸಟ್ಟಕೇತಿಸಟ್ಟದಂ
31 ಕೇತಿಸಟ್ಟರೇವಿಸಟ್ಟದ
32 ರಿಯಮಸಟ್ಟಕೊಮ್ಮಿ
33 ಸಟ್ಟಅವಿಸಟ್ಟ
34 ಚಿಕ್ಕಕೇತಿಸಟ್ಟದಂ
35 ಪಟ್ಟಣಸಾಂವಿಸಟ್ಟದಂ
36 ಪಟ್ಟಣಸಾಂವಿಸಟ್ಟದಂ
37 ಸಟ್ಟದಂ ಸೂರರಿಸ
38 ಸಟ್ಟದಾಕವಿಸಟ್ಟ
39 . . . ಕಮಿಸಟ್ಟದಂ

(ಅದರ ವಕ್ರದಲ್ಲಿ)

- 40 . . . ಪ . . . ದ . .
41 ಚಿಕ್ಕ . ದಗ್ಗಿಡಿ
42 ಪಟ್ಟಣಸಾಂವಿಸಟ್ಟದಂ
43 ರಿಸಟ್ಟಕಾಂವಿಸಟ್ಟದಂ
44 ಬಿಟ್ಟದನಾಯಕ
45 ದೂರವಿಸಾಂವಿಸಟ್ಟದಂ
46 ಚಿಕ್ಕಪಟ್ಟಣಸಾಂವಿಸಟ್ಟದಂ
47 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
48 ವಜ್ರಪ್ಪವಾಚಿಸಟ್ಟದಂ
49 ರವಾಚಿಸಟ್ಟದಂ
50 ಸಾಂವಿಸಟ್ಟದಂ
51 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
52 ಸಟ್ಟದಂ ಸೂರರಿಸ
53 ಸಾಂವಿಸಟ್ಟದಂ
54 ಸಿಟ್ಟದಂ ಸಾಂವಿಸಟ್ಟದಂ
55 ಪಟ್ಟದಂ ಸಾಂವಿಸಟ್ಟದಂ
56 ಸಾಂವಿಸಟ್ಟದಂ
57 ಸಿಟ್ಟದಂ ಸಾಂವಿಸಟ್ಟದಂ
58 ಪಟ್ಟದಂ ಸಾಂವಿಸಟ್ಟದಂ
59 ಸಾಂವಿಸಟ್ಟದಂ
60 ಸಿಟ್ಟದಂ ಸಾಂವಿಸಟ್ಟದಂ
61 ಪಟ್ಟದಂ ಸಾಂವಿಸಟ್ಟದಂ
62 ಸಾಂವಿಸಟ್ಟದಂ
63 ಸಿಟ್ಟದಂ ಸಾಂವಿಸಟ್ಟದಂ
64 ಪಟ್ಟದಂ ಸಾಂವಿಸಟ್ಟದಂ
65 ಸಾಂವಿಸಟ್ಟದಂ
66 ಸಿಟ್ಟದಂ ಸಾಂವಿಸಟ್ಟದಂ
67 ಪಟ್ಟದಂ ಸಾಂವಿಸಟ್ಟದಂ
68 ಸಾಂವಿಸಟ್ಟದಂ
69 ಸಿಟ್ಟದಂ ಸಾಂವಿಸಟ್ಟದಂ
70 ಪಟ್ಟದಂ ಸಾಂವಿಸಟ್ಟದಂ
71 ಸಾಂವಿಸಟ್ಟದಂ
72 ಸಿಟ್ಟದಂ ಸಾಂವಿಸಟ್ಟದಂ
73 ಪಟ್ಟದಂ ಸಾಂವಿಸಟ್ಟದಂ
74 ಸಾಂವಿಸಟ್ಟದಂ
75 ಸಿಟ್ಟದಂ ಸಾಂವಿಸಟ್ಟದಂ
76 ಪಟ್ಟದಂ ಸಾಂವಿಸಟ್ಟದಂ
77 ಸಾಂವಿಸಟ್ಟದಂ
78 ಸಿಟ್ಟದಂ ಸಾಂವಿಸಟ್ಟದಂ
79 ಪಟ್ಟದಂ ಸಾಂವಿಸಟ್ಟದಂ
80 ಸಾಂವಿಸಟ್ಟದಂ
81 ಸಿಟ್ಟದಂ ಸಾಂವಿಸಟ್ಟದಂ
82 ಪಟ್ಟದಂ ಸಾಂವಿಸಟ್ಟದಂ
83 ಸಾಂವಿಸಟ್ಟದಂ
84 ಸಿಟ್ಟದಂ ಸಾಂವಿಸಟ್ಟದಂ
85 ಪಟ್ಟದಂ ಸಾಂವಿಸಟ್ಟದಂ
86 ಸಾಂವಿಸಟ್ಟದಂ
87 ಸಿಟ್ಟದಂ ಸಾಂವಿಸಟ್ಟದಂ
88 ಪಟ್ಟದಂ ಸಾಂವಿಸಟ್ಟದಂ
89 ಸಾಂವಿಸಟ್ಟದಂ
90 ಸಿಟ್ಟದಂ ಸಾಂವಿಸಟ್ಟದಂ
91 ಪಟ್ಟದಂ ಸಾಂವಿಸಟ್ಟದಂ
92 ಸಾಂವಿಸಟ್ಟದಂ
93 ಸಿಟ್ಟದಂ ಸಾಂವಿಸಟ್ಟದಂ
94 ಪಟ್ಟದಂ ಸಾಂವಿಸಟ್ಟದಂ
95 ಸಾಂವಿಸಟ್ಟದಂ
96 ಸಿಟ್ಟದಂ ಸಾಂವಿಸಟ್ಟದಂ
97 ಪಟ್ಟದಂ ಸಾಂವಿಸಟ್ಟದಂ
98 ಸಾಂವಿಸಟ್ಟದಂ
99 ಸಿಟ್ಟದಂ ಸಾಂವಿಸಟ್ಟದಂ
100 ಪಟ್ಟದಂ ಸಾಂವಿಸಟ್ಟದಂ

- 56 ಪೂಜಿಸುವಂ ಕಾವಿಸಿಟ್ಟ
57 ಯುಪಾರಪನ್ನಿ ಅದಿಸ
58 ಟ್ಟವಂ ಬದೆಯಡ್ಡ ಸಟ್ಟಿಹಕ್ಕಿ
59 ಸಟ್ಟವಂ ತಿಪ್ಪಸಟ್ಟಿಯು
60 ಬಸವಿಸಿಟ್ಟ ಚಿಕ್ಕ ತಿಪ್ಪಿಸ
61 ಟ್ಟವಂ . . . ಯದುದುನ
62 ಸಾಮಿಸಿಟ್ಟ ಬನುಚ್ಚ ಪದುವವಂ
63 ದೇವಿಸಿಟ್ಟ ಕೂರಿಸಿಟ್ಟ ಕೇತಿಸಿಟ್ಟ ಬ
64 ಮ್ಹಿಸಿಟ್ಟವಂ

(ಅದರ ಪಕ್ಕದಲ್ಲಿ)

- 65 . ಯುಟವರಾಡವುಸಟ್ಟ
66 ಯುರುಪಟ್ಟಣಸ್ವಾಮಿ
67 ಜಕ್ಕ ರಸುರುಮೊಯ್ನ
68 ಲಸಟ್ಟ ಬೇವರಿಸಿಟ್ಟ ಪಟ್ಟಣ
69 ಸ್ವಾಮಿಮೂರಿಸಿಟ್ಟ ಚಾಕಿ
70 ಸಟ್ಟಿ ದಾಸಿಸಿಟ್ಟವಂ
71 ನೇಮಿಸಿಟ್ಟಿಯುರುಂ
72 ನಾಜಿಸಿಟ್ಟ ದೇವಿಸಿಟ್ಟ ಚ
73 ಟ್ಟ ಸಟ್ಟಿ ಕೇತವೆಸಿಟ್ಟ ತಿವಂ
74 ಪಟ್ಟಣಸ್ವಾಮಿಬೊಟ್ಟಿಸಿಟ್ಟ
75 ಬೋಕಿಸಿಟ್ಟ ಪಟ್ಟಣ ಬೊಟ್ಟಿಸ
76 ಟ್ಟ ಬಸವಿಸಿಟ್ಟ ಬಾಹುಬ
77 ಲಿಸಿಟ್ಟ ಜಕ್ಕ ಪೆತ್ತಿ ಯುಕ್ಕವಂ
78 ಅಂಗರಕ್ಕಾಳಿಸಿಟ್ಟ ಸೋಮಿಸಿಟ್ಟ
79 ಚಂದಿಸಿಟ್ಟ ದೇವಿಸಿಟ್ಟ ಚಿಕ್ಕ ಕಾಳಿಸಿಟ್ಟವಂ
80 ಸೋವಿಸಿಟ್ಟ ಬಂಗಿಸಿಟ್ಟ ಬಮ್ಮಿಸಿಟ್ಟವಂ
81 ದೊನ್ನಿ ಸಟ್ಟಿ ಪೂರಪನ್ನಿ ಕುಪ್ಪವಂ
82 ಮಾಚಿಸಿಟ್ಟ ಪಟ್ಟಣ ಸಟ್ಟಿ ಗಂಗಿಸಿಟ್ಟ ಕಾಳಿಸ
83 ಟ್ಟ ವಾರಿಸಿಟ್ಟವಂ ಮಂಗಿಸಿಟ್ಟವರ್ಧ
84 ಮಾನಸಿಟ್ಟ ಪೂರಪನ್ನಿವಂ
85 ಕಾವಿಸಿಟ್ಟ ದೇವಿಸಿಟ್ಟ ಬದ್ಧ ಸಟ್ಟವಂ
86 ಗುಮ್ಮಿ ಸಟ್ಟಿ ಮಾಕಿಸಿಟ್ಟ ಗೊಮ್ಮಿ ಟಿಸಿಟ್ಟ
87 ಮಾಚಿಸಿಟ್ಟವಂ ಮನಣಿಸಿಟ್ಟ ಲಕು
88 ಮಿಸಿಟ್ಟವಂ ಬಜಣಿಗೇಯಬದ್ಧವೆ
89 ಯುಕೇತಿಸಿಟ್ಟವಂ

(ಅದರ ಪಕ್ಕದಲ್ಲಿ)

- 90 ದನಸಿಟ್ಟಿಯು ವೆಸೆ
91 ಟ್ಟ ದೇವಿಸಿಟ್ಟ ಬಾಮವಂ
92 ಬಾಚಿಕವೆಯಬಮ್ಮಿ ಸಟ್ಟಿ

- 93 ಪೂರಪನ್ನಿ ಚಕ್ಕ ಪೂರವ
94 ಸಟ್ಟಿ ಬೇಲಿಸಿಟ್ಟ ಸೋಮಿಸ
95 ಟ್ಟ ಗೊಮ್ಮಿ ಟಿಸಿಟ್ಟ ಕೇತಿಸ
96 ಟ್ಟವಂ ಸಪದೇವಸಿಟ್ಟವಂ
97 ಚಟ್ಟ ಸಟ್ಟಿ ರಾಮಿಸಿಟ್ಟ ಚಟ್ಟ
98 ಸಟ್ಟವಂ ಪದಮಿಸಿಟ್ಟ ಜೊ
99 ಲ್ಲ ಸಟ್ಟಿ ಗೊಮ್ಮಿ ಟಿಸಿಟ್ಟ
100 ಲಕುಮಿಸಿಟ್ಟ ಪೂಜೆ
101 ಮ್ಹ ನಾಕಿಸಿಟ್ಟ ಮಹದೇ
102 ದನಿಸಿಟ್ಟವಂ ನಾಗನವಿ
103 ಲೆಯಕೇತಿಸಿಟ್ಟಿಯು
104 ಗುಮ್ಮಿ ಸಟ್ಟಿ ಗುಪ್ಪವಂ
105 ಸಲಿಸಿಟ್ಟ ಮನಣಿ
106 ಸಟ್ಟಿ ಮಹಾದೇವಸಿಟ್ಟ
107 ವಂ ವಾಸುದೇವನಾ
108 ಯುಕ್ಕರಾವಾಚಂದ್ರವಂ
109 ಡಿತಚಿಕ್ಕ ವಾಸುದೇವವಂ
110 ಸೇವೆಬೋವತಿಬ್ಬ ಸಟ್ಟವಂ
111 ಜಯವಿಸಿಟ್ಟ ಬಮ್ಮಿ
112 ಸಟ್ಟಿ ಪದಮಿಸ
113 ಟ್ಟ ಚಿಕ್ಕ ಜಯವಿಸ
114 ಟ್ಟವಂ ಅಂಗಡಿವು
115 ಪದೇವಸಿಟ್ಟ ಗೊಮ್ಮಿ ಟ
116 ಸಟ್ಟಿ ಮಹದೇವಿಸೋ
117 ಮಕ್ಕವಂ ಕೇತಿಸಿಟ್ಟ
118 ಯುರಿಸಿಟ್ಟವಂ

(ಅದರ ಪಕ್ಕದಲ್ಲಿ)

- 119 . ಯ್ಯ . . ಮಂಗಲಾ
120 ಡಿಪ್ಪವಡಿ . . ಹೋಗಿಗರಾ
121 ಲಾಣಾಳ ಕೊಸುವರು
122 ವರ್ಧಮಾನಹಗ್ಗ ವೆನಾ
123 ಗವೆಹಗ್ಗ ಡಿತಬಾಡು
124 ಬಲಿಕವೆವಂ ಕೇರಾರ
125 ವೆಗ್ಗಡೆಕನ್ನ ವೆಹಗ್ಗ ಡಿತ್ತಿ
126 ಕ್ಕಂಞ ಹುರದೂಕಾಲಯ
127 ಕೇತಿಸಿಟ್ಟ ಜಕ್ಕ ಸಟ್ಟವಂ
128 ಕಾಳಿಸಿಟ್ಟ ಮಂ. ದೇವಿಬಾ
129 ವೆಹಗ್ಗ ಡಿತ್ತಿ ಬೋಕವೆ
130 ಗ್ಗ ಡಿತ್ತಿವಂ

ಬ್ರಹ್ಮವೇವರ ಮುಂಟವದ್ದಿರುವ ಕಂಭ.

(ದಕ್ಷಿಣ ಮುಖ)

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾಧ್ಯಾಪನೋಘಲಾಂಭನಂ ಜೇ
- 2 ಯ್ಯಾತ್ಮ್ಯಲೋಕ್ಯನಾಥಸ್ಯಾಧಾಸನಂಜಿನಶಾಸನಂ ||
- 3 ಶ್ರೀಬುಕ್ತರಾಯಸ್ಯ ಬೃಹಣಿವಮಾತ್ರೀಶ್ರೀಬ್ರಿಚದಂಡೇಶ್ವ
- 4 ರನಾಮಧೇಯಃ | ನೀತಿಯಾದೀಯಾನಿಬಿಲಾಭಿನಂದ್ಯಾನಿ :
- 5 ಶೇಷಯಾವಾಸವಿಪಕ್ಷಲೋಕಂ || ದಾನಂಚೇತ್ಯಧಯಮಿಲಾ
- 6 ಬೃಹದವಿಂಗಾಪೇತಸಂತಾನೇಶೋವೈದಗಿಂಯದಿಘಾಬೃಹಸ್ಪತಿ
- 7 ಕಥಾಕುತ್ರಾಪಿಸಂಶೀಯತೇ | ಪ್ರಾಂತೀಚೇದನಮಾಯಿನೀಂಪದ
- 8 ತಯಾಸ್ಪೃಶ್ಯೇತಸವ್ಯಂಸಪಾಸ್ತೂತ್ರಂಬ್ರಿಚವದಂಡನೇತುರವ
- 9 ನಾಶಕ್ಯಂಕವಿನಾಂಕಥಂ || ತಸ್ಮಾದಜಾಯಂತಜಗದ್ವಯಂತಃಪು
- 10 ತ್ರಾಸ್ತುಯೋಘನಿಷಿತಚಾರುಕೀಲಾಃ | ಯೈಭ್ಯೋಽಪಿತೋ
- 11 ಜಾಯತಮಧ್ಯಲೋಕೋರತ್ನೈಸ್ಸಿಂಧಿವೈನೇಶಾವಾಪವ
- 12 ಗೃಹಃ || ಯೀರಗವದಂಡನಾಥಮಧುಕುಲಮಪ್ಯನು
- 13 ಜ್ಯೋತ್ಸಮಹಿಮಾಂಸದಾವಿ ಚರ್ಯಾಸುತರಾಂಪ್ರಥಿ
- 14 ತಾ | ಪ್ರತಿಫಲಕಾಮಿನೀವೈಧುಸಯೋಧರಪಾರದೋ
- 15 ವಹಿತಗುಣೋಘವಪ್ರಗತಿವಂಗವದಂಡಪತಿಃ || ದಾಕ್ಷ
- 16 ಣ್ಯವುಧವನಾಸ್ತದಃಸಚೇತಸ್ಯೈಕಾಸ್ರಯಸ್ಸತ್ಯವಾ
- 17 ಗಾಧಾರಸ್ಯತತವದಾನ್ಯಸದವೀನಾಚಾರವಂಘಾಲ
- 18 ಕಃ ಫಮ್ನೋಲವಘ್ನತರುಕ್ಷಾಶ್ಚುಲಗ್ರಹಸಾಪನ್ಯಸಂಕೇ
- 19 ತಘ್ನಃಕೀರ್ತಿಗಮಂಗವದಂಡೋಯಮತನೋ
- 20 ಜ್ಞಾನಾಗಮಾನುಮತಃ || ಜಾನಕೀತ್ಯಭವದಸ್ಯಗೇಹಿನೀ
- 21 ಚಾರುಕೀಲಗುಣಭೂಷಣೋದ್ವಲಾ | ಜಾ
- 22 ನಕೀವತನಃಪೃತ್ವಮಧ್ಯವನಾರಾಘವಸ್ಯರವಣೀ
- 23 ಯತೇಜಸಃ || ಆಸ್ತಂತೋರಸ್ಯಮಿತಾರವಗೌರ್ವಪು
- 24 ತೋವಮೀಶ್ವತಧಮ್ನೋಮಾಗೌರ್ವ | ಜಾಯನಘೂತ್ಯತು
- 25 ಜಾದ್ವೀಜೇತಾಥವ್ಯಾಗ್ರೇದಿಬ್ಬೀಶ್ವಚೇವದಂಡನಾಥಃ || ಇ
- 26 ರಾಗವದಂಡಾಧಿಪತಿಸ್ತಸ್ಯವರಜಸ್ಯಮಸ್ತ
- 27 ಗುಣರಾಶೀ | ಯಸ್ಯಯಶ್ಚೋಕಯಾವಿಲಾಲತಿ
- 28 ವಾಪ್ಯವಾತಿಮುಖವದ್ವಾಃ || ವೃ || ಬ್ರಹ್ಮಗುಣಾಳಿ
- 29 ಖಿಪ್ರಮಾಜ್ವಲಯ ನಚೇದ್ವಿಪ್ರತ್ಯವಾನಿಘ್ನವೇದನ್ಯಾಂ
- 30 ಕಲ್ಪಯತಾಲವಾಜಗೀರಂರದ್ಯುರಿಪು
- 31 ಧ್ವೀಪುತಾ | ಪೇತಾಲವೃಜವರ್ಧೋದರತತಿಂ
- 32 ಪಾನಾಯನವ್ಯಾಸಜಾಯದಾ ಯೋದ್ಧತಕಾತ್ರ
- 33 ವ್ಯಂರಂಗವತ್ಯಾಪುಪ್ರಕೋದೋಘವತಃ | ಯಾತ್ರಾ
- 34 ಯಾಂವೃಜಿನೀವತೀರಂಕವತ್ಯಾಪಸ್ಯವಾಟೀಧ

(ಪೂರ್ವ ಮುಖ.)

- 74 ಯತ್ತೀತ್ತಿ ಭೀಸುರಧುನಿ ಪರಿಲಂಘಿನಿ ಭಿಛಿತೇತಿ
 75 ರಾಯನಿಜಬಿಂಬಗತೇಕಳಂಕೇ | ಸ್ವಚ್ಛಾತ್ಮಕಸ್ತುಹಿನಿ
 76 ದಿಗ್ಧಿತಿರಂಗನಾನಾಮವ್ಯಾಜಮಾನನೇ ಚಿಂಕುಲೀ
 77 ಕರೋತಿ || ಯತ್ಪಾದಾಬ್ಜರಜಾಕಾಪ್ರಸವತೇ
 78 ಭಕ್ತಾನೃತಾನಾಭುವಯತ್ಪಾದಯ್ಯಾಕಟಾ
 79 ಹೃಕಾಂತಿಲಹರಿಪ್ರಜ್ವಲಯತ್ಪಾದಯಂ |
 80 ಮೋಹಾಹಂಕರಣಂಪ್ರೇಕ್ಷೋತಿವಿಮಲಾಯವ್ಯಯ
 81 ಖರೀಮೌಖೀವಂದ್ಯಾಕಸ್ಯನಮಾನನೀಯಮ
 82 ಹಿಮಾಶ್ರೀಪಂಡಿತಾಯ್ಯೋಯತಿ || ಮಂದಾ
 83 ರವ್ರಮಮಂಜರಿಮಧುರೀಮಂಜುಸ್ಪರಣ್ಯ
 84 ಧುರೀಪ್ರಾಣಾಹಂಕೃತಿರೂಢಿಪಾಟವಪರಿಮ
 85 ಟೀಕೃತಾಟಭಟಿ | ನೃತ್ಯದ್ವೈದ್ರಕಪರ್ವಗರ್ವ
 86 ವಿಲುಪ್ತಸ್ವಲ್ಪೋಕಕಲ್ಪೋಲಿನಿಸಲಾಹಿಖುಪಾ
 87 ಡಿತಾಯ್ಯೋಯಮಿನೋವ್ಯಾಖ್ಯಾನಕೋಗಾ
 88 ಪಳಃ || ಕಾರುಣ್ಯಪ್ರಧಮಾವತಾರಸ
 89 ರಣೀಶಾಂತೇನ್ನೀಶಾಂತಂಭಿರಂವೃದ್ಧ್ಯಸ್ಯತಃಪ
 90 ಲಂಕುಜನತಾನಾಭಾಗ್ಯಭಾಗ್ಯೋದಯಃ |
 91 ಕಂದವ್ಯದ್ವಿರದೇಂದ್ರಪಂಚದನಾಕಾಮ್ಯಮೃ
 92 ತಾನಾಂಬಿನಿಜ್ಞೇನಾಧ್ಯಾಂಬರಭಾಸ್ವರಾಶ್ರುತ
 93 ಮುನಿಜ್ಞೇಗತಿ ಸಮ್ರಾಟ್ಪಿತಃ || ಯಂ
 94 ಕ್ಷಾತ್ರಗಮಾನ್ವೇವವಿಲೋಚನಮಂಧರಾಃಪ್ರಬಾಹ
 95 ಮೂಮುರುಷಕಾನನಲಾಲಸಾಯ್ಯಾಃ | ಋ
 96 ದ್ವಾಕಯಾಪ್ರತಿನಂಪರಮಾಗಮೇನಸಂಪದ್ಧತೇ
 97 ಕುತಮುನಿಯ್ಯಾತಿಸಾವ್ಯಾಭೀಮಃ || ತತ್ಸಂನಿಧೌ
 98 ಬೆಳಗುಳೇಜಗದಗ್ರ್ಯತೀತ್ಯೇಕ್ರೀಮಾನಸಾವಿ
 99 ರಂಗಪಾಶ್ವಯದಂಜನಾರ್ಥಃ ಶ್ರೀಹಂಪಟೇಶ್ವರ
 100 ನನಾತನಭೋಗವೇತೋಗ್ಗ್ರಾಮೋತ್ತಮಾಬೆಳಗು
 101 ಳಾಖ್ಯಮದತ್ತಧೀರಃ || ಉಭಕ್ತೃತಿವತ್ಸರೇಜ
 102 ಯತಿಕಾತ್ರಿಕಮಾನಂತಿಧೌಮುರಮಂಥ
 103 ನಸ್ಯಪುಷ್ಪಮುಪಜಗ್ಮುಷಿಕೇತರಾಹು | ಸಮಪ
 104 ವನಸ್ಯನಿಮ್ನೀಶನವೀನತಟಾಕಯುತಂಸಚವ
 105 ಕುಲಾಗ್ರಗೀರದಿತತೀರ್ಥವರಂಮಂದಿತಃ || ಯಿ
 106 ರಂಗಪದಂಧಾಧೀಶ್ವರಮೇಮುಲಾಕಲಮ
 107 ವರ್ಧನಶ್ಲೇಷಂ | ಅಚಂಪ್ರತಾರಕಮಿದಂಜಿ
 108 ಳುಗುಳತೀರ್ಥಂಪ್ರಕಾಶತಾಮತುಲಾ ||
 109 ದಾನವಾಬಸಯೋಮ್ಯಾಧ್ಯೋದಾನಾತಶ್ರೀಯೋನುಪಾಲನಂ | ದಾನಾತಸ್ವಗ್ರಮ
 110 ವಾಘ್ನೋತಿಪಾಲನಾದಚ್ಛೇತಂಪದಂ || ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇಣವ
 111 ಸ್ವಂಧರಾಂ | ಪಟ್ಟಿಪ್ಪರ್ವಸಪ್ರಾಣೀವಿಷ್ಣುಯೋಜಾಯತೀಶ್ರೀಮಿಃ ||
 112 ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

ಸಿಂಧುರ ಬಸ್ತಿಯಲ್ಲಿ ಬಲಗಡೆ ಕಂಛ.

೧ ಶ್ರೀಮತ್ಪರಮಗುಣೀಶಸ್ವಾಮಿವಾಚನಘೋಷನಂದಿಯಾತ್ಮೈಲೋ

२. क्षुण्णार्थस्य लोस नो जीव लोस नो ॥ श्रीनारಾಯणो विष्णुः शंभुः परमहंसः ॥

3 ವಿಜಯಲಾಸುವ್ರತಾನಂತರವನ್ನೇ ಕೃಷ್ಣದ್ರಾವಿಳಾಚಾರಿಶುಭಧೂಪಸಮಯಿಸುವಿಧಿ:

4. ಶಿಕ್ಷಣವಾಸುಪುಷ್ಪ: ಮಲ್ಲಿಗೆಯು ಸುಮಾರ್ಶ್ವಕಲಹರುಚಿರೋನಂದನವಾರ್ಷ್ವನೇಮಿ

[illegible]

ಅಮೃತವಿಳಾಸಿ ಕೈರಣವನ್ನಿತ್ತಯು ನಿರಸ್ತುಕವರ್ತನಿಖಿಲಾತ್ಮಕವಿರೋಧಾಂಗದಸಾಪ್ತಮಿ

ತೀರ್ಥನಾಥಃ || ತರ್ಯಾಭವನವನವೀವನಸ್ಯಾಧ್ಯ ಸಪ್ತದ್ವಯೋಗಾಧರಾಕಿಚಂದ್ರಸಂಖ್ಯಾಃ ||

8 ಯೇಧಾರಯಾತಿರುಭವರ್ಜನಜೀವಿಭವತೈವಿದ್ಯಾತ್ರಯಾದುರ್ಗಾನ್ವಿನಿವತ್ತೈವಿಶ್ವೇನ್ ||

ಇಂದ್ರಾಕ್ಷಿ ಭೂತೀಶವಾಮುಖ್ಯಭೂತೀಶಕಾಂಕ್ಷಾಪೂರ್ವಕಮೈತ್ರ್ಯಸುಧಮೈತ್ರ್ಯಪ್ರಶಾಂತಃ | ವೈತ್ರೇಯಮುಂ

10 ಚೌಪ್ಪನರಂಧವೇನು | ಪ್ರಭಾಸಕರ್ತೃವಿತಿವೇಯಸಂಕ್ಷೇಪಃ || ಪೂರ್ವಕ್ಷಣಾನಿವಪಾದಿನೋವಧವು

11 ಪೊರಗಿಪಡುಯ್ಯಾಯ್ಜಾನನ | ಸವಿವ್ರೆಯಿಕಾರ ಕಿಷ್ಕಯತಿನಕ್ಕುವಲ್ಯಭಾಷಿಸ್ಸುವಂ

12 ನ | ಇತ್ಯಗ್ನುಂ ಬುನಿಧಿತ್ರಯೋತ್ತರನಿರಾನಾಧಾಸ್ತು ಕಾಯೈಃ ಪತ್ಯರುದ್ರೋನ್ಯೈಕಪತಾಚರೈರವಮಿ

13 ತಾನೆನಪ್ಪು ವನಿತ್ಯುಂಗಾನ || ಸಿದ್ಧಿಂಗತೇವೀರಜನೇನುಬದ್ಧ ಕೇವಲಭಿಷ್ಣುಸ್ತ್ರಯವಜಾತಾಃ

11 ಗೌತಮಸ್ತು ಚಸುಧವ್ಯು ಕಾಂಬುಯ್ಯು ಕೇವಲವೈತದಿವಾಸುಬಧ್ಧಂ || ಜಾನಂತಿವಿಷ್ಣು ರಜರಾಜತಃ

15 ನಂಬಿಮಿತಗ್ರೋವಧ್ಯುಕ್ತನೇಗುರುಗಾಸಪದ್ಧಯಾಹ. | ಯೇಪಂಚಕೇವಲವದಧ್ಯುಖಲೇನು

16 ತೇನು:ದ್ವಾತತೋಸ್ತು:ಪು:ಪು:ಧೀ:ಪು:ತಕ:ವಲಿಚ್ಛು: || ವಿದ್ಯಾನುವಾರಪಣೇಸ್ವಯಮಗತಾಭಿ

೧೭ ವ್ಯಾಜ್ಯಭಿವಾತ್ಯ ಚರತಾದಮುಖಾದಭಿಷ್ಠಾಃ | ಪೂರ್ವಾಣಿಯೇದಸ್ಮರಣೈಃಪಾರಾಯಣೈಃ

18 ತಾನೊಮ್ಮೆ ಭಿನ್ನ ದರವೂ ವ್ಯಧಾನ ಸಮಸ್ತಾನ್ || ತೇಜೋವಿಘ್ನೋಽಪಿ ಲೋಕದಿವ್ಯದಯಾಸ್ತುಧ

೧೦ ವ್ಯಾಧಿವಿಜಯೋದೀಶಾಯಃ | ಶ್ರೀಮದ್ಭಿಲ್ಲನಾಂ ಶ್ರೇಷ್ಠತೀರ್ಥಸಾಗರಾದಿತ್ಯುಪಾಸಿತಃ ||

೧ || ಸತ್ಯವಾಂಛಾಜಯಪಾಲಕಂಸಾಬಾಯ್ಯಪವಿತ್ರಿದ್ರವ್ಯವೇಣಾಕ್ಟಿ ಪಿತೃದೇವಗೃಹಾಂತರಾ

21 ನರೂಢಾಯೇವೇಚತವಿಜೃಂಭಿವೇನಸಂತು || ಅಚಾರಸಂಕ್ಷೇಪಗೃಹಸಂಕ್ಷೇಪವಿವರಣೆ ||

[illegible]

೩ ತ್ವಚಮೃಗೇ || ಶ್ರೀವಗನ್‌ಕುಂಭೋವಿನೀತೋಪಲಧರವಸ್ತುವಮಾಜಯತೀತಿ ||

೨ ಗುಣೋಮೇಧಃ ಧನಮಾಲಾವಹಾವೀರವೀರಾ ಇತ್ಯುಕ್ತೃನುರಗುಣವ್ಯಾಃ

25 ಮದೀನ್ಯತ್ ಪ್ರಸ್ತಾಪಿಸ್ತಾ ರಾಬಿನ್ ಪುಸ್ತಕದಿಂದ ನಡೆಸಲಾಗಿದೆ. | ರಜಪನಂಭೂಮಿತಳೇವಿಯಾಚೆ
ಮದೀನ್ಯತ್ ಪ್ರಸ್ತಾಪಿಸ್ತಾ ರಾಬಿನ್ ಪುಸ್ತಕದಿಂದ ನಡೆಸಲಾಗಿದೆ. | ರಜಪನಂಭೂಮಿತಳೇವಿಯಾಚೆ

೨೩ ಸ್ವಲ್ಪ ಪ್ರತಮಃ ಪ್ರಮಾಣಂ ತದ್ಬ್ರಹ್ಮಸಿದ್ಧಿರೇವೈವ ಶಾಂತೋತ್ಥಾನಾದ್ಯುಕ್ತಂ || ಶ್ರೀನಾಮಃ ಪೂಜ್ಯಾತಿರಮಯತೀಶಸ್ವತ್ಯಾತ್ಮಸೂತ್ರಂ ಪ್ರಕಟಿತಂ ||

೫ ಚಾರಮಸ್ತೈಕತುರಂಗಾಂಬಸಃ || ಶ್ರೀಹರಿನಾಮಸ್ಮಯೋಗಃ || ತಸ್ಯೈವಪಿಷ್ಠೇ

28 ಕಾರ | ಯನ್ಮುಕ್ತಿಮಗಾಽಪಿ ಚರಣೋದ್ಭವಃ | ಯತ್ಸುಕ್ತಿಕರ್ತಾ ನಿಭಮತಿಲೋಕೇಮುಕ್ತಃ |
 29 ಲಲಿತದ ಏವಮತಿಲಯಸಾಷ್ಟಸ್ಯ ಬಲಾಕಮಿಥಃ | ಯನ್ಮುಕ್ತಗಾಽನಿಭಮತಿಲೋಕೇಮುಕ್ತಃ |

30 ಸಮಾಪ್ತೋಕ್ತಸಮೂಹನಾನಿ || ಸಮಂತಭದ್ರಸ್ವತೀರಾಯಜೀಯಾದ್ವಾದಿಭವಜ್ಞಾಕುಸುಗುಣೈಃ

30 ಗನಾಪೀಠನಮೂಡನಾನಿ || ಸಮಾಧಿಕೃತವು ||
31 ಜಾಲಃ | ಯಸ್ಯಾವಭಾವಾತ್ಕಲಾವನಿಯಂವದ್ಭಾಸರುಷ್ವಾರುಕವಾತ್ಯಯಃ || ಸ್ಮೃತಿ

31 ಜಾಲಃ | ದುಸ್ತವ್ರಭಾವಾತ್ ಸ್ವಕರ್ಮಣಿ
32 ರಮುದಿತನಮಸ್ಯ ಪದಾರ್ಥೈಶ್ಚೈತ್ರೋಕ್ಯಪಮೃತ್ಯುಮಬಿಲಂಖನವ್ಯಾನ್ತಃ ಕಾಮೈಃ

33 ಯುಕ್ತೇಶ್ವರತಮಃಪುಟಾಂತರಾಳಸಾಮಂತಭವನಸ್ಥಿತಿರನ್ನದಿತಿ || ತನ್ನಿವಿವಿಧವಾದ ||

34 ಕೋಟಿ ಸೂರಿನ ಪ್ರೇಮ ತಾಳಲಿವೆಂದೇ ಹೇಳಿ! ಸಂಸಾರವಾಹಕಿ ಭೂಮಿಯಲ್ಲಿ ವ್ಯಥೆ

೩ ತ್ರಾತವಲಾಚಕಾರ || ಪ್ರಾಗೈಶ್ವರಾಯಿಗುರುಗಳಾಗಿರುವವನಿಂದಮಧ್ಯಭೂಮಿಯಲ್ಲಿ

೩ ಸಜಿನೇಂದ್ರಮುಧಿಃ | ಶ್ರೀಪೂಜ್ಯಪಾದಪತಿವೈವಮುಧ್ಯವ್ರದ್ಧಾಃ ||

37 ಯುಗೇವನದೇವತಾಭಿಃ || ಭಟ್ಟಾಕಳಂಕೋಕ್ತಸಾಗತಾದಿವ್ಯಾಕೃತ್ಯಂಕೈಸ್ತಕಳಂಕಭೂತಂ ಜ
 38 ಗತಸ್ತನಾಮೇವವಿಧಾತುಮುಚ್ಚೈಃ ಸಾತ್ಪಂಸಮಂತಾಶಕಳಂಕಮೇವ || ಜೀಯಾಜ್ಜಗತ್ಯಾಂಜಿನಸೇನಸೂ
 39 ರಯ್ಯಸ್ಯೋಪದೇಶೋಜ್ವಲವಪ್ಸುಣೇನ ವ್ಯಕ್ತಿಕ್ರತಂಸಮ್ವ್ಯಮಿದಮನೀಯಾಪುಣ್ಯಂಪುರಾಣಂಪುರಾ
 40 ಪಾದಿವಂತಿ || ವಿನಯಭರಣಪಾತ್ರಂಭವ್ಯಲೋಕೈಕಮಿತ್ರಂವಿಬುಧನುತಾಂಶತ್ರಂತ್ರದ ಣೇಂದ್ರಾ
 41 ಗ್ರಹತ್ರಂ || ವಿಹತಭುವನಭದ್ರಂವೀತಮೋಹೋಮನಿಧಂವಿನಮತಗುಣಭದ್ರಂತೀರ್ಣ್ಯವಿ
 42 ಪ್ಯಾಸಕಮುದ್ರಾ || ಸದ್ವ್ಯೂಪನಸ್ಯರನಭಸ್ತುನುಜ್ಜಣಾಂಗಭಿನ್ನಾಂಗಭಾಮರಕುನಾಂನಿಮಿತ್ತಕೈ
 43 ಯ್ಯುಃ || ಕಾಲತ್ರಯೇಬಿಸುಖದುಃಖಜಯಾಜಯಾದ್ಯಂತಪಾಕ್ತಿವತ್ಪುನರವೈತಿಸಮ
 44 ಸ್ತಮೇವ || ಯಃಪುಷ್ಪದಂತೇನಚಫಣತಬಲಾಪೈಃ ಸಾಹಸೈವ್ಯದ್ವಿತಯೇನರೇಷೇ ಫಲಪ್ರದಾ
 45 ನಾಯಜಗಜ್ಜನಾನಾಂಪುರಾಪ್ತೋಂಕುರಾಭ್ಯಾಮಿವಕಲ್ಪಭೂಜಃ || ಆಪದ್ವಲಿಸ್ಸಂಘಾತಮ
 46 ವ್ಯಿಧಂಸಕ್ರೀಕೋಪಕಮದಾನ್ವಯಮೂಲಸಂಘಂ || ಕಾಲಸ್ವಭಾವಾದಿಹಜಾಯವನಾದ್ಯೇತ
 47 ರಾಶ್ವೀಕರಣಾಂಚಕ್ರೇ || ಸತಾಂಬರಾದೌವಿಪಲಿತವೋಪೇಖೀವೀನೇಘೇವಿತನೋ
 48 ತುಬೋಧಂ ತತ್ಸೇನನಾದಿತ್ರಿವಿವೇಹಸಂಹಸಂಘೇಷುಯಸ್ತಂವನುತೇಕಪ್ರಕೃತ್ಯಃ || ಸಂಘೇಷುತತ್ರ
 49 ಗಣಗಚ್ಛವಲಿತ್ರಯೇಗೋಲೋಕಸ್ಯಚ್ಚಕ್ಷುಷಿಭಾಜಾಪಿನಾದಿಸಂಘಃ || ದೇನೀಗಣೇಧೃತಗುಣೇ
 50 ನೈತಪ್ತಸ್ತುಕಾಚ್ಛಗಚ್ಛೇಂಗುಳೇರ್ಧವಲಿಜ್ವಲಯತಿಪ್ರಭೂತಾ || ತತ್ರಾಸನ್ನಾ ಗದಪೋದಯ
 51 ರವಿಜನೇಘಪ್ರಭಾಬಲಾಚಂದ್ರಾದೇವ್ರೀಭಾನುಚಂದ್ರಪುಷ್ಪನಯಗುಣಧಮ್ಯಾಧಯಃಕೀರ್ತಿ
 52 ದೇವಾಃ ದೇಶ್ರೀಚಂದ್ರವಮ್ಮೇಂಧ್ರಕುಲಗುಣತಪೋಭೂಷಣಸನ್ನಿರಯೇನ್ಯೇವಿದ್ಯಾಧಾಮೇ

(ಉತ್ತರ ಮುಖ)

53 ದ್ರವಪ್ರಾಪ್ತರವಸಗುಣವನುಕೃತನಂದ್ಯಾಜ್ಯಯಾಜ್ಜ || ವಿಹಿತದುರಿತಭಂಗಾಭಿನ್ನವಾ
 54 ದೀರ್ಘಗಾವಿತತವಿಧಮಂಗಾವಿದ್ಯವಿದ್ಯಾಬೃಹ್ವಂಗಾಃ || ವಿಜಿತಜಗದನಂಗಾವೇಶ
 55 ದೂರೋಜ್ವಲಾಂಗಾವಿರಚಣತಾಂಗಾವಿರುತಾಸ್ತೇಸ್ತಸಂಗಾಃ || ಜೀಯಾಜ್ಜಗೇನೇವಿಚಂ
 56 ದ್ರಾಕುನಲಯಲಯಕ್ತೂತ್ಕೂಟೇಕೋಟೀರ್ಧಗೋತ್ರೋನಿತ್ಯೋದ್ಯುಕ್ತೈಃ ಪಿಬಾಧಾವಿಹನ
 57 ಕಾಲಸತ್ಪ್ರಭಾಕೃತ್ಯತಾಪಃ || ಚಂದ್ರಸ್ತೇವಪದತ್ತಾ ಮೃತವಚನವಂಚಾನೀಯತೇ
 58 ಯಸ್ಯಾಂತಾಂತಿ ಧಮ್ಯಾಪ್ಯಾಜ್ಞಾನೇತುಸ್ಯವಂಛಮತದಂದ್ಯುಕ್ತೇನೇವಿವರಧಸ್ಯ || ಶ್ರೀ
 59 ಮಂಘನೇದೀವಿಬುಧೋಜಗತ್ಯಾಪುನುತ್ಪ್ರಮೇವಾತನುತಾತ್ಮನಾಮ ಸಮುಲ್ಲಸತ್ಸಂವರ
 60 ನಿಜ್ಜಲೇಗನಯೇನಮಾನ್ಯಭಿಸಂವಿತೇನಿ || ತಾಗೇತರೀಯೇರ್ಧತವಾದಿನೋಹೇಗುರು
 61 ಪ್ರವಾಹೋನ್ಮತವರೇಗೀತ್ರೆ ಆಧೋದಿತ್ಯೋಧನಿ ಜವಾದಸವಾಪ್ರಮೇದಿರೋಕೋಭಯ
 62 ಚಂದ್ರದೇವಃ || ಜಯತಿವಿತತಮೋನಿತ್ಯುಕ್ತೋದೋನುಮಂಗೇವದಮುಖಕಲಾಸಾಂ
 63 ಪಾತ್ರಮಂಘೇರಾಮಾಯಾಃ ಅನುಗತವದುಪಕ್ಷಣ ತ್ವಮಿತ್ರಾಸು
 64 ಕಾಲಸತ್ಪತಮಂಘಯೇಚಂದ್ರಸ್ತತ್ಪ್ರಭಾತತ್ವೇದೀಃ || ತದೀಯೇತನುಜಾರು
 65 ತಮುನಿಗ್ಗಣಿವರೇಶಸ್ತಪೋಧಾನಿಯತಿತತಮಸ್ತುತವನೇಶತತೋಜನಿಜೇನೇದ್ರವನಾ
 66 ಸ್ತವಿದಯಗಸ್ತತ್ಸಯೇನಸಾಧ್ಯತಸಮಸ್ತವಸುಧಾರಿಃ || ಭವಮಿನಕೃತಾಸು
 67 ಭ್ಯಾಕೃತ್ಯಂಕೇಜುಭಾನುಃಸವಿತತನಮಸೋಮುಸಂವರೇಕಾದವೇನಃ ಭುವಿದಂತತ
 68 ದೋಂಪ್ರಾಣೇತಸಾತಾಪವಾಬ್ರಹ್ಮಮುನಿವರಸೂರಾಬುದ್ಧೀರೋಸ್ತನಾಃ || ಚಂ
 69 ದೋದ್ರಂವತಿತ್ರಂದಂಪರಮಸುಖದಂಪದವೀಜಂಮೂಗೋವಾಪಾಗಾರೋರುಕಾ
 70 ರತ್ರಿವಿಧಮಧಿಕೃತಾಗೇವಂಗಳಂವಂಚ ತುಲ್ಲಾಘರೋಪೇಶ್ವತ್ರಯಮತುಲ
 71 ವಪುಃಪ್ರಮ್ಯಕಮುಕ್ತೈರಂಪೋಭಾಪೋದ್ಯೋಪಿತ್ರಿರೋಧೋಗ್ರಹಮುನುಮುನುಃ
 72 ನಿಮ್ಯುಕದೋಚೈಕವಿ || ಪ್ರೀತ್ಯುಧಗೇಗೇಮವನಾಭುವಿತತಮೇದ್ರವ
 73 ವ್ಯಾಧುತಿಥ್ಯಾಕೃತಲಕಂವನವಮ್ಯಾ ಅನಾದಿಭವಾದಿವರವನಗಮುಃ
 74 ದೋಧಿವುಧಾಪನವಪ್ರತಮುನಿಗ್ಗಣಿದೇವಃ || ಮಗ್ಗೋದಗ್ಗೋನಿಗ್ಗೋ
 75 ತಪ್ರತಿಫುಲಿಪುಲಿವಲ್ಪೀನವಾಪನವಾಬ್ರಹ್ಮೀಕಾಪೈವೈವೈವುನುಮುಃಪದ್ವೈಃ

- 133 ಕ್ರಾಂತಿವಿಪ್ಲವಮುಕ್ತಾಯೋರ್ವಿದ್ಯಾಸೋದಿತಶಾಸನಮೇತದುವಾನ್ಮೂರ್ತಂ ಶಾಸ್ತ್ರಸೂತ್ರಂ
151 ಯಶಾಸನಾಂಗಮಾಚಾರ್ಯತವಾಚವಿಮೇಲಯತಾ ||

255 (106)

ಅದರ ಕೆಳಗೆ.

- 1 ಶ್ರೀಮತ್ಪನ್ನಾಫಲವೇದೀಯತೀರ್ಥವರಂಗವತ್ಯಾಪ್ತಮೇತತ್ಸದ್ವಿಧಾನೋ
2 ಪರಾಸಪ್ರತಯಚಿರವತೇತತ್ಪರಮಾಣಿಕ್ಯದೇವ ಬಾಚಾಯಿಧನ್ಯಂ ಪ
3 ತ್ರೀಗುಣಗವಪಶಿಸ್ತಸ್ಯ ಸೂನುಯೋಚ್ಚ ಶ್ರೀಮನ್ಮಾದುನ್ಮ
4 ನಾವ್ಯಾಜನಗುಣಮಣಿಭಾಷಾಂಧ್ರಕೀರ್ತಿಸ್ತೃಷ್ಟಾಕಿಚ್ಛಃ || ಸವ್ಯಕ್ವೈಜೊಡಾಮಣಿ
5 ಯಸಿಸಿದಲಭಪ್ರಾಪ್ತಮುಚಸ್ಯಸ್ತೀಶಕವಮಪ್ಪ ೧೩೩೧ನೆಯವಿ
6 ರೋಧಿಸವತ್ಸಂದ ಬೈಕ್ರಮ ೫ ಗು ಶ್ರೀಗುಣವಟನಾಥನವಧ್ಯಾಪ್ತದ
7 ಅಷ್ಟವಿಧಾಷ್ಟಾನಾಂನಿತ್ಯವಾಗಿಲಗುಳವಂಗಸಮುದ್ರಕಪಿ
8 ಯಕಳಗದಾನಾಲಯಾದ್ವಯ ೨ ಗವಶ್ವಟಿಗುಳದಮಾಣಿಕ್ಯನ
9 ಖರವರಯಗಾಕವನಗುಣವಟವಮಾಣಿಕ್ಯದೇವನಮ
10 ಗ ಬೊಂಬುನ್ನೋಳಗಾದಗೊಳಸಮಕ್ಷರಲಿದೇವಗಿ ಪಾವಪೂಜಿ
11 ದುಮುನಿಕ್ಯವವಾಗಿಕೊಂಡುಕೊಟ್ಟುಅಸಾಧಾರಣವಂತಕೀರ್ತಿಯ
12 ನೂಪುಷ್ಪವನೂಳುಪಾಜ್ಞೆಗೊಂಡನು || ಮಂಗಳವಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

256 (107)

ಅದರ ಕೆಳಗೆ.

- 1 ಶೀಲಬ್ರಹ್ಮವರೋವಿಭೂವಾಚಲದೇವೀಬೊಗ್ಗ ಕಾಂತ್ಯಯಲೋ
2 ಲಮ್ಯ ಗಾಕ್ಷೆಬಿಳ್ಳುಳವಗುಂವಟನಾಥನವದ ಬ್ಬಾಳಗೇಟಿಡ
3 ಬಿಕ್ಕನೊಮ್ಮನಿತ್ತನುದಾರವೀರಬಿಲಾಳನುರಾಳಕಾ ನುರಯು
4 ಮುಖಿಯುಮುಳ್ಳನಮೆಯೈಸಲಿಸಾ || ಅಂತುಧರಾಪೂರ್ವ
5 ಕವಾಮಣಿಕೊಟತಾಗ್ರಮುನಿದೇ || ಮೂವಯೋನೇನವಾ
6 ತಾಕುಟ್ಟುಹಳ್ಳಿದೇವರಹಳ್ಳವತವಟೋಲೇನವಳ್ಳಿದಾಡೋನವಳ್ಳ
(ಪೂರ್ವ ಮುಖದ ಕೆಳಗೆ)

- 7 ಬನಗಮಂಚೇನವಳ್ಳಿಯಬಟ್ಟುಕೊಟಗಾಮೂಲಆಚಂದ್ರಾರ್ಕಸೂ
8 ಯಯಾಸಿವಲುಗಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಆದೇ ಕಂಠದ ಪತಿ ಮ ಮುಖದ ಕೆಳಭಾಗದಲ್ಲಿ.

- ಶ್ರೀಮತ್ಪರಮಗಂಧೀರಸ್ಯಾದ್ಯಾದಿಮೋಃಘೋಷಾನಂದೀಯಾತ್ಮಲೋಕೈಕವಿಧ
2 ಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ || ಸ್ವಸ್ತಿಶೀಲಕವರ್ಷ ೧೩೩೧ನೆಯಯುನನಂವತ್ಸರವಸ್ತು
3 ಶಂಬುಜವ್ವ ೧೦ಗು ಸ್ವಸ್ತಿಶ್ರೀವಿಶ್ವ ಭಾಷಾಕೀರ್ತಿಪಂಡಿತದೇವಮುಳ ಅದರಶಿಷ್ಯವಿಧಿವ
4 ಪಂಡಿತದೇವುಗಳಬಿಳ್ಳುಗಳದನಾಚಾರ್ಯಮಾಣಿಕ್ಯನಖರವರಯವಾಚುಸಾಸ್ಥಿಕವುಟ್ಟುಪ್ಪರು . . . ವರು

258 (108)

ಆದೇ ಮುಖದಲ್ಲಿ ಎವಗಡೆ ಕಂಠ.

(ಉತ್ತರ ಮುಖ.)

- 1 ಶ್ರೀ ಜಯಪ್ರಜ್ವಲಮಾಹಾಸ್ವಾಮಿಶಾಸಿ ಶ್ರೀ
2 ತಕ್ಕುಣಿಸನಂ ಶಾಸನಂಜೈನಮುಪಾಸ್ಥಿಸಮುಕ್ತೆ

- 42 ಯಗಣೇಗಂತ್ಯೇ ಚಪುಸಕೇ ಇಂಗುಲೇರಬಲಿಷ್ಟೇ ಮಮನ್ತೇಗಲೀಕೃತಘೂತಲಃ ||
 43 ತತ್ರಸರ್ವೈರೇವಿವಕ್ಷಾಕ್ಯತಮತಿವ್ವಿಜಿತೇಂದ್ರಿಯಸಿಂಧುಃ ಶಾಸನವರ್ಧನಪ್ರತಿಬಂಧ
 44 ಕೀರ್ತಿಕಲಾಪಕವಿಶ್ರುತಶಕ್ತಿರ್ತಿಭಟ್ಯಾರಕಯತಿಸ್ಸಮಾಜಾಯತಪ್ರಸ್ನು
 45 ರಮ್ಯಚನಾಮೃತಾಂಬುನಾಶಿತಾಖಿಲಪ್ರಕೃತಮಃ || ಕೃತ್ಯಾವಿನೇಯಾನ್ವೃತಕೃತ್ಯ
 46 ವೃತ್ತಿನ್ನಿಭಾಯತೇಪುರುಷಾರವಚ್ಚಕ್ಷುಃ ಸ್ವಬೇಷಾರಂಜಭವಿಪ್ರಾಣಾತಸ್ಸ
 47 ಮಗಧಿಭೇದೇನಿವಾಸಭೇದೇ || ಗತೇಗನವಾಸನಿಶ್ಚಿವಮಾಶ್ರಯಸ್ಯೋಚ್ಛ್ರ

(ಪೂರ್ವ ಮುಖ)

- 48 ತಾನವೃತ್ತಗೇ ಉಸಂಪತಿವ್ಯಸತಿಕೇವಲಂತ್ಯುಜಃ ಚಮಂದವದವನ್ನೈಧೃಣಮದು
 49 ಗ್ರಾಚಾಪೇಜೇ ಲತ್ಯುತಾಪಕತಿಕ್ಯುತ್ಪಜ್ಜ ರಣಭೇದಬಲ್ಯಂಭುವಿ || ಶ್ರೀಚಾರಾಕೀರ್ತಿ
 50 ಮುನಿರಪ್ರತಿಮಪ್ರಭಾವಸ್ತಸ್ಯಾ ರಭಾನ್ನಿ ಯದುಗೋಧವಲೀಕೃತಾಃ ಯನ್ಯಾ
 51 ಭವತ್ಪುನಸಿಂಧು ರತಗೀಮಾನ್ವಿಶ್ವಿತ್ತೇ ಗುಣೇಚಗುರುತಾಕ್ಯಕತಾಬರದೇ || ಯಸ್ತ
 52 ಪೋವಲ್ಲಿಭವ್ಯೋಲ್ಲೇತಾಂಧುಮೇವತ್ಯಯಮಗಸಸಾಂತ್ಯಯೇಭೂತಲೇ ಯುಕ್ತಿರಾ
 53 ಸ್ತಾನ್ರಿಕಂಚತೃಕ್ಯಪ್ಪಾಃಪುರಬ್ಧವಿದ್ಯಾಂಮುಧೇವ್ಯೈನ್ರಿಕ್ಯುತ್ಪಂಧ್ರವನಃ || ಯಸ್ಯಯೋಗೀ
 54 ಶಿವೀಪಾದಯೋಸ್ಸವ್ಯವಾಸಂಸಿನೀಮಿಂದಿರಾಂವ್ಯುತಗಾಢೈಃ ಚೇತಯೇವಾ
 55 ಭವತ್ಕಲೈಃ ತಾವಪ್ತ್ಯುಗಾಃಸುನ್ಯಧಾನೀಲತಾಕೀರ್ತವತ್ಪ್ರತೇನೀ || ಯೋಪಾಂಶೇರಾ
 56 ಶ್ರಯತೋಗೀವಾತೋಗೀವಾಪ್ರಾನ್ರಿಂದಿತಾನತೇಪಾ ಖ್ಯಾಳರಾಚೋತಿತೋಗೀಶಂ
 57 ತಿರಾಸ್ತೀಲೈತತ್ವಿ ಮುಘೇವಚೇರ || ಮುನಿಮ್ಯುಗೋದಾಂಬಲತೋವಿಚಾರಿತಂಸಮಧಿ
 58 ಭೇದಂಸಮವಾಪ್ಯಸತ್ತಮ ವಿರಾಯದೇಹಾಂವಿಧಾಪದಾಂಪದಂವಿವೇದಿಸ್ಯಂಪವುಧಂ
 59 ಪೈಷಂ || ಅಸ್ತಮಗಯಾತಿತ್ಯುನ್ಯತಿನಿಯಯ್ಯೈಮ್ನಿ ನಾಭವಿತ್ಯುತಾರಾಂ
 60 ದಿತಯತಿಸ್ಸೋಮೇವಸ್ತುಮಿಧ್ಯಾತವಸ್ತುಮಿಮಿಹಾಂವ್ಯಾಸಂತ್ಯುತೈವೈರೈಃ
 61 ಯಂಪತ್ಯುಭೇದವಾಘೋಷ || ವಿಖುಧಜಸಪಾಲಕುಮುಧವತವಾರಕಂ
 62 ವಿಜಿತಸಕಲೇಂದ್ರಮಂಭವತತವ ಲಂಬಧಾ || ಧವಲಸರೋವನಗಜವಿ
 63 ನಾಸ್ತು ವಂಶವೃವಗೈಕೃತಮಂಶಪೋಮುಃ || ಯತ್ನಾ ದದ್ಯಯಮೇವ
 64 ಭೂಪತಿತತಿಶ್ಚ ಕ್ರೇರೇಗೋಭೂಪಣಂಯವ್ಯಕ್ಯಾ ಮೃತಮೇವಕೋವಿದಕುಲೇತಾಜಿ
 65 ಜೇವಾನಾಂ ಯುಕ್ತೀರಾ್ಯವಿಮಲಂಬಧಾವಧುಮನೇರತ್ನಾ ಕರಣಾಂವ್ಯತಯದ್ವಿವ್ಯಾ
 66 ವಿವಿಡೇಕಾರಭುವನೇರಾಸ್ತಾಂತ್ಯುಜಾತಮುತಾ || ಕೃತ್ಯಾಪವ್ಯುಗ್ರವ್ರವನ
 67 ಲಮೇಧಾಸ್ತಂಪಾದ್ಯುಪ್ಪಣಾ ನೈನಮಪ್ಪವಾನಿ ತೇಪಾಂಘಲಸ್ಯಾ ಸುಭವಾಯ
 68 ದತ್ತಜೇತಾಂವಾಪತ್ತಿವಿವಂಸಮೋಗೀ || ತ್ಯುಜಾತೋಭೂಮ್ನಿ ಸ್ಥಾಂತಯೋ
 69 ಗೀಪ್ರೋದ್ಯವ್ಯಾಚಾಪಧ್ಯಯಸ್ಸಿಧುಃ ಶಾಸ್ತ್ರಾ ದಿಧೈಃಪ್ರೋಮ್ನಿ ರ್ವಾಪರಾತ್ಯಾಕರಾಘೈ
 70 ಯೈರ್ದೃಷ್ಟವೃತ್ತಪ್ರೋತಮುನಿಪ್ರಯಸ್ಸೇವೈ || ದರ್ವಾಂವ್ಯುತ್ಪೇಶಾಸ್ತ್ರಜಾತಂವೇ
 71 ಕೀವಾಪಾನೇಕಾಂತ್ಯಾಸಂಭೂತಮಯಾ ಇಂದ್ರೋದನ್ಯಾಪೇಘಜಾ
 72 ಲೋತೈರಯಘೂವೃತ್ಯಾಂಘಾಪ್ಯುತ್ಪಂಶಿಂವಾಪಭೇದ || ಯದ್ವತ್ಪದಾ ಖಿಪನ
 73 ತಾವನಿಸುಲಮಾಲಿರತ್ನಾಂವೇನೇನಮಂವಿಧುಸರಾಗಾ ತದ್ವಸ್ತು
 74 ಸ್ತುನವಧೂನ್ನೇಗತವಸ್ತುಜಾತೋಯೋವ್ಯನೇನತಖಲನವಧೂನ್ರಿವಿಧಂ || ಪ್ರವಿಶ್ಯ
 75 ಶಾಸ್ತ್ರಾಂಬುಧಿವೇಷೋರೋಮಗ್ರಾಪಘಾಪ್ಯಾಸಕಲಾತ್ಕರಂತ್ಯುಂ ಪರೇನಮತ್ಯಾ
 76 ಸ್ತದ್ವಸ್ತುಪ್ರಾಣದೇವೈಕಮೇವಾತ್ರನವರ್ವವನಘಃ || ಸಮಾಪ್ತೈವ್ಯುತ್ಪಮು
 77 ನೀಪ್ರಸಿಧ್ಧಾಸ್ಥಾಪಯಾಮಗಕುಶಾಗ್ರಯುಧೈಃ ಜಗತ್ಪವಿಶೀಕರಣಾ
 78 ಯಥವ್ಯುತ್ಪನ್ನತೃನಾಯಾಖಿಲಸಂವಿವೇ || ಕೃತ್ಯಾಭ್ಯೇತೇಗೋಗೀಶವರ್ತಾ
 79 ಸ್ತೋನೀತ್ಯವಸ್ತುಕಾಮಧೇನುಂವಯೋನಾ ಸ್ವೀಕೃತೈಃಚ್ಚೈವೈವೈಖತೋತಿಶ್ಯವ್ಯಾ

- 80 ಕೃತ್ತಿಂಸ್ವೇಷಾಂಖ್ಯಾಪಯಾಮಾಸುಃಧಾಂ || ತದೀಯಶಿಷ್ಯೇಷುವಿವಾಂಪರೇಷು
81 ಗುಣೈರನೇಕ್ಯೇಶ್ವತಮುನ್ಯಭಿಖ್ಯಃ ರಾಜಶೈಲೇಷುಸಮಾನತೇಷುಸರತ್ವ
82 ಕೂಟೈರಿವಮಾರಾಧ್ರಃ || ಕುಲೇನೇಲೇನಗುಣೇನಮಾತ್ರಾಸ್ತೋರೂ
83 ಪೇಣಚಯೋಗ್ಯವಿಷಃ ವಿಹಾರ್ಯುತಂಸೂರಿವದಂಸನೇತ್ಯಾಕೃತಕ್ರಿಯಂಸ್ಸಂಗಾಂ
84 ಯಾಚಕಾರ || ಅಭೈಕದಾಚಂತಯದಿಹ್ಯನೇನಾಭಿತಿ ಸಮಾಲೋಕ್ಯನಿ
85 ಜಾಯುಷೋಲ್ಬಾಂ ಸಮರ್ಪ್ಯಾಚಾಸ್ತಿಸ್ತೈಗಲಂಸಮತೇಕೇತರಜ್ಜವಾಂಮಿಸವಾ
86 ಧಿಯೋಗ್ಯಾಂ || ವಿಹಾರ್ಯುತೇವಾಶ್ವದಯೇಗಣಾಗ್ರಣೇನ್ದೀಪೇವಯಾಮಾ
87 ಸವಿನೇಯಬಾಂಧವಃ ಮುನಿಸ್ಸವನಾಹುಯಗ್ರಾಣ್ಯವತ್ತಿನಂಸ್ಸಪ್ತ

(ದಕ್ಷಿಣ ಮುಖ)

- 88 ಮಿಥಂ ಶ್ರುತವೃತ್ತ ರಾಲಿನಂ || ಮದನ್ಯಯಾದೇಷಸಮಾಗತೋಯಂಗಳೋಗುಣಾಂ
89 ನಾಂಪದವಸ್ಕೃತಜ್ಞಾ ತ್ವಯಾಂಗಂಕುರ್ದತ್ತ್ವಿತ್ರಯತಾಮಿತಿವೈಷಮ್ಯವ್ಯಯಮಾಸಗಣೇ
90 ಗಲಂಸ್ವಂ || ಗುರುವಿವಿವಸಮುಪ್ಯದ್ವ್ಯಾಬುದೂನಾತದೀಯಂಮುಖಮಗುರುವ
91 ಚೋಭಿಸ್ಪ್ರಸಂಗೀಚಕಾರ ಸಮವಿಮುತಿಶಾಖ್ಯಾಕ್ಷಿಪ್ಯಪಾಂಸುಪ್ರತಾನಂಕಿವಾದಿವನ
92 ತಿಯೋಷಿಸ್ತದಪೂತಾ ರವಾತೈಃ || ಕೃತಿತತಿಹಿತತ್ವತ್ವತ್ವಗುಪ್ತಪ್ರತ್ಯೋದಿತ
93 ಕುಮತವೀರೇವೋಷಿತಾರೇಷುದೋಷಃ ಚಿತರಿವತಿಸತ್ವಸ್ತತ್ವವಿವ್ಯಾಪ್ರಭು
94 ತ್ವಾಸುಕೃತಫಲವಿಧೇಯಂಸೋಗಮದ್ವಿಪ್ಯುಭಯಾಂ || ಗತೇತ್ವತತ್ತ್ವಾದ
95 ದಾರಯೇತೀಯಂಮುನೀಶ್ವರಸ್ತಥಾಮರ್ದಯಕ್ತರಾಂ ಗುಣೈಶ್ಚೇನ್ದ್ರೀಯೈಶ್ಚೈತೈರನಿಂ
96 ದಿಶೈಃಪ್ರಚಿತಯನ್ತದ್ಗುರುಪಾದಪಂಚಜಃ || ಪ್ರಕೃತ್ಯಕೃತ್ಯಂಕೃತಸಂಭವೋದಿವಾ
97 ಯಚಾಕೃತ್ಯಮನ್ಯಬುಧೈಃ ಪ್ರಪಥ್ಯಾಯನೃಪೃತ್ವ ನಿಂದಿತಾತಮ್ಗುಣಪದೇಶಾನ್ವಧೀ
98 ಚಕಾರ || ಅಖೇಷಮವಮುನಿವಿಸ್ತಮಲದಾನ್ವಿರತ್ಯುಪ್ಪತಾನಮವಮವನಚ
99 ರತ್ಯು ಮತವಾದಿಕೋಗಾವಾನ್ ಭವಾನ್ ಮರಫೂಮಿಭೃತ್ಯಮಿತವಾಧಿ
100 ಪೂಗೇಶ್ವರಶ್ಚರಂಗತವಿಭ್ರಮಾಗ್ರಾಣ್ಯಾಚಾತೀಭಿಧ್ಯಾವಿ || ಕಾತ್ಯಾಕಾಮಿನಿ
101 ಕೃತ್ಯತಾಂಭುತಮುನೀಕೀರ್ತಿಶಾಕಮಾಗಮ್ಯತೇಬ್ರಹ್ಮಸ್ತತ್ತ್ವಿತ್ರಯಸಂನಿಧಾಂಭುವಿ
102 ಮುದ್ರಾನ್ಮೃತ್ಯುತೇನವ್ಯತಾನೇಂದ್ರಕಿಂಸಚೇಗೇಶ್ವರಾಧಿಪ್ತ ಸಮತೀಕೇನಾಸ್ತೋನಾಕಿಂಸರೇ
103 ದೇಕುತಗವಸ್ತಚಿದ್ವಿರಸೋವ್ಯವೂನಾನಾಂತಿ || ವಾಗ್ವೇದತಾಪದಯೇವನ
104 ಮಂವಾನಿವಂವಾರಪ್ಪವ್ಯಮಕಂಪದಸೋದವನಿ ಅನಂದಿವಬಿಲಜನಾನ್ಯಮೃತಂ
105 ವಮಾತಿಕೇಗೇಷುಮ್ಯವಚನಾನಿಕವೀಶ್ವರಾಣಾಂ || ಸಮಂಪಪ್ರಾಪ್ತಮಮಾರ್ಥಪ್ರ
106 ಶ್ರೀಪೂಜ್ಯಪಾದೋಷಿಸಪೂಜ್ಯಪಾದಃ ಮಯೂರಮಂಚೈಶ್ಚೇಷುಮಯೂರಮಂಚೈ
107 ಶ್ಚಿತ್ರಾಂವಿಮಂಚೈಶ್ಚೇಷುಮಂಚೈಃ || ಏವಂಜಿನೇಂದ್ರೋದಿತಮ್ಗುಣಮಾಚ್ಚೈಶ್ಚೇಷುಮಯೂ
108 ರಮನಿವಂವಾನಿವಂ ಆದ್ಯಪ್ರತ್ಯುತ್ಪಾದಕವಿವಾಪ್ರಯುಕ್ತೋವಧಾಂವೇಗೇಗ್ರಮ
109 ವಾಪದವತವಾ || ಯಥಾಬಿಲಾಂಗಪ್ರಮಾಂಮಯಾವಂವಂವನಾನ್ವಿವಿಲಿಕ
110 ರೋತಿ ಇಥಾನೇನೋದಮಮವುಮ್ನಿವತ್ಪ್ರಗಾಧಾಪ್ರತಿವತ್ಪ್ರೇಮಾ ||
111 ಅಂಗಾಶ್ಚಪೂಜ್ಯಪಾದೋಷಾ ಸಚಪ್ರತಾಪ್ಯಮೃತವತ್ಪ್ರಭಾಂ ಪುಕಾ
112 ವಮನಾಪ್ಯಪೂವ ರೂಗಾನ್ವಚಿತ್ವವಂವತ್ಪ್ರತಾಪ್ಯಪಾದಾಂ || ಸಮೇಷವಮಿ
113 ಸ್ಥಗೇತವೇವಧೇವೋಮುಪೇಷಧಮ್ನೇವವೇವಧೇವಾಂ ಸಮವಧೇಷುಮಾತಿಕಾ
114 ವೈಶ್ವೇಶ್ವರಗ್ರಾಧಿಪೇವಮುಚ್ಚೈಃ || ಅಂಗೇಮತಾಪ್ರವಿವ್ಯಾಕವಮೇಶ್ವೈಃ
115 ದೋಗೇತವಾಂಧ್ಯರೂಪಾಂ ಇತ್ಯಮಗತ್ವಮಿವಾಗ್ರವ್ಯಾಪ್ರವತ್ಪ್ರಮಾ
116 ವಾಪದವತ್ಪ್ರಕಾಂವಿ || ವಮನಾತವಯೋಗವಮಮ್ನೇವತ್ಪ್ರವತ್ಪ್ರಮಾ

117 ಪುರಾಣತಸ್ಸಮಸ್ತಮಂಜ್ಞತಮಯಾಸಧ್ಯಕ್ಷಃ ಕೃತವ್ರತತಪಶ್ಚ ಪುಣ್ಯಮು
 118 ಕ್ಷಯಾಕಿಂಮವಮಾತ್ರವತ್ತಿತ್ಯತಸ್ಯಕಲ್ಪಕಾಃಪ್ರೇಃ || ದೇವತೋವಿನಾತ್ರ
 119 ಕಷ್ಠಮ್ನುಕಿಂಜಗತ್ರಯೇತಸ್ಯರೂಗಿಗುಹಿತಸ್ಯವಾಚ್ಯತಾನೇಖತಃ ದೇಯುವ
 120 ಯೋಗಿತೋವಪ್ರವೃತ್ತಸಜ್ಜನಕ್ರಮಸ್ಸಿಧುವಗ್ಗಸವೃತ್ತೈವದಿನಾಂವಿದಾಂವರ || ವಿ
 121 ಜ್ಞಾಪ್ಯಕಾರ್ಯಾಂಮುನಿರಿದ್ಧಮತ್ಯುಂಮುಹುಮುಕ್ತಮವ್ಯಾಕರಯತೋಗಣೀಕಾತಃ
 122 ಸ್ವೀಕೃತ್ಯಸಲ್ಲಬಿವಮಾತ್ಯನೀನಂಸಮಾಹಿತೋಭಾವಯತಿಶೃಭಾವ್ಯಂ || ಉ
 123 ವ್ಯದ್ವಿಪತ್ತಿಮಿತವಿಂಘನಕ್ರಚಕ್ರಪೂತ್ಯುಂಗಮತ್ಯಮೃತಿಭಿಮತರಂಗಭಾಜಿ ತೀ
 124 ವಾಪವಂಜವವಯೋನಿಧಿಮಧ್ಯಭಾಗೇಕ್ಷಿಣ್ಯತ್ಯಪನ್ನೀಕಮಯಂಪತಿತಸ್ಸಜಂತು ||
 125 ಇದಂಬಲಿಯುದಂಗಳಕಂಗಳನವಸಸಾಂಕೇವಲನವೇಯಮಸುಖಾಸ್ತದನಿಬಿ
 126 ಲದೇಪಭಾಜಾವುತಿ ಆತೋಸ್ತಮುನಯಃ ಪರಂವಿಗಮನಾಂಬಧಾರ
 127 ಯಾಯತಂತಇಪಸಂತತಾಕರಿತಕಾಯತಾಪಾಬಿಭಿಃ || ಆಯಂವಿಷಯ
 128 ಸಂಯೋವಿಷಯೇದದೋದಾಸ್ತದಂಸ್ತುರಜ್ಜನಿಜಾಪೇನ.ಹೋಬಹುಭವೇಷು
 129 ಸಂಯೋಪಕೃತಃ ಅತಃಖಲವಿವೇಕಿನಸ್ತದುವಹಾಯಸವ್ಯಂಸತಾವಿ
 130 ಶಾಂತಿವಮಕ್ಷಯಂವಿದಿಧಕಮ್ಯಾಹಾನೈಧಿಗತಂ || ಉದ್ವಿಪ್ತಮಾಃಖ

(ಪ್ರತಿಮ ಮುಖ)

131 ಕಿವಿಸಂಗತಿಮಂಗಳಯುಷ್ಪಿಂತೀವ್ರಾಜವಾಪವತಾತಪತಾಪಹವ್ತಾಂ ಸ್ವಕ್ಷಂದನಾದಿವಿಷ
 132 ಯಾಮಿವತ್ಯಲಕಾಂಕೋವಾವಲಾಖ್ಯಭುವಿಸಂಚರತಿಪ್ರಬುಧಃ || ಸ್ವಷ್ಠಿ ಸ್ತಿಗ್ರಾಮೇ
 133 ನಮಾಸ್ಯುಷ್ಪಿಪ್ತಃ ಕಿಂಗಾತ್ರಸ್ಯಾಭೋಭೂಮಿಸ್ವಪ್ನಾಚಕೇಸೋತ್ ಪಶ್ಚರಾದಿನಾಂಕ
 134 ತ್ವಕಾರ್ಯಾಂಕೇಮತ್ಯಸ್ಯಪ್ಪೀತವ್ಯತ್ಯತಾಧಾತುರಾಸಿತಾ || ಇದಂಖಲಾಖ್ಯಂಖಮ
 135 ದುಃಖವಿಜಯಿಯಂವಯುಃಶಿಘ್ರಸರಾಗದಿಹಾಸವೃಥಭಾವೋವಪೂರ್ವಾಕಾ
 136 ಲಾವೇಯಮಂಗಳಸ್ಯವಿಷಲಾಖ || ಲಬ್ಧಮಯಾಪುತ್ರಪಜನ್ಯಪ್ರಾಪ್ತಿ
 137 ತ್ವಜನ್ಯಸದಾ ಶ್ರಮಪೂರ್ವಕಬುಧಿಃ ಸಮಾಧಯಃ ಶ್ರೀಜನಧರ್ಮಸೇವಾತ
 138 ತೋವಿನಾಮಾಚರಃ ಕೃತೀತಃ || ಇತ್ಯಂವಿಭಾವ್ಯಸಕಲಂಭವನಸ್ವರೂಪಯೋಗೀವಿನ
 139 ಕ್ವಂವಿತಿಪ್ರಮಂದಧಾನಃ ಅಧ್ಯಾಪವಿಲಿತದೃಗಸ್ತಲಿತಾಂತರಂಗಃ ಪಕ್ಷಸ್ವರೂ
 140 ಪವಿತಿಸೋವಮತಸ್ಸವನಾಥ || ಪೃಥಯಕಮಲಮಧ್ಯೈರೈಥ್ಯಮಾ
 141 ಧಾಯರೂಪಸ್ರಸರವಮೃತಕಲ್ಪಮೂರ್ತಮುತ್ಯುಃ ಪ್ರಸೀಚ್ ಮುನಿ
 142 ಪವಪದಬಿನ್ನೇ ಸ್ತೋತ್ರೋಚ್ಚಸ್ತವೈವಲೃತಮುನಿರಯಮಾಗಂತ್ಯಂವಿಜಾಯ
 143 ಪ್ರಕಾಂತಃ || ಅಗಮದಮೃತಕಲ್ಪಂಕಲ್ಪಮದ್ವೀಕೃತೈನಾವಿಗಲಿತವಮಾಚರ
 144 ತ್ರಾಧೋಗಾಂಕೇಷು ವಿನಮದಮರಕಾಂತಾನಂದಬಾಷ್ಪಾಂಬುಧಾರಾಪತನಪೃತರ
 145 ಜೋತಧಾ ಕಮಸೋಪಾನರಮ್ನುಂ || ಯತೋಯತೇತಸ್ಯನೈಗದಜನೀನೈವನಿಭೃ
 146 ತಾಂಮನೋಮೋಹದವ್ಯಾಂತಂಗತಖಲಮಧೂರೈವತಿತು ವೈರಿವೈರೈಚ್ಛೀ
 147 ಕೋನಯನಜಲಮುಷ್ಣಂವಿರೇತಯನ್ನಿಯೋಗಃ ಕಿಂಕಾರ್ಯಾದಿಪವನು
 148 ಹತಾಂಧುಸ್ಸಹರಃ || ಪಾದಾಯಸ್ಯಮಹಾಮುನೇರನಕೈರ್ಭೂಷಾ
 149 ಷ್ಠಿರೋಭಿಭೃತಾವೃತ್ತಂಸನ್ನವಿದಾಂವರಸತ್ಯದಯಾಜಾಗ್ರಾಹಕಸ್ಯಾಮಲಾ ಸೋ
 150 ಯಾಕೈಮುನಿಭಾನುಮಾನೈಧಿವೇದಾಪಸ್ತವ್ಯಯಾತೋಮಹಾಚ್ಯುಯಂತದ್ವಿ
 151 ಧಿಮೇವಪಂತಪಸಾಹಮುಯತಧ್ಯಂಬುಧಾ || ಯತ್ರಸ್ತಯಮಾಂತರರೋ
 152 ಕಮನಿರಿದ್ಧವೃತ್ತಾಸಾ ನಸ್ಯತಸ್ಯಪರಿಪೂಜನಮೇವತೇಷಾಂ ಇಚ್ಛಾಭ
 153 ವೇದಿತಿತ್ಯತಾಕೃತಪುಂಜಾಂಃ ಸ್ಥೇಯಾದಿಯಾಕೃತಮುನೇಸ್ಸುಚಿರಾ
 154 ನಿವದ್ಯಾ || ಇದುವರೇವಿಧಮಿತತಕಮಾಧಾವೀಂದ್ವಿತಿಮು

- 155 ಗಾಢಾಭೇ ಸಿತನವಮಿವಿಧುರನೋದಯಜ್ವಲವಿಹಾಪೇಪ್ರತಿಷ್ಠಿ
 156 ತೇಯಮಿವ || ವಿಲೀನಸಕಲಕ್ರಿಯಾವಿಗತರೋಧಮತ್ಯುಜ್ಜಿತಂವಿಲಂಘಿ
 157 ತತಮಸ್ತು ಲಾವಿರಹಿತಂವಿಮುಕ್ತಾಶಯಂ ಅವಾಙ್ಮನಸಗೋಚರಂ
 158 ವಿಜಿತರೋಕಶಕ್ತ್ಯಗ್ರಾಮಮದೀಯಹೃದಯೇನಿಶಂವಸತುಧಾಮದಿವ್ಯಂಮಹ
 159 ತ || ಪ್ರಬಂಧಧ್ವನಿಸಂಖಂಧಾತ್ಯದ್ರಾಗೋತ್ಪಾದನಕ್ಷಮಾ ಮಂಗರಾಜಕವೇ
 160 ವ್ಯಾಣೀವಾಣೀವೀಣಾಯತೇತರಾಂ ||

259 (117)

ಕಂಚಿ ಗುಬ್ಬಿ ಬಾಗಿಲಿಗೆ ದಕ್ಷಿಣ ಭಾಗದಲ್ಲಿ ಗುಂಡಿನ ಮೇಲೆ.

- 1 ಶ್ರೀನಿಲವ್ಯಸಂವತ್ಸರದೊಳುವಿಭ
- 2 ವದಲರ್ದಯಜುಖ ೩ ಮಿದೊಳುತಾಂಶ್ರೀ
- 3 ಸೋಮನಾಥಪುರವೆನಿಸಿದಕೊಂಗನಾಡಿಂಗದಂ
- 4 ಅನಾದಿಯಗ್ರಾಮಂ || ಆಗ್ರಾಮದಲಃಶ್ರೀಮತ್ಪುಂಡಿ
- 5 ತದೇವರಶಿಷ್ಯರುಕಾಪ್ಯಪಗೋತ್ರದವ್ಯಜಕುಲಂವೃಂದರು
- 6 ಸೇನಬೋವಸಾಯಂನನವರುಅವರಮದ
- 7 ವಳಗೆಮಹದದಿಗಳಬ್ರಯಪುತ್ರಹಿಂದಂ
- 8 ಣನೂಶ್ರೀಗುಂಮುಟನಾಥಸ್ವಾಮಿಗಳದಿಬೃಶ್ರೀ
- 9 ಪದವನೊದರುಂನವಾಗಿಪರಮಜಿನೇಶ್ವರಧಕ್ಕರುವರ
- 10 ಗುಣಿಗಳಮುಕ್ತಿ ಪಥವಂದಡದರೂ || ಶ್ರೀ

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ಅಖಂಡ ಬಾಗಿಲಿಂದ ಬಳಕ್ಕೆ ಜೋಗುವಾಗ ಎನೆಯ ಬಾಗಿಲ ಬಲಗಡೆ ಬಂಡೆಯ ಮೇಲೆ ಇನೆಯ ಕಾಸನ.

(ನಾಗರಾಜರ)

- | | |
|--------------------------|--------------------------|
| 1 ಸಕೆ ೧೫೫ ಅಕ್ಷಿಜ | 4 . . . ಶ್ರೀಸಕ |
| 2 ವದಿ ೩ . ಬೀರಾಮನಾಥ | 5 . ವಾನಾಶೋಸಾ |
| 3 ಪುತ್ರ . . . ಪುತ್ರಮಬಿನಾ | 6 . . ಗಯಾ ಸಧಳಶ್ರೀ |

261

ಆದೇ ಸ್ಥಳದಲ್ಲಿ ಎನೆಯ ಕಾಸನ.

(ನಾಗರಾಜರ)

- | | |
|-------------------------|--------------------|
| 1 ಸಕೆ ೧೫೫ ಅಕ್ಷಿಜವದ ೩ | 2 ಪಗತುಣಮಾಜಾತ್ರಾಸಧಳ |
| ೩ ಬೀರಾಮನಾಥಪುತ್ರಬೀರಾಣಾಥಾ | |

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ಆದೇ ಸ್ಥಳದಲ್ಲಿ ಎನೆಯ ಕಾಸನ.

(ನಾಗರಾಜರ)

- | | |
|---------------------------|---------------|
| 1 ಸಕೆ ೧೫೫ ಅಕ್ಷಿಜ | 4 ಜಾತ್ರಾಸಧ |
| 2 ವದ ೩ ಬೀರಾಮನಾಥಪುತ್ರ | 5 ೪ |
| 3 ರವನಾಣಾಣಾತ್ರಾಜಾಗಾ . . | |

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೪ನೆಯ ಶಾಸನ.

(ನಾಗರಾಷ್ಟ್ರ)

- 1 ಸಕೆ ೧೬೩೩ ಶಾಸನವು ೧೦೦ ಶುಕ್ರವಾರಭಂಡವೇಡಕೆತ್ತಿ ಗಮಿತ ||
- 2 ಉಭಯವಳಜಾತೀಹೀನಾಸಾಹಸುತದಾಸಸಾಸುತಬಾಗೇಬಾ
- 3 ಸೋನಾಪಾ ಈರಾಜಾಈಗೋಮಾಈರಾಧಾಈಮುಂನಾಈಸಹಿತಜಾತಾ
- 4 ಸಭಳಕೆರೀಕಾರಜಕರ

ಅಖಂಡ ಬಾಗಿಲ ಬಲಗಡೆ ಪದಸಾಲೆಯ ಮೇಲೆ.

- | | |
|------------------|----------------|
| 1 ವಯನಾಮಸಂವ | 3 ಅಷ್ಟಮಿಯುಗುರು |
| 2 ಚರದಕಾತ್ತಿ ಕನಂಧ | 4 ವಾರ |

ಅದೇ ಬಾಗಿಲ ಬಲಗಡೆ ಭುಜಬಲಿ ಸ್ವಾಮಿಯ ಪೀಠದಲ್ಲಿ.

- 1 ಸ್ವಸ್ತಿ ಕ್ರೀಮೂಲಸಂಘೇಡಕೆ
- 2 ಯಗಣಪುಸ್ತಕಗ
- 3 ಚೈತ್ರೀಗೊವಿಮು
- 4 ಕ್ಷಸ್ವರಾಸ್ತದೇವರಗುಡ್ಡ ಭರತೇಶ್ವರದಂಡನಾಯಕಮಾಡಿಸಿದ ||

ಅದೇ ಬಾಗಿಲ ಎಡಗಡೆ ಭರತೇಶ್ವರ ಸ್ವಾಮಿಯ ಪೀಠದಲ್ಲಿ.

- | | |
|---------------------------|------------------|
| 1 ಸ್ವಸ್ತಿ ಕ್ರೀಮೂಲಸಂಘೇಡಕೆಯ | 4 ಗುಡ್ಡ ಭರತೇಶ್ವರ |
| 2 ಗಣಪುಸ್ತಕಗಚೈತ್ರೀಗೊ | 5 ರಂಡನಾಯಕಮಾಡಿಸಿದ |
| 3 ವಿಮುಕ್ತ ಸ್ವರಾಸ್ತದೇವರ | |

ಅದೇ ಬಾಗಿಲ ಬಲಗಡೆ ಗುಂಡಿನಲ್ಲಿ.

- | | |
|---|-------------------------------------|
| 1 ಸ್ವಸ್ತಿ ಕ್ರೀಮನ್ತ ಹಾಪ್ರಧಾನಭವ್ಯಜನನಿಧಾನಂ | 10 ಬ್ಲದಯುಮಿಗಂಗವಾಡಿನಾಡೋಳ್ಳಿಗಲ್ಲಿಗೆ |
| 2 ಸನೇಯಂಕಕಾಪರಣಾರಂಗನೀಪಶೀವ. ನೃಣಿಯಾ | 11 ಬ್ಲನೋರ್ವಕಂ ಕ ಪ್ರಕಟಮೂಲವಿಭುವ |
| 3 ನೇಂಡನಾಧಾನುಜಂದಾನುಜಾನುಜನನಿಸಿದಭ | 12 ಬ್ಲ ತು ಕನ್ನ ವಸದಿಗಳನೊಸದೇಬ್ಲೋರ್ವಾ |
| 4 ರತಮಯ್ಯರಂಡನಾಯಕನೀಭರತಬಾಹು | 13 ರ ಪ್ರಕರಮನಿನ್ನೂ ಪನಲೋಕಕರ್ಪತಿಮಾ |
| 5 ಬಲಿಕೇವಳಗಳ ಪ್ರತಿಮೆಗಳಮನೀಬಸದಿಗ | 14 ದಿವನೇಸದೇಭರತಚಮೂಪಂ |
| 6 ಳಮಾತೀರ್ಥದ್ವಾರಪಕ್ಷರೋಛಾತ್ ಗಂವೂಡಿಸಿದನೀರಂಗವ | 15 ಭರತಚಮೂಪತಮುಸ್ತಿ ರಣಾಸ್ತಲವೇದಿ |
| 7 ಹಪ್ಪಳಿಗೆಯುಮನೀವೆಹಾಸೋಬಾನವಪ್ಪಿಯು | 16 ಬೂಚಿರಾಜಾಗನೇತಪ್ಪರತನಮುಮುಖಿ |
| 8 ಮಂರಚಿಸಿದಂಶ್ರೀಗೋಮ್ವ ಬದೇವರಸುತ್ಥಲಾರಂಗ | 17 ಸೂರ |
| 9 ಮಹಪ್ಪಳಿಗೆಯಂಬಿಗಿಯಿಸಿದನಸ್ತಮು | 18 ಮುಖರಾಸಿದನಿದಂ |

268. (113)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

- 1 ಶ್ರೀಮತುಪರಮಗಂಧೀರಸ್ಯಾದ್ಯಾ
- 2 ಧಾರ್ಮಿಕಭಾವಾಂತನಂದೇಯಾತ್ಮೈಕೋ
- 3 ಕೃತಾತಸ್ಯಸಾಸನಂಜನನಾಸನಂ ||
- 4 ಸ್ವಸ್ತಿ ಸಮರ್ಥಗತಪಂಚಮಾಸಾಪ್ತಮಾಹಮಾಸಲಾಭಾದ್ಯಾಫಿ
- 5 ಪ್ರಶಸ್ತಯಮಿವಾಚಿತಚಿನ್ಮಾಳಂಕ್ರಿತರೂಪಿಸಂಪೂರ್ಣಾಪ
- 6 ಬೋಧಿತರೂಪಕಳವಿಮಳಕೇವಲಜ್ಞಾನನೇತ್ರತಯರೂಪಂ
- 7 ಅನನ್ಯಜ್ಞಾನದರ್ಶನವೀರ್ಯಸುಖಾತ್ಮಕರೂಪವಿತಾತ್ಮಸಂಧ್ಯೈಫೇ
- 8 ದಾರಕರೂಪಕತ್ಯಭಾವನಾಭಾವಿತಾತ್ಮರೂಪವೃಥನಯ
- 9 ಸಮರ್ಥಿಗನವಿರುತ್ತಿದಂಡರಹಿತರೂಪಿಸುಖನಿರಾಕೃತರೂಪಂ
- 10 ಚತುಕಮವಿನಾಸಕರೂಪಚತುರ್ವಿಧವೈದರ್ಭಗಿರಿಕಂ
- 11 ದರಾದಿಭೈರಯಸಮನ್ವಿತರೂಪಂಚದಸಪ್ರಮಾದವಿನಾಸ
- 12 ಕತ್ಯುಗಗಳೂಪಂಚಾಚಾರವೀರ್ಯಾಚಾರಪ್ರವೀಣರೂಪಂಸಮದರೂಪಂ
- 13 ಕನದಭೇದಾಭೇದಿಗಳೂಪಂಸುಖವೈದರ್ಭಗಿರಿಕಂ
- 14 ತರೂಪವ್ಯಾಂಗನಿಮಿತ್ತಕೃಷ್ಣರೂಪಂಚವೈದರ್ಭಜ್ಞಾನಾಚಾರಸಂ
- 15 ಪಂಪರೂಪವಿವಿಧವೈದರ್ಭಯವಿನಿಮಿತ್ತಕೃಷ್ಣರೂಪದರ್ಶ
- 16 ದ್ಯುಗಮೈದರ್ಭರೂಪಯೇಕಾದರೂಪವಕಾಚಾರವೈದರ್ಭತಾಪಾ
- 17 ರಚಾರಿತ್ರರೂಪಾದ್ಯಾದಾತವನಿರತರೂಪಾದ್ಯಾದಾತಗಮೈದರ್ಭನಿರಾಸ
- 18 ಸುಧಾಕರರೂಪತ್ರಯೇದರೂಪಾರೇಲಿಗುಣಭೈರಯೈದರ್ಭಮಂ
- 19 ಪಂಪರೂಪಂಚತನಾಲ್ಪಲಕ್ಷಣವೈದರ್ಭದಮೈದರ್ಭಗಿರಿಕಂಸಮೈದರ್ಭವದ
- 20 ಯಾಪರರೂಪೇವೈದರ್ಭಕೂಪಂಚಾನ್ಯಯಗನಮಾತ್ಮಕಂಚರೂಪಂ
- 21 ವಿವಿಕ್ತಾತಂಚಕೂಪಂಚಾನ್ಯಯವರೂಪೇನಿಗುಣಗಜೇನ್ದ್ರಸುಧಾರಮದಧಾರಾವಾಪಾ
- 22 ಸುರರೂಪೇವೈದರ್ಭಕೇನಿಗುಣಗಜೇನ್ದ್ರಕೇನಿಗುಣಕೂಪಂಚಾನ್ಯಯಶ್ರೀಮತ್ತೈದರ್ಭ
- 23 ವನರೂಪಗಜೇನ್ದ್ರಶ್ರೀಮತ್ತೈದರ್ಭಕೇನಿಗುಣಗಜೇನ್ದ್ರಕೇನಿಗುಣಕೂಪಂಚಾನ್ಯಯಶ್ರೀಮತ್ತೈದರ್ಭ
- 24 ದ್ರವಿದ್ಯಾಂಚತೇವೈದರ್ಭಕೇನಿಗುಣಗಜೇನ್ದ್ರಕೇನಿಗುಣಕೂಪಂಚಾನ್ಯಯಶ್ರೀಮತ್ತೈದರ್ಭ
- 25 ನಂದಿಭಟ್ಟಾಚಾರ್ಯೈದರ್ಭಕೇನಿಗುಣಗಜೇನ್ದ್ರಕೇನಿಗುಣಕೂಪಂಚಾನ್ಯಯಶ್ರೀಮತ್ತೈದರ್ಭ
- 26 . ರ . ಭಟ್ಟಾರಕೇನಿಗುಣಗಜೇನ್ದ್ರಕೇನಿಗುಣಕೂಪಂಚಾನ್ಯಯಶ್ರೀಮತ್ತೈದರ್ಭ
- 27 ಚಂದ್ರಮುಖಾರಕೇನಿಗುಣಗಜೇನ್ದ್ರಕೇನಿಗುಣಕೂಪಂಚಾನ್ಯಯಶ್ರೀಮತ್ತೈದರ್ಭ
- 28 . ಚಂದ್ರಮುಖಾರಕೇನಿಗುಣಗಜೇನ್ದ್ರಕೇನಿಗುಣಕೂಪಂಚಾನ್ಯಯಶ್ರೀಮತ್ತೈದರ್ಭ
- 29 ಅವನಿವೈದರ್ಭಕೇನಿಗುಣಗಜೇನ್ದ್ರಕೇನಿಗುಣಕೂಪಂಚಾನ್ಯಯಶ್ರೀಮತ್ತೈದರ್ಭ
- 30 ಕಂತಿಯರೂಪೇವೈದರ್ಭಕಂತಿಯರೂಪಕಂತಿಯರೂಪಕಂತಿಯರೂಪ
- 31 ಯುಪ್ಪತ್ತಮಂಟುತಂಚನಿವೈದರ್ಭಕಂತಿಯರೂಪಕಂತಿಯರೂಪಕಂತಿಯರೂಪ
- 32 ಲುಣಮಂಟುತಂಚನಿವೈದರ್ಭಕಂತಿಯರೂಪಕಂತಿಯರೂಪಕಂತಿಯರೂಪ

(ಮುಂದೆ ೫ ಪದ್ಯಗಳು ಸಮಮಾಹನಾದಿ)

269 (114)

ಅದೇ ಗುಂಡಿಗೆ ನಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಸ್ವಸ್ತಿ ಶ್ರೀಮೂಲಪಂಥವೈದರ್ಭಗಿರಿ
ಪುಸ್ತಕಗದ್ಯಕೂಪಂಚಾನ್ಯಯ

೩ ಯುಕ್ತೈದರ್ಭಕಂತಿಯರೂಪಕಂತಿಯರೂಪ
೪ ಪದ್ಮನಾಭವೈದರ್ಭಕಂತಿಯರೂಪ

೩ ತ್ವರವಟ್ಟೈತ್ತರು ೧ ಸೋಮವಾರಮಃ

ಕ ಮನಾಕಶ್ರೀಮನಸ್ಸರೋಜಿನೀರಾ

१ ಜಮರಾಳರೂಪದ ಮಂಗಳಮ

४ पात्रे ॥

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ಆದೇ ಗುಂಡಿನ ಉತ್ತರಕ್ಕಿರುವ ದೊಡ್ಡ ಬಂಡೆಯ ಮೇಲೆ.

¹ ಶ್ರೀಮತುಲಸ್ಸು.

೧ ಜಸುಧ ೯ ಪ್ಲುಚೇಗೂ

೩ ರಗ್ಗವಾಯನತ

• ಸ್ವಸಹಾಯಕ

6 ಮಗಜೈಯಾಣನುಸ್ಯಾ

6 ವಿವರಣೆ

१. प्रचलित कृत्य

8 ಪ್ರಯತ್ನವೆಟಗೇನಿ

೨ ಲಿಸಿವವು

271

ಆದೇ ಸ್ವರೂಪದಲ್ಲಿ.

೧ ಸ್ತೋತ್ರವು ಸೇರಿದವು

೨ ರಗುಡಗೋವಯ

3 ಬೈಚಕ್ರ

272

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

1. . ಭುವನಕೀರ್ತಿ ದೇವರಾಜ

૧ . . સેતુ પદ્મવતી

•273 (112)

ಅದೇ ಸ್ತಂಭದಲ್ಲಿ.

ಶ್ರೀಕಾನ್ತಾಕೀರ್ತಿಗದೇವರ || ಕಿಷ್ಕರುಪೇಮಚಾರು

೨ ಕೀರ್ತ್ತಿದೇವರನಿಸಿದಿ || ಮಗಳಮಹಾಕ್ರೀ

274 (111)

ಅದೇ ಗುಂಡಿನ ಮೇಲೆ.

1. ಕ್ರೀಡಾಪ್ರಮುಖಗಂಭೀರಸ್ಯಾಧ್ಯಾಪಾರ್ವೇಭಿಲಾಂಭ

೨ ನಂಜೇಯಾತ್ಮೈಲೋಕ್ಯನಾಥಸ್ವರಾಸನಂಜಿನಾಥನು |

3 ಕ್ರೀಮುಗಲಸಂಘವಯಃ ಪಯೋಧಿವರ್ಧನಸುಧಾಕರಾಃ

3 ಕ್ರಿಮೂಲಸಂಘಟನೆಯು: ಪಯೋಧಿಪತ್ಯ ನಿಯಂತ್ರಣ

4. ಶ್ರೀಬೀರಾತ್ಮ ರಗನಾಕಮಲಕಲಿಕಾಕರಾವಿವೇಕದಿಂದಮುಕ್ತನಾದ . . .
5. ವನವಾ . . . ತಕ್ಕಿತ್ತಿ ದೇವಾಃ ತಸ್ತಿಸ್ಯಾಃ ರಾಯಭುವನದಾಮ . . .

೫. ವನವಾ . . . ತಕರ್ತಿದವಾಃ ತನ್ನಿಷ್ಠಾಃ . . .
 ೬. ಚಾರ್ಯಮುನಾವಾವಿವಾಚಿತ್ಯರಾಯವಾಚಿತಾಮಸಕಲವಿದ್ಯಾ . . .

⁶ ಚಾಯ್ಕಮಾವಾಡಿವಾದ್ದು ರಾಯವಾಡಿನಿಂದ ಹತ್ತಿರದಲ್ಲಿದೆ.

[illegible]

3 ತ್ರಿದೇವಾತತ್ವಿಷ್ಣುಃ ಕಲಿಕಾಲವ್ಯಕ್ತಾಭಿವ್ಯಕ್ತಾಭಿವ್ಯಕ್ತಾಃ
4 ಪ್ರೀತಮರಕೇತ್ರೀಶಚಾರ್ಯಃ ತತ್ವಿಷ್ಣುಃ | ಮಣಿವಾ . ತನ್ಮಹಾಕಾಂಕ್ಷು

10 ಧರ್ಮನುಲ ರಸಿತ . ನುತಮಾ

10 ಧರ್ಮಾನಲ ರಸಿತ ಜಾಯ್ತುಪಟ್ಟವಿಪುಲಾ
11 ಯಮುಲಾಸಕ ದೇಮಕ ಚಾಮುಲಾಪುಷ್ಪಾಚರಣಮ್

11 ಯಮುಲ್ಲಾಸಕೆ . . . ದೇವಕೆ . . .
12 ಯಜ್ಞಲಾ . . . ಕವಲಮಾತ್ರಂ ದಮಂದಲಾನಾಭಿಷ್ಠಾರಕಧರ್ಮ್ಯ

13 ಯಜುರಾ . . . ಕವಲಮಾತ್ರ ಫಲವು ಬಿಡುಗಡೆಯಾಗುತ್ತದೆ .
13 ಬ್ರಹ್ಮವಾದೇವಾನಾ . . . ತತ್ತ್ವಾತ್ ಫಲವಾದ್ಧಿ ಫಲವು ಬಿಡುಗಡೆಯಾಗುತ್ತದೆ .

13 ಭೂವನದೇವಾನಾ . . . ತತ್ತ್ವಾತ್ಮವಿಜ್ಞಾನಕ್ಕಾಗಿ
14 ಸರ್ವವ್ಯಾಪ್ತಮಿಹಾಕಾಶೋಪಪಾದ್ಯಮಾ

11 ವರ್ಧಮಾನಸ್ವಾಮಿನಾಕಾರಿತೋಷ್ಠಚಾಪಾಯುಷ್ಯಾಃ
ಪುನಿಶ್ಚಕವರ್ಷಂಗಳ ಪರಿಧಾವಿಸುವತ್ತರವೈಕಾಮಿ

... ಸ್ವಸ್ತಿಶಕ್ತವರ್ಷ
... ಸುಖವಾರೇ ||

275

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಮೆಲುಗಡೆ ಗನೆಯ ಪಟ್ಟಿಯಲ್ಲಿ

1 ವೆನವಾಸಿವೆಸ್ಯಾ

२ ರದ್ದ . ಛಾ . . .

276

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 4ನೆಯ ವಟ್ಟಿಯಲ್ಲಿ.

ಸಿಂಹನಂದಿಗಳಾಚಾರ್ಯರು ||

277 (119)

ಅಬಂಡ ಬಾಗಿಲಿಂದ ಕೆಳಕ್ಕೆ ಇಳಿಯುವ ಸ್ಥೋಪಾನಕ್ಕೆ ಪಶ್ಚಿಮದಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ.

(ನಾಗೇರಾಜ್)

1 ಸಂವತ್ ೧೭೧೯ ವರ್ಷ (ವೈಶಾಖವಸುಧಿ

೨. ಸೋಮೇಶ್ರೀಕಾಘ್ನಾಸಂಘೇವಂಜಿತ

3 టగజ్జీ . శ్రీరాజచరిత్రః । సత్సత్సభ ॥ శ్రీల

4 ಕ್ಷೇಮೇನೈವ ತ್ವಟ್ಟೇಭ || ಶ್ರೀಹಂಪ್ರಭಾವನಾಸ್ತತ್ಪಟ್ಟೇ

5 ದೋಸೂವಫೀರವಾಳಜಾತೀಬೋರಮಿಜಬಾಳಾಪುತ್ರವಾ ||

⁶ ಭಾ || ಧನಾಕೃತಯೋವೃತ್ತಪಂ || ಖಾಂಫಲವೂಜನಾಕೃತಯೋವೃತ್ತಪಂ || ವನಜನ || ವಡಾಕಾನ

7 ಪರಿವಾರೇಗ್ಗೊಮ್ಮಟಸ್ವಾಮಿಬಾಚಾತ್ರ . . . ಸಫಲ

278

ಅದರ ಬಲವಾರ್ಕ್ಯದ್ವಿ.

(ନାଗରାଞ୍ଚର)

¹ ಪೂತಾಬೀಳು . . ಜಗದಾಳುಪ

३ फल

2 ಆನಂದಜನಕತತ್ವ

279

ಆದೇ ಸ್ಥಳದಲ್ಲಿ

(ನಾಗರಾಜ್)

¹ ಪೂಜನಾ-ಕಾವ್ಯ

§

2 ಸಗ್ಗಿ . . ಪುರ . .

280

ಆದೇ ಸ್ಥಳದಲ್ಲಿ ಮಾಡಿರುವ ಕೆಲಸ.

1. ಶ್ರೀಮತುಗಳನ್ನೊಳಗೊಂಡ ೧ ಯುಲಾ

೨ ಭಿಕ್ಷುಗುಳದವರವರಿಗೆತ್ತಿ ಕಳಪ

• ಭಾರತದ ಮಹಾತ್ಮನಾದ ಗಾಂಧಿಜಿಯವರು

• ಶ್ರೀಮದಪಕವಿಧಿಸಮಾಚಾರ

281 (109)

ತಾಳಗದ ಬ್ರಹ್ಮದೇವರ ಕಂಠದ ಉತ್ತರ ಮುಖ.

1. ಬ್ರಹ್ಮಚ್ರಮವೇ ಮೊದಮೊದಲನೆಯ ಧರ್ಮವಾದುದರಿಂದ ಬ್ರಹ್ಮಚ್ರಮ

[illegible]

ಃ ಪೂಜಾರ್ಥವಾದುದೇನು. ಬ್ರಹ್ಮವೈಶ್ವಾನರವಾದುದೇನು.

- 1 ಣ್ಣರಾಜೋದನಿ || ಕಳ್ಳವನ್ನಪ್ಪಣ್ಣತಾಂಭಿವೇಣಬಳಂಪಾತಾಳನುಲ್ಲಾ ನುಹಂ
- 2 ಜೇತುಂವದ್ವಿಜದೇವಮುದ್ಯತಘುಹವ್ಯೇನ || ದ್ವೇಷೀಶ್ಚಾಸ್ತ್ರಯಾ ಪತ್ಯುಶ್ಚೇ
- 3 ಜಗದೇಕವೀರನೃಪತೇಜ್ವಿಂಶ್ರದ್ವಿಪಸ್ಯಾಗ್ರತೋಧಾವದ್ವ ನ್ನಿನಿಯುತ
- 4 ಭಗ್ನ ಮಹಿತಾನೀಕಂಮೃಗಾನೀಕವತ || ಅಸ್ತಿಸ್ತ ನ್ನಿನಿದಸ್ತವಪ್ರದಳತ
- 5 ದ್ವಿಷ್ಟುಂಭಿಕ್ಕುಂಭಿಗೋದೇವೀವೀರೋತ್ತರನಪುರೋನಿಧಾನಿನಿಧುವ್ಯಾಳಾಂಕುರೇಚತ್ವ
- 6 ಯ ಸ್ಯಾತ್ಕೋನಾಪುನಗೋಚರಪ್ಪ್ರತಿಪ್ತಪೋಮದ್ವಾಣಕೃಷ್ಣೋರಗಗ್ರಾಸಸ್ಯೇ
- 7 ತಿನೋಜಂಖರಾಜಸಮರೇಯಶಾಭಿತಃ ಸ್ಯಾಮಿನಾ || ಶಾತಾಕ್ಷಾರ
- 8 ಪಯೋಧಿರಸ್ತು ಪರಿಧಿಃ ಸ್ತುತಿಕ್ರೋಷಿತ್ಪುರಿಲಂಕಾಸ್ತು ಪ್ರತನಾಯ
- 9 ಕೋಸ್ತು ಚಸುರಾತಿಸ್ತ ಧಾಪಿಕ್ಷಮೇ ಶಂಜೇತುಂಜಗದೇಕವೀರನೃಪತೇ
- 10 ತ್ವತ್ತೇಜಸೇತಿಕ್ಷಣಂನಿ ವ್ಯುತ್ಥಿಂಧರಣಿಸಂಗಪಾತ್ಥಿವರಣೇಯೇನೋಜ್ವಿಂಶ್ರತಂಗ
- 11 ಜ್ವಿಂಶ್ರತಂ || ವಿರಸ್ಯಾಸ್ತುರಣೇಮುಖೂರಮವಯಂಕಣಗ್ರಹೋತ್ಪನ್ನಯಾ
- 12 ತದ್ವಾಸ್ತುಂಪ್ರತಿಲಬ್ಧನಿವ್ಯಾತಿರಸಾಸ್ತುತ್ವಬ್ಧಿಧಾರಾಂಭಸಾ ಕಳ್ಳವನ್ನಂರಣ
- 13 ರಂಗಸಿಂಗವಿಜಯಿಜೇವೇತಿನಾಕಾಂನಾ ಗೀವ್ಯಾಣೀಕೃತರಾಜಗದ್ವಕರ
- 14 ನೇಯಾಸ್ಮೈವಿತೀರ್ಣ್ಯಾಣೀದಃ || ಅಕ್ರಪ್ಯಂಭುಜವಿಕ್ರಮದಭಿಲವನ
- 15 ಗಂಗಾಧಿರಾಜ್ಯಶ್ರಿಯೇನಾಧಾಚಲವಂಕಗಂಗಸ್ಯ ಪತಿವ್ಯುತ್ಥಿಂಶ್ರತಾ ಕೃ
- 16 ಲಾಂಛೀಕೃತಃ ಕೃತ್ವಾವೀರಕಪಾಳರತ್ನ ಚವಕೇವೀರವ್ಯವ್ಯೋಣಿತಂ
- 17 ಪಾತುಂಕೌತುಕಿಸ್ತ ಕೋಣವಗಸಾಪ್ಸಿಣ್ಣಾ ಕೃಭಲಾಂಛೀಕೃತಾಃ ||

282 (110)

ಅದೇ ಕಂಛದ ದಕ್ಷಿಣ ಮುಖ.

- 1 ಶ್ರೀಗೋಮೃಟಜನಸಾಗ್ರದಚಾಗದಳಾಬಕ್ತ ಯಕ್ಷನಂ | 2 ಹೇಗಡೆಕಣ್ಣಂ ||
- 3 ಮಾಡಿನಂ | ಧಿಗಂಭೀರಗುಣಾತ್ಯಂಭೋಗಪ್ರರಂಧರನೇವ ||

283

ಬದಗಲ್ಲು ಬಸ್ತುಗೆ ಪ್ಪಣ್ಣ ಮದ್ವಲ್ಲಿ ಬಂದೆಯ ಮೇಲೆ.

(ಸಾಗರಾಕ್ಷರ)

- 1 ಚೇತಾಮನಸಲು

2 ರಮಣಾಕರಕಾಕದ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ಸಾಗರಾಕ್ಷರ)

- 1 ಸಕೇ ೧೬ತಿಂ
- 2 ವಜಸಾವದೇ
- 3 ೧೩ ಬುಗಡಾಸಾ
- 4 ಧರ್ಮಾಸಾಕೂ
- 5 ಟ್ಟಸಾಸೋಮಾ

6 ನೀಕಸಾಚೆ

7 ಸಮಸ್ತಾ ರ ||

(ಕನ್ನಡದಲ್ಲಿ)

8 ಮಾಣಿಕಸಾ

285

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ಸಾಗರಾಕ್ಷರ)

- 1 ಸಾ
- 2 ಪ್ರ
- 3 ಕೇ ೧೬ತಿಂ

4 . . . ಕವರಿ ೧೩

5 ಮುಖೀರಾಜಾ

6 ತಾಸ್ಯಾಳ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ.)

ಶ್ರೀಕಾಷ್ಠ ಸಂಘೇ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

- 1 ಕಕಂ(೬೬)ವಾರ್ಧಿವನಾಮಸಂವತ್ಸರೇವೃಶಾಭಮಾಸೇಶುಕ್ಲ ಪಕ್ಷೇಚತ್ರರ್ದಶೇದಿವಸೇ
- 2 ಶ್ರೀಕಾಷ್ಠ ಸಂಘೇವರ್ಣಿರವಾಳಜಾತೀಯಗೋನಾಸಾಗೋತ್ರೇಸಮೇಖಾಪುಕಾಯಾರ್ಜಾಯನಾತ್ರಜಯೇಪು
- 3 ತ್ರೈವ್ಯಪ್ರಸಮಪುತ್ರಸಂನೇಜಸಾರ್ಯಾಯಮೂತಯೋಪುತ್ರಾದಯರು . ಮಧ್ಯಸೀಮಾಸಂಘವೀತ್ಯಾ .
ಸಂಘವೀತ್ಯಾ
- 4 ಜಾನಕೀತಗ್ರಾಮೇಸಂಪ್ರಣಮತಿದ್ವಿತೀಯಪುತ್ರಸಂಘವೀದವಜೇಯಾರ್ಯತಾನಾಕುತಯೋಪುತ್ರೈವ್ಯ
- 5 ವಿಶ್ವವಾಯಾರ್ಕಮುಖಾಜಾಪುತ್ರಪಿಣೀಜಾಪದಾಜೇಸಂಘವೀದ್ವಿತೀಯಪುತ್ರಗೇನಾಜೇತಿಸಂಪ್ರಣಮತಿ
- 6 ಹೀರಾಸಾಧರಮಾಸಾವನಾಡಗದೇ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

- | | |
|-----------------------------|-------------------|
| 1 ಸಂಕೃತಿಚಿತ್ರಸುಧೀಂ | 3 ತ್ಯಾಚಿಭೂಳಗೋನವಾ |
| 2 ಅಲ್ಪಾ ಜಗಸವಾಪ್ಯನ್ತಪ್ರಸಾ | 4 ಸಮಸನಿಧರ್ಮಾವಷ್ಟಳ |

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

- | | |
|----------------------|-------|
| 1 ಸಕ ೧೫೬ ಚಿತ್ರ ವದ ೧೦ | 3 ತವಾ |
| 2 ಪ ಜೀನಾಸಾಸುತಜಿ | |

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

- | | |
|--------------------------|------|
| 1 ಚಿತ್ರವದ ೬ ಪಾ ಸಕ ೧೫೬ | 3 ಸಧ |
| 2 ಸಾ ಅಲೇನಾಜಾತ್ಯಾ | |

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.
(ನಾಗರಾಕ್ಷರ)

- 1 ಶ್ರೀಕಾಷ್ಠ ಸಂಘ
- 2 ಮೂಡವಗಡೀ
- 3 ೧೫೩೩ ಮನಮಧನಾಮಸಂವದಸರೇ
- 4 ಕಾರ್ತಿಕವದೀ ೧೫ ಹೀರಾಸಾಘಮಾ ಈಘ

- 5 ಪುತ್ರಧರಮಾಸಾಕಾರಾಕಾಪುತ್ರಸಾನಸಾ
- 6 ಮಹೀರಾನಾವಪ್ಪಗಡೀಸಾತಪದಮಾಕಾ
- 7 ಭೀಜಾತ್ರಾಸಘಮಾತಾಕಾಜೀಜಾತ್ರಾ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.
(ನಾಗರಾಕ್ಷರ)

- 1 ಸಕೇ ೧೫೩೩ ಮನಮಧನಾಮ
- 2 ಸಂವತ್ಸರೇಕಾರತೀಕವದೀಮಾ
- 3 ದಿವ ೧ ತಳೇಬೀಮೂರಮಾಕಾಬಾವಾ

- 4 ಮೂರಮಾಬೀವಾ ಮಾಬೀವಾಬೀಮಾಹೀ
- 5 ಭಾನಯಬೀವಾನದೀಕಾಜಾಮಾಬೀದ
- 6 ಕರಸಾತಾಕಾತೀಮೂಕರಕಾಜಾತ್ರಾ

293

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.
(ನಾಗರಾಕ್ಷರ)

- 1 ಸಕೇ ೧೫೩೩ ಚೈವದೀ ೩
- 2 ದಘಾಲುಸಾಮಾನೀಕಸಾ

- 3 ಜಾತ್ರಾಸಘಳೇ

294

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.
(ನಾಗರಾಕ್ಷರ)

೧೫೩೩ ಸಂವತ್ಸರಸಾಘಳೇ

295

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.
(ನಾಗರಾಕ್ಷರ)

ಸಕೇ ೧೫೩೩ ಚೈವದೀ ೫ ಜಾತ್ರಾ ಕಾಠೀ ಸಘಳೇ.

296

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.
(ನಾಗರಾಕ್ಷರ)

- 1 ಉಪುಜೀಗನೇವನದೀ
- 2 ಸಾಮಾಜೀಸರತ

- 3 ದೋಗೋಕಾ

297

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

- 1 ಸಕೇ ೧೬೪೦ ಫಾಲ
2 ಗುನಸುದೀ ೧ ಗುದೇ
3 ಮಾಸಾಮಾನೀಕ

- 4 ಸಾಗವೀಲ .
(ಕನ್ನಡಕ್ಷರದಲ್ಲಿ)
5 ದೇವಸಾರಜಾ

298

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

- 1 ಸಕೇ ೧೬೪೦ ವೈಸಾಪಸುದೀ ೩ ಶ್ರೀ
2 ಕಾವ್ಯಾಸಂಘೀಪೀತಲಾಗೋತ್ರೀಲಪ

- 3 ಸಾಪ್ತ || ಬೀಲಾಸಾಹೀರಾಸಾರಾಮಸಾ
4 ಜಾತ್ರಾಸಫಲ

299

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

- 1 ಬ್ರಹ್ಮರಂಗನಾಗರ

- 2 ಪಂ || ಜನವಂತ

300

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

- 1 ೬ || ಗೋವಿಂದಾ

- 2 ಮಾಧಗಂಗಾ

301

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

- 1 ಸಂವತ್ ೧೩೦೯ ವರ್ಷೇ
2 ವೈಶಾಖ ಸುದಿ ೩ ಚಂದ್ರೇಶ್ವರೀಕಾ

- 3 ವ್ಯಾಸಂಘೀಪಂಡಿತಾ

302

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

- 1 ಸಕ ೧೬೬೯ ಸಾವರ್ಧರೇ ಫಾಲ್ಗುನವದಿ ೬
2 ತದಾ ಸ
3 ಪುತ್ರಪ್ರೇಷಕ
4 ದುಃಖಸಾ

- 5 ಅವಾ ಅ
6 ರಘು ಛಾ
7 ಶ್ರೇಷ್ಠಕ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

¹ ಅಂಭ್ರಾಜೀಕಾಪ| ² ನ್ಯಾಜೀಕಾತಪ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

¹ ಮಾಘಸುರಿ ೬² ಬೆಡೆಳ . ತ್ರಾಘ| ³ ಡ . . ಜಾತ್ರಾಸಫಳ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

¹ ಸಂವತ್ ೧೫೬೬ ಪಾರ್ಥಿವನಾಮ ಸಂವ² ತ್ವರೇ ಮಾಘ ಋಷಿ ಪಾಡಿವಮಾಟಾ . . .| ³ ಪುತ್ರಧಾರ . . . ಜಾತ್ರಾಸಫಳ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

¹ ಸಕೇ ೧೫೬೬ ಪಾರ್ಥಿವನಾಮ ಸಂವತ್ಸರೇ² ಮೇಗನೇಮನಾತಸೇಮಾಯಿಪೇವಾಳ| ³ ಭೀಮಧೂಜೇಟ ಸುಧ ೩

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

¹ ೧೩೫ ಜೀವಾಸಂಗವೀ² ೧೩೫ ಅನುಸಂಗವೀ| ³ ಚಾಣೋಗಾಸಾ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

¹ ಬ್ರ || ಕಾಪ² ಸಾಜೀಬ್ರ || ರ| ³ ತ್ವಸಾಗರ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಜರ)

1 ಗಂಧಘಟಪುರ . ಗೋವಿಂದ

2 ಜೇವಾವೇಟೆಸವಡಿಸ್ಥಳ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

1 ೧೫೬೦ ಕ್ರಿಮತು

2 ಪರ್ತಿವಸಂಸ್ಥೆ ರದ ವ್ಯಸಖ

3 ಸ್ವದಪಂಚಮಿಕಮಲಪರದ

4 ಕಮಮೇವೈನಿಮಸುರಪನಗವನ

5 ವಲಭನಮಗೋತ್ರ

6 ಮಗಜಿನಪಸುರಪಾಗವರಂಜಿಖಂಡಸಿಟಿ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

1 ಹಾಲಿಹನಮಸಣಿಮು

2 ಕಟ್ಟಿಬಿಡುವರ ಗಂಡ

3 ವೊಡೆಯರಜಂ

4 ಪತಿಯಗಂಡಜೊ

5 ಯಸಟ್ಟಿಯಮದಕೊಡ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

1 ಕ್ರಿಮತುಕಾಳಿವಾಹನಕವರಂಜ ೧೬೦೦ ಸಿದ್ಧಾ ತ್ರಿಸಂ

2 ವತ್ಸರದವನಾಭಿಬಹುಳಂಯುಟ್ಟುಮುನಿಗುಂದದನೀ

3 ಮೆಯದೇಕಕುಲಕರಣಿಯರಮಕಳುವಾಂಕಡೊನ್ನ ಮೈಯ್ಯ

4 ನಲಿಮಜವೆಕವೈಯ್ಯನಪುತ್ರಸಿದ್ಧವೈಯ್ಯನಲಿಮಜನಾ

5 ಗವೈಯ್ಯನಪುತ್ರಸಿದ್ಧದೊರಾಡವನದಾಂಬಿಕೆ

6 ಯರುಬಂದುದರೂರನವಾದರುಭದ್ರಾಭೂಯಾ

7 ತತ್ತೀ . ಕೃತಸಾಗರವನ್ನಿಗಳಸಮಿತ

8 ಯದೇತಿಥಿಯಲ್ಲಿವೂದಿಗೂರಜಿಜಗಪ್ಪನಾಗಪ್ಪನ

9 ಪುತ್ರರಾನಪ್ಪಸಟ್ಟಿಪುಣ್ಯಸ್ತೀನಾಗವೈನ

10 ಮೈಡುಸುಧವೈಪ್ಪನುದರೂರನವಾದರು ||

ಚೌವ್ವಿನೀಸತೀರ್ಥಕರರ ಬನ್ನಿಯಲ್ಲಿ.

(ನಾಗರಾಜರ)

1 ವೊಂನಮನೀದ್ದೇಭ್ಯೋಗೋ

2 ಮುಟ್ಟುಸ್ಯಾವಿಂಚಿದೇಸ್ವರ

3 ಮುಟ್ಟುಸ್ಯಾವಿಂಚಿದೇಸ್ವರ

4 ಸತೀರ್ಥಕರಂಕೀಪರತೀಮಾ

5 ಚಾರುಕೀರತೀಪಂಡಿಚಾರ

6 ಮುಂಡುಪುಟ್ಟುತಕಾರಲಪದಸಾ

7 ಸಕೇ ೧೫೬೦ ಸವಧಾರಣಾ

8 ಮುಸಂಪಕಸಂಪಾಸಾಕವರಾ

9 ಸುಕುರವಾರದೇವಾಂಕೀಪತೀಸ್ವರ

10 ಈ . . ಗರವಾಳೆಯವರೇಗೋತ್ರ

11 ಜೇನಾಸಾಧಿವಾಸಾಕಾಪು

12 ಶ್ರವಣದವನಸಾವಿರುಬಿಡವಾ

13 ಪರಾವಾಸಾಕಾಪುತ್ರಾಕಾ

14 ಸಾವನಾಸಾಕಮುಚ್ಚಾರ

15 ಸಾತಸಾಧಾರಣಾ

16 ಪದ . ಭೋದತ

17 . ರಸೇದಾಪ

314

ಹೊರಕೋಟೆಯ ಬಾಗಿಲಿಗೆ ಬಿಳುಂಡೆ ಬಂಡೆಯಮೇಲೆ ಪಾದಗಳ ಕೆಳಗೆ.

- 1 ಚಿವವು ನೃಪನಕಂಠಿಯಧ್ವ
- 2 ನಿಶಿದಿವುಗೆದುರ್ವನಂಗೆ
- 3 ಭಯಮುಂಸುಜನಂಗೆನುರಾ

- 4 ಗಮುಮುದಳಸುಗುಂಘನನಾ
- 5 ಬದಿನೆನ್ನುಹಂಸಂಗೆನವಿಂಗೆಂ

315

ಅದರ ಮೇಲಾಗದಲ್ಲಿ.

- 1 ಕೊಳವಾಕೆ
- 2 ಮೂಣಿಕ್ಕುಡೆ
- 3 ವನಗುಡ್ಡ ಚಿನವ

- 4 ಮೂಜೋಗಿಹಂಕರಿ
- 5 ಜಗದಾಳಮೊರಮೂ
- 6 ರಾಜಿನಾಥನಮೋಸ್ತು

316

ಅದೇ ಬಾಗಿಲಿಗೆ ವಾಯವ್ಯದಲ್ಲಿ ಬಂಡೆಯಮೇಲೆ.

ಶ್ರೀಮತ್ಕರೂಪಾಂಬದಿಗಳನ್ನಟ್ಟಿದಸೂಳಂದಮುಟ್ಟದರಮೆಯಜಾಯಿಲವವಿಗಿನ

317

ಅದೇ ಸ್ಥಳದಲ್ಲಿ

ಪರನಾರಿಪುತ್ರನನ್ನರತೊಟ್ಟುಕೆಳಗೆಕುಪ್ಪಿಹುಸ. ಗುಡಸರ್ವತೋರದ್ದಿರಬೇವಬಾವನಬಣ್ಣಗುಣ್ಣಚಕ್ರಚಿಹ್ನಗಂ

318 (120)

ದೊಡ್ಡ ಬೆಟ್ಟಕ್ಕೆ ಹತ್ತುವ ಮೆಟ್ಟಿಲುಗಳ ಪೂರ್ವಕ್ಕೆ ಬಂಡೆಯಮೇಲೆ.

- 1 ಅರಕೆಜಿಯವೀರವೀರವ
- 2 ಬ್ಲವರಾಯನಮಹಂಕೆದಸಂ
- 3 ವಿರನಾಯಕಂಚಿಟ್ಟುಗೊಳ

- 4 ಫಿ . ಯಜ್ಞ ಬೆಳಬಿಡಿಗರ
- 5 ಬಿಟಕೆ ||

319

ಅದೇ ಮೆಟ್ಟಿಲುಗಳ ಕಡೆಯ ತೋರಣ ಕಂಠಕ್ಕೆ ನೈರುತ್ಯದಲ್ಲಿ ಬಂಡೆಯಮೇಲೆ ಪಾದಗಳ ಕೆಳಗೆ.

- 1 ಸ್ವಸ್ತಿಶ್ರೀಪರಾಭವಸಂವತ್ಸರದಮಾಗ್ಗನಿರಲಿಪ್ಪಮಿಸುಕ್ತವಾರ
- 2 ದಂಕುಕೊಮರಚಣಾಅಕನತಮ್ಮಮರಲಿಲಿಪ್ಪದಿನಾಯ
- 3 ಕಾಣ್ಣಿರುಚಿಕ್ಕಬೆಟ್ಟಕ್ಕೆಚ್ಚೆ ||

320

ಅದೇ ತೋರಣ ಕಂಠಕ್ಕೆ ಪೂರ್ವ ಬಂಡೆಯಮೇಲೆ ಮುಕ್ಕೊಡೆಯ ಕೆಳಗೆ.

- 1 - 2ಬ

- 2 ಗದ್ದೆಗೆ

- 3 ಕುಟಂ

321 (121)

ಅದೇ ಬೆಟ್ಟದ ಬುಡದಲ್ಲಿರುವ ಬ್ರಹ್ಮದೇವರ ದೇವಸಾನದ ಹಿಂದೆ ಬಂಡೆಯಮೇಲೆ.

1 ಸಿದ್ಧಿಗೌರಿ | ಕರ್ತೃಕಸುಧೋರಲು |

4 ಋಗಿರಿಗೌಡನಾತಂವು

2 ತ್ರಿಬ್ರಹ್ಮದೇವರಮಂ

5 ರಂಗಯನನೇ ||

3 ಟಿಪವನುಹಿರಿಸಾ

322

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ವಿಜಯಧವಳ.

323

ಅದೇ ದೇವಸಾನಕ್ಕೆ ಪಶ್ಚಿಮ ಬಂಡೆಯ ಮೇಲೆ.

ಜಯಧವಳ.

324

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ.)

1 ಸಕಂಘೋಷಮಾಸ್ವಾಪಾಂಡವ

3 ಜತ್ವಾ

2 ಗೋಕುಸ್ತಾಸನ್ನೋಜೇನೋಸಧಳ

325

ಅದೇ ದೇವಸಾನಕ್ಕೆ ಪೂರ್ವ ಬಂಡೆಯಮೇಲೆ.

1 ಮಾಣಿರಬದ್ರನವನವ

3 ಪ್ರವರವೀರವ

2 ನಮಃ ಕನ . .

4. ಹಿವ . . ನ . . ತನ . .

326 (122)

ದೊಡ್ಡ ಬೆಟ್ಟದ ಹಿಂದೆ ಜಿಗಣೇಕಟ್ಟೆ ಬಳಿ ಬಂಡೆಯಮೇಲೆ.

1 ಸ್ವಸ್ತಿಪ್ರಸಿದ್ಧಸೈದ್ಧಾಂತಿಕಚಕ್ರವರ್ತಿಗಳತಿಷ್ಠಿಸುವಷ್ಟುತೀರ್ಥಿಗಳಕೊಂಡಕುಂಠಾಸ್ವಯಂಗನ .

2 ಮಾತಂಡರಮಪ್ರಕ್ರೇಮಃಸ್ವಯಕೀರ್ತಿಗಸಿದ್ಧಾಂತಚಕ್ರವರ್ತಿಗಳಗೋಷ್ಠ ಬಿವೃದ್ಧವೇಷಗ್ಗಡೆಯ

3 ಮಗನಾಗದೇವವಿಗ್ಗಡವಾಗನಮದ್ರಮಂದಃಕಜಿಯಾಕಟ್ಟಿಸಿತ್ತಾಟವನಿಕ್ಕಿಸಿದಡವರಕಿಚ್ಚುರು

4 ಭಾನುಕೀರ್ತಿಗಸಿದ್ಧಾಂತವೇವರಾಪ್ತಾಚಂದ್ರವೇವರಾಪ್ತಾಪ್ರಕೃದೇವರಾನೇಮಿಚಂದ್ರಪಂಡಿತವೇವರಾಬಾಳಚಂ

5 ದ್ರವೇವರಸನ್ನಿಧಿಯುನಾಗದೇವವಿಗ್ಗಡೆಗೆತೀರ್ಥವ್ಯಾಪ್ತವರಹಾಳಸಂಪ್ರದಾಯವರಹಾಳವಾಗಿವರಾಕ್ಷಗ

6 ದ್ವ್ಯಾಳತಪುಮಾನ್ರಿಮುಕ್ತಳವಂಕ್ತಳುಪರ್ಯುಕ್ತಾಕ್ಷಿಣನರ್ತ್ವವಾಗಿತ್ರಿಗೊಂಮುಟವರಾಪ್ತವಿ

7 ಧಾನ್ಯಕನಗಿಟವತ್ತಿ ||

- 20 ಇದಿಂದೆಂದುತಾನನಿಶೇಷಕ್ಕೆ ದೇವೇಂದ್ರಜಿಬ್ಬಳವನು ವಿಭ್ರಾಂತನವುಂಬಲಂ || ಕಂ || ಲಕ್ಷ್ಮೀದೇವಿವಿಗಾಧಿಪಲಕ್ಷ್ಮ್ಯಂಗಸ
ದಿದ್ಧಿವಿಪ್ಪುಗಂತಂತವಲಂಪ್ರಾಪ್ತಿದೇ
- 21 ಪಿಲಸನ್ಮೃಗಲಕ್ಷ್ಮ್ಯಾನನವಿಪ್ಪುಗಗ್ರಸತಿಯನನಗಲ್ಪ || ಅವರ್ಗಮನೋಜನಂತಸುದತೀಜನಚಿತ್ತಮನಿಲೋಳ್ಳಲೆ ಸಾಲ್ಪ
ವಯವೋಲೆ
- 22 ಯಿಂದನುಮೆಂಬಿಧಾನನನಾನದಂಗನಾನಿವತಮನೆಚ್ಚು ಮುಯ್ಯನೇವನಾದಬೀರರನೆಚ್ಚು ಯುದ್ಧದೊಳುತವಿಸುಪ್ಪೆನಾ
ದನಾತ್ಮಭ
- 23 ವನಪ್ರತಿಯನನಂಪಭೂಭುಪಂ || ಪದವತೇಂಬದುಕಂಡಂಗಮೃತಜಳಧಿತಂಗೆಬ್ಬಿದಿಂಗದವಾತಂನುಡಿವಾತಂಗೆನ
ನಂಬಿವ್ಯಳಯಸವದುಮೋ
- 24 ಉದೇಶಮಂವಿಗಾಧಿಪದ್ಯಾಕಕಲಂನಂಕಾಳನುನಂಮುಳಿದುಕುಳಿಕನಂನಯಂಗೊಂತಾಗ್ನಿಯುನಂಸಿಲಂನಂಸಿಂಹದಂ
ನಂ ಪುರಪರನುಂಗೊಂನನಿನಾಂಸಿಂ
- 25 ಹಂ || ತದಧ್ಯಾಂಗಲಕ್ಷ್ಮೀ || ಮೃದುವದಯೇಚಲದೇವೀಸುದತಿಯನನಂಪನೃಪತಿಗನುಪಮಸಾಖ್ಯವೃದಪಟ್ಟವುಹಾ
ದೇವೀಪದವಿಸಲೆಮೋಲೈಯಾ
- 26 ಗಿರದಯೋಳ್ಳಗಲ್ಪ || ವೃ || ಲಲನಾಶೀಲಿಗಮುನ್ನವೆಂತುಕುಸುಮಾಸ್ತ್ರಪುಟ್ಟದೊಂವಿಪ್ಪುಗಂಲಲಿತಶ್ರೀವಧುವಿಂಗಳಂತೆ
ನರಸಿಂಹಪ್ರಾಣಿಸಾಳಂಗೆವೇಚಲದೇವೀವ
- 27 ದುಗಂಪರಾತ್ಮಾಚಂತಪುಣ್ಯಧಿಕಪುಟ್ಟದೊಂಬಲವದ್ವೈರಿಕುಳಾಂತಕಂಜಯಭುಜಂಬಲ್ಲಾಳಭೂಮಾಳಕಂ || ದಿಪ್ತಭೂ
ಮಾಳಭೂಮಾಳವೃವನಳಿನಾನೀಕರಾಕಾರ
- 28 ಕಾಂಕ್ಷಾಪುರಾಣನೈವಮೆಳಪ್ರಕರನನನೋದ್ಯೋತವಾತಪ್ರಪಾತಂ ರಪ್ರಧಾತ್ರೀಶಾಶ್ರವದ್ರಂ ರಪ್ರನೃಪತಿತಮಸೋಮ
ವಿಧ್ಯಂನನಾಕೃಂರಪ್ರಬುದ್ಧಿಸವಾಳಕಾಳಾನಳ
- 29 ನುಡಿಯಿಸದವೀರಬಲ್ಲಾಳದೇವಂ || ಗತೀಳಂಭಾಳನಾಳಂಬಿತಬಹಳಭೂಮೋದ್ರವ್ಯದಂಗೆಜ್ಜರಂಸಂಧ್ಯತರೂಳಂಗಳನು
ಚ್ಚೈಕರಧೃತವಿಸಪ್ಪಜವಪ್ಪವಂಪ್ರೋಚ್ಚೈತ
- 30 ಚೇಳಂಚೋಳನಾದೆಂಕದನವದನದೊಳಂಭೇರಿಯಾ ಪೂಯ್ಯವೀರಾಹತಭೂಭುಜಾಳಕಾಳಾನಳನತುಳಂಭೇರಬಲ್ಲಾಳ
ದೇವಂ || ಭರದಿಂದಂತನ್ನದೊಳ್ಳಗಲ್ಪದಿನೋಡೆಯಂಸಂಕಾಯ್ದುಕಾ
- 31 ದೊಣಂಪೂಣಿ ರೆಬಲ್ಲಾಳಚ್ಚೀತೀರಂ ನಡುಂಬಳನಯಂ ಮುತ್ಸನೋಗಾಪಿರದ್ರೋತ ರದಂತಾಪಾತಸಂಚೋಣ್ಣೀತ ಶಿಖರ
ದೊಳಂಚ್ಚೊಂಗಿಯೊಳ್ಳಲೆ ದಂಬಾನುರಕಾಂತಾವೇಳೋಳ
- 32 ವ್ರಜಜನಕಪುಷ್ಪಾಂನಿಸ್ತತಂರಾಂಪ್ರಾಪ್ತಂ || ಚಿರಕಾಲಂರಪ್ಪಗಲ್ಪಸಂಧ್ಯಮನಿಸಿವ್ಯಂಚ್ಚೋಗಿಯಂಮುತ್ತಿ ದುರ್ಧರತೇ
ಜೋನಿಧಿಧೂಳಿಗೋಟಿಯನೇಕೊಂಡಾಕಾಮವೇವಾನೀ
- 33 ಕೃಪನಂಪಂಚೋಡಯಚ್ಚೀತೀರಂನನಾಭಂಜಾರಮಂ ಸ್ತ್ರೀಯಂರಂತರಗವಾತ್ರವಮಂ ಸಮಂತಮಿಡಿದಂಬಲ್ಲಾಳಭೂಮಾಳ
ಕಂ || ಸ್ಪಷ್ಟ ಸಮದಿಶತಂಜವಮಾಳಬ್ಬಿ ಮುಹೂಮಂಜಳ
- 34 ಕೃಪದಾಂಶರವತೀಪುರವರಾಧೀಶ್ವರಂ || ತುಳುವಬ್ರಹ್ಮವಿಧಿವಮಾನಳಂದಾಯದದಾಮಾನಳಂ ಪಾಂಧ್ಯಕುಳಕಮಳವದಂಪ
ಗಂಪಭಿರಂಪಮಂಪಳಕೇಲಿಂಚಿರಾಶೋಳಕಟಕನೂಜಿಗಾ
- 35 ಪ || ಸಂಗ್ರಹಭೀಮ || ಕಲಿಕಾಲಕಾಮ || ಸಕಳವಂದಿಬ್ಬಂಪರಂತಪ್ರಾಣ ಸಮಗ್ರವಿತರಣವಿನೋದ || ವಾಸಂತಿಕಾರದೇ
ಬಲ್ಪವಪ್ರಸಾದ || ದೂದವಕುಳಾಂಬರಪ್ರಮೇಣ || ಮಂ
- 36 ಪಳಕಮಕುಟೇಶದಾಮಾಳಕದನಪ್ರಾಂತವಲವದೊಳ್ಳಂಪನಿವಾರಿಸಿದ್ಧಿಗಿರದುಗ್ಗಮಾಜ್ಜ || ನಾವಪದಿಪ್ರಸ್ತಸಹಂತೀ
ಮತ್ತಿ ಸ್ಥವವಪ್ಪಜತಳಕಾಮಕೊಂಗಂ
- 37 ನಂಗಲಿನೊಳಂಬವಾಬಿನವಸಾನಾಂಗೆಲೊಂಡ ಭುಜುಳವೀರಗಂಗಳಪ್ರಾಪವೊಯ್ಯುವೀರಬಲ್ಲಾಳವದದ್ಧಿಶೀಮಂ
ತಲರಂಮದ್ಧನಗ್ರವದಿಪ್ರಪ್ರತಿಪಾಳ
- 38 ಸದಾಪ್ರಕಾಶಮುಖಂಕಧಾದಿನೋದದಂವಾಪ್ಯಂಯ್ಯತಿ ರತವ್ರವದೊಳ್ಳದವದಿ || ತನಗಾಂಧ್ಯಂಪರಂವಿಕ್ರದುಘ
ಜನಾಭಂವೀರಬಲ್ಲಾಳವೇವಾನಿವಾ
- 39 ಲಂಕಾಂ || ವಿಭೂಜಿತವೀಚತೇತ್ರೋತ್ಕಂ ರಂಭಾವೇವಂಜನಕಂ || ಪ್ಪಿಪ್ಪಿಪಿಂಶಾಮಣಿ ಜನನಿಜಗತ್ಪ್ರತಯಕ್
ವೈಮುಂಪದಿಸಂಕ್ರೇಷಂಪ್ರವಾಂಪ್ರಾಪ್ತೋ

[illegible]

- 60 ರಸುರಸಂಭೂತರದನೀರದಭಾಸುರ ಯುಗೋಭಿರಾಮಾಕಾಮಂ || ಸಿರಿಗಂವಿಷ್ಟಂ ಗವೆನ್ನು ಮುನ್ನು ವಸಮಾಸ್ತ್ರಂ ಪುಟ್ಟಿದೂಂ
ಕಂಭುಗಂಗಿರಿಸಂಜಾತಗವೆತುಪದ್ಧದನನಾದೂಂ ಪುತ್ರನನ್ನಿ ಗೇಳಿಧರಣೀವಿ
- 61 ಕೃತಚಂದ್ರಮೌಳಿವಿಭುಗಂಶ್ರೀಯೋಚಿಯಕ್ಕಂ ಗುಪ್ತದ್ಧರತೇಜಾ ಗುಣೇನೋಮನುದ್ಧವಿಸಿದಂನಿಸ್ಸೀಮಪುಣ್ಯೋದಯಂ || ವ
ರಲಕ್ಷ್ಮೀಪ್ರಿಯವಲ್ಲಭಂವಿಜಯಕಾಂತಾಕಣ್ಣು ಪೂರಂವಿಭಾಸುರ
- 62 ವಾಣೀಹೃದಯಾಧಿಪತಂಹುಸತಾರಾಶ್ರೀರವಾರಾಸಿ ಪಾಂಡುರಕಿತ್ತಿ ರಸನದಗ್ರದುರ್ವರತುರಂಗಾರೂಢರವೆತ್ತನುದ್ಧರ
ಕಾನಾಂಕಮನೀಯಕಾಮನೆಸದಶ್ರೀಸೋಮನೀಧಾತ್ರಿಯೊಳ ||
- 63 ಪರಮಾರಾಧ್ಯನನಸ್ತನಾಬ್ಧಿನೀಳಯಂ ಶ್ರೀಮಜ್ಜನಾಧೀಶ್ವರಂಗುರುಸ್ಯದ್ಧಾನ್ವಿಕಚಕ್ರವರ್ತಿ ಸಯಕೀರ್ತಿ ಖ್ಯಾತಯೋಗೀ
ಶ್ವರಂಧರಣೀವಿಶ್ರುತಚಂದ್ರಮೌಳಿಸಚವಂಹುತ್ವಾಂತನಂದದಡಾದೊರೆ
- 64 ಯಿಯಾಚಲದೇವಿಗಿದು ವಿಹೋದ್ಯುಕ್ತಿ ತ್ರಿಗಂಧಾತ್ರಿಯೊಳ || ಭರದಿಂಪಳುಗೊಳತೀರ್ಥದೊಳ ನಪತಿ ಶ್ರೀಪಾರ್ವತೀ
ಪೋದ್ಭವುದಿರಮಂಮಾಡಿಸಿದಳವಿಸೂತನಯಕಿತ್ತಿ ಖ್ಯಾತಯೋಗೀ
- 65 ಸ್ತಭಾಸುರಶಿಷ್ಯೋತ್ತಮ ಬಾಳಚಂದ್ರಮುನಿಪಾದಾಂಭೋಜಿನೀಭಕ್ತ ಸುಸ್ಥಿರಯಮ್ನಿಚಲದೇವೀ ತ್ರಿವಿರದಾಚಾಚಕ್ರ
ಸದ್ಭಕ್ತಿಯಿಂ || ತದ್ಗುರುಕುಳಶ್ರೀಮೂಲಸಂಭವೇನಿಯಗಣ
- 66 ಪುಸ್ತಕಗಚ್ಛಕೊಂಡಕುಂದಾನ್ವಯದೊಳ || ಕಂ || ವಿಧಿತಗುಣಚಂದ್ರಸಿದ್ಧಾಂತದೇವಸುತನಾತ್ಮವೇದಿಪರಮತಘೂರ್ಭುಧ್ವಿ
ದುರನಯಕೀರ್ತಿ ರಸಿದ್ಧಾಂತದೇವನಿನಂದಮುನೀಂದ್ರನವಗತತಂದ್ರಂ ||
- 67 ವರಸ್ಯದ್ಧಾನ್ವಪಯೋಧಿಪದ್ಧಗನರತಾರಾಧಾಧಿಪತಾರಹಾರರಂಭಾಪ್ರವತಕೀರ್ತಿ ಧೌತನಿಖಿಳೋವ್ವೀಮಂಜಳಂದುರ್ಧರ
ಸ್ತರಬಾಣಾವಳಮೇಘಜಾಲಪವನಂಭವ್ಯಾಂಬುಜವ್ರಾತಘಾಸುರ
- 68 ನಿಶ್ರೀನಯಕೀರ್ತಿ ರದೇವಮುನಿಪಂ ವಿಖ್ಯಾತಿಯಂತಾಳಿದೂಂ || ತಚ್ಚಿದ್ಧರ || ವರಸ್ಯದ್ಧಾನ್ವಿಕಘಾನುಕೀರ್ತಿ ಮುನಿಪಶ್ರೀ
ಮತ್ಪ್ರಭಾಚಂದ್ರದೇವರೇಷಸ್ಮತಮಾಘನಂದಮುನಿರಾಜಪ್ರದ್ಯುಮನಿಂವು
- 69 ತೀರ್ಥರಮ್ಯಗನುತನೇಮಿಜಂವ್ರಮುನಿನಾಥಪ್ರಾಕಾರಾದನ್ನಿ ರನನ್ದರವೀಶ್ರೀನಯಕೀರ್ತಿ ರದೇವಮುನಿಪಾದಾಂಭೋಜಿರು
ಹಾರಾಧಕ || ಸ್ವರಮಾತಂಗಮೃಗೇಂದ್ರನದ್ಧನಯಕೀರ್ತಿ ಖ್ಯಾತಯೋಗೀ
- 70 ಗೀಂದ್ರಭಾಸುರಪಾದಾಂಬುರುಡಾನವಮನ್ವಧುಕುಂಚಂಚಿತ್ತ ಪೋಲಕ್ಷ್ಮಿಗಿಡ್ಡರನಾಮಾನರಪಾಳವೌಳಿಮಣಿರಂಜಾಳಾ
ಚ್ಚಿರತಾಂಭ್ರದ್ಯಯಂಸು ರನಾಧ್ಯಾತ್ಮಿಕಬಾಳಚಂದ್ರಮುನಿಪಾಚಾರತ್ಯ
- 71 ಚಕ್ರೇಶ್ವರಂ || ಗೌರತಪಂಗಳನೆಗಲ್ಪತಾನರದಳ್ಳದ ಚಂದ್ರಮೌಳಿಯೊಳನಾರಿಯಗಿಂನ್ನದೇನೂಬಗುವೆಲ್ಲಲವ್ಯಭವ
ಯೊನ್ನರನನ್ದರಂ ಸಾರತಪಂಗಳಂಪದಿದುತಾನರದಂ ಗಜಚಂದ್ರಮೌಳಿಗಂಭೀರ
- 72 ಯುನಿದ್ವಪನ್ನ ನೆನಿಪಾಚಲೋದ್ಭವಿಗಿಂಗೆನೊನ್ನೆ ಬಾರ || ಶಕವರ್ಷದಸಾಯಿದದನೂಜನಾಲ್ಕ ನೆಯ ಪ್ಲವಸಂವತ್ಸರದಪಾ
ಷ್ಠವಿಜುಳತದಿಗಸುಕ್ರವಾರವೆತ್ತರಾಯಣಸಂ
- 73 ಕಾನ್ತಿಯಾದು || ವೃ || ಶೀಲಧರವ್ರಮೌಳಿವಿಭುನಾಚಲದವಿ ನಿಜೋದ್ಭವಾಂತಯಾಲೋಳ ಮೃಗಾಕ್ಷಿಮಾಡಿಸದಿಬಳ್ಳಿ
ಳತೀರ್ಥದಪಾಶ್ವರದೇವಲಾಂಕಗವಿದೇವಿಪ್ರಿಯನವಶ್ಯಯನಿ
- 74 ತ್ತನದಾರಾಸಿರಬಲ್ಲಾಳನಪಾಳನನ್ನಯಮವೃದ್ಧಿಯುಮುಳ್ಳನವೆಂದೊ ಸಲ್ಪಿನಂ || ತದವನಿಪನಿತ್ತದತ್ತಿಯನದನಾಚಲಬಾ
ಳಚಂದ್ರಮುನಿರಾಜಶ್ರೀರದಯುಗವಯ್ಯಾ
- 75 ಜಿನೀತಕುರುದ್ರವರನಿಬಿರಕೀರ್ತಿ ರದೇವದಶಿತ್ಯ || ಅನ್ತುಧಾರಾಪೂರ್ವಕಂಮಾಡಿಕೊಟ್ಟತನ್ನಿ ಮುನೀಮ | ಮೂಡ
ಕಂಬರದವಳ್ಳ | ಮಧೀತಂಕಮುಟ್ಟಣಿ | ಅಭೀತಂಕುಂ
- 76 ದುವಂದಂ | ಅಭೀತಂಕಅಲದವರ | ಅಭೀತಂಕಮೇಳಯುಪ್ಪನೂಪ್ಪ ಅಭೀತಂಕಲಂಕದವಾಳುಪ್ಪ | ಅಭೀತಂಕನಂಗರ
ಕಟ್ಟಿಹೋದವಂದಂ | ಅಭೀತಮವಕಂಟೆಯುಪ್ಪಂ | ಅಭೀತಮವಮು
- 77 ರನೇಂದ್ರಗುಹು | ಅಭೀತಮವಪಟ್ಟಣಿ | ಅಭೀತಮಮುನಿಯವಯುಕಟ್ಟಿ | ಅಭೀತಮವಲ್ಲದವಕಳಿಳ | ಅಭೀತ
ಮವಕಟ್ಟಿ | ಅಭೀತಮಮುನಿದಾರಿದ್ರಿಯುಪ್ಪ | ಅಭೀತಮಗರೋಜಮು
- 78 ದಾಂ | ಅಭೀತಮವದೇವಗಜಪಟ್ಟಿಯಾಯ್ತು | ಅಭೀತಮವನೇನಯಗುಹು | ಅಭೀತಮಗಲಾಲವಗುಹು | ಅಭೀ
ಮೂಡರೂಪ್ಪ | ಅಭೀತಮವಪಟ್ಟಗುಹು | ಅಭೀತಮವಲ್ಲಯ್ಯಯನು
- 79 ದ್ಧ | ಅಭೀತಮಗಲಾಲವರ | ಅಭೀತಮಗಲಾಲಯದವ್ಯಮುನೀವಕಳಿಡತ್ತು || ಸ್ಥಳವು || ಶ್ರೀಶರಣವಳಿ
ಯುಗತಪ್ಪುಬಾಚನವೈಯುವಮಂಕೊಂಡುಬಿಡುಕೊಳ್ಳಿ

- 80 ಟಿಯಲೂವಾಗಟ್ಟುಮಂಟಿಟ್ಟುರದಕನಿಮೊ ಮೂಡನಾಗರ | ತೊಕನಾಗರ | ಪಡುವಮ್ಬಗಟ್ಟು | ಬಡಗನಟ್ಟುಕತ ||
ಯಾಜಕ್ಕು ಯಟ್ಟು ಯೆಕೆಹಿಯತೋಟ | ಕೇತಂಗಿಹಿ | ಗಂಗನಮುದ್ರದಕೀದಿಯ
81 ತೋಟ | ಬನಿಯಮುಂಬೂಲಾಗಡಿಪ್ಪತ್ತು || ನಾನಾದೇನಿಯಾನಾಡುನಗರಮುಂದೇವರಪ್ಪ ವಿಧಾಜ್ಜನೇಗಿಬ
ಯದವನದಹೇಪಿಂಗಿಬಳ್ಳಂ ಅಡಕೆಯದೇಪಿಂಗಿಹಾಗಂ ಮೆಳನನಹೇಪಿಂಗಿಹಾ
82 ಗಂ ಅನಿನದಹೇಪಿಂಗಿಹಾಗಂ ಹತ್ತಿಯಮಳವೆಗೆಹಾಗಂ ನಿಲೆಯಮಳವೆಗೆತೋಗಿವಿಸಂ ಎಲೆಯಹೇಪಿಂಗಿ
ನೂಕು || ದಾನವಾಬಾಲನವಾತ್ರದಾನಾಳ್ತೈಯೋನುವಾಲನ ದಾನಾತ್ವೈ
83 ಗ್ಗವನವಾಪೊ ತಿರಿಬಲನವಾಳ್ತೈತಂದಂ || ಬವಳುವಸ್ತುಧಾದತ್ತಾ ರಾಜಾಪ್ಪನಗರಾಡಿಫಿಯಸ್ತುಯಸ್ತುಯಾಬಾಳ್ತು
ಸ್ತುಸ್ತುಸ್ತುತದಾಫಲ || ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋತರೇತಿಮನು
84 ಸ್ತರಾಂ ಪಟ್ಟುಪ್ಪರ್ಪನಕಪೂರಿ ವಿಷ್ಣುಯಾಂಬಾಯತೇಕ್ರಮಿ || ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ||

328 (125)

ಅದೇ ಬಸ್ಸು ಮೆಹಾವ್ಲಾರದ ಇದಿರಿಗೆ ದಕ್ಷಿಣ ಗೋಡೆಯಲ್ಲಿ.

- १ ಹೈದ್ರಾಬಾದ್‌ಯಕುವತ್ಸನೇಂದ್ರಿತಯಯುಕ್ತವೈರಾಬಿಕೇ | ३ ಶಾಸನಿಧಿವೇವಾಕ್ಷಿ ॥ ಯಮನಾಪಹಂತಾನವೋ |
 २ ಮಹೇಶನಯನಾರಕೇಯುತಬಲಕ್ಷೇಪಕ್ಷೇತರೇ | ಪ್ರ | ४ ಚತುರ್ವ್ಯಾಧಿನೇಕಧುಮಂತಸತನಿವಾಯ್ಷ್ಯಾಗತಃ ||

329 (126)

అదేగొగ్గడేయ పూర్వోకడే మొలೆಯల్లి.

- 1 ತಾರಣಿಸಂವತ್ಸರದ್ಭಾವ್ಯಪದವಿಹುಳದಾದಿ | 2 ಸೋಮವಾರದಬಹುಕರಾರಾಯನುಸ್ಥಾಪನಾ ದಿನ

330 (127)

ಅದರ ಕೆಳಗೆ.

- 1 ಜ್ಞಾನಾಭ್ಯಾಸಕವತ್ಸರದ್ವಿತಯಯುಕ್ತ ವೈಶಾಖಕೇಮಹೀತನ
2 ವಾರಕೇಯು (ಮೂದೆ ಬರವಣಿಗೆಯಿಲ್ಲ).

331

ಅದೇ ಬಸ್ತಿಯಲ್ಲಿ ಪಾರ್ವಾನಾಥ ದೇವರ ವಿಂಬವಮೇಲೆ.

- 1 ಶ್ರೀಮೂಲಸಂಘವೇತಿಗಳಪುಸ್ತಕಗಳ್ಳೆ ಕೊಡಕೊಡುವುದು. ಕೊಡುವುದು
 2 ಕೃತವೃತ್ತಿ ಸಮಾಜೇತಿಗಳಮುನ್ಯೋರೋಧಿ || ಕೃತವೃತ್ತಿ ಸಮಾಜೇತಿಗಳಮುನ್ಯೋರೋಧಿ ||
 3 ಶ್ರೀಮಾದವದ್ವಿಪ್ರಯಾಸವೃತ್ತಿಗಳಮುನ್ಯೋರೋಧಿ || ಕೃತವೃತ್ತಿ ಸಮಾಜೇತಿಗಳಮುನ್ಯೋರೋಧಿ ||
 4 ಯುಕ್ತವೃತ್ತಿ ಸಮಾಜೇತಿಗಳಮುನ್ಯೋರೋಧಿ || ಕೃತವೃತ್ತಿ ಸಮಾಜೇತಿಗಳಮುನ್ಯೋರೋಧಿ ||
 5 ಜಗತ್ಪ್ರಯಾಸವೃತ್ತಿಗಳಮುನ್ಯೋರೋಧಿ || ಕೃತವೃತ್ತಿ ಸಮಾಜೇತಿಗಳಮುನ್ಯೋರೋಧಿ ||

332

ಸಿದ್ಧಾಂತ ಬಸ್ತಿಯಲ್ಲಿ ಆಮೃತವೆಲೆದು ಬಿಂಬವ ಮೇಲೆ.

(ಸಾಗರಾಕ್ಷರ)

.. ತಾತ್ಪರ್ಯವಾಗುವುದೇನು . ಪದ್ಮಭೇದೇನ ||

- 3 ಯಾತ್ಯೇಲೋಕ್ಯೇವಂಭಸ್ಯಕಾಸನಮಜೀಕಣಸಮ ||
- 4 ಸವ್ಯಾಕುಮುವಚಂದ್ರಾಯಮಿಚ್ಛಾವಿವಮೂ
- 5 ತ್ವಯೇ ಯಸ್ಯವಾಕಚಂದ್ರಿಕಾಭವ್ಯಕುಮುವಾಸಂ
- 6 ವಸಂದಿನೇ || ನಮೋನಮ್ಯ ಜನಾನುಮಧ್ಯಂದಿನೇಮಾಘನಂದಿನೇ |
- 7 ಜಗತ್ಪ್ರಸಿದ್ಧಸಿದ್ಧಾಂತವೇದಿನೇಚಿತ್ರಕೋದಿನೇ || ಸ್ತುತಿಶ್ರೀ
- 8 ಜನ್ಮಗೃಹೇನಿಭೃತಸುಮಮೃದ್ವಾನ್ಯೋನೋದ್ರಾ ಮಾತೇಜನಿಸ್ತಾರಾನ್ ||
- 9 ಕೃತೋವ್ವೀತಳಮಮಳಯಾಶ್ಚಂದ್ರಸಂಭೂತಿಧಾಮಂ ವಸ್ತುಬ್ರಾ
- 10 ತೋದ್ಭ[ವ]ಸ್ತಾನಕಮತಿಶಯಸತ್ತ್ವಾವಳಂಬಗಭೀರಂಪ್ರ
- 11 ಸ್ತುತ್ಯಾನಿಶ್ಯಮಾಭೇದಿನಿಭಮೋಗುಂಮೋಯ್ನ
- 12 ಲೋವ್ವೀರಮಾರಂ || ಸ್ತುತಿಶ್ರೀಜಯಾಭ್ಯುದಯಾಸಕವರ್ಷಂ ೧೦೦ ||
- 13 ನಮ ಚಿತ್ರಾನ್ಯಾನವತ್ಸರ ಬ್ರಾವಾಸಂ ೧೦ ಬ್ರ | ಪಂಚಸ್ತುತಿ ಸಮಸ್ತ
- 14 ಪ್ರಶ್ನ ಸುತಂಶ್ರೀಮನ್ಯಹಾಮಂಡಲಾಚಾರ್ಯುರಂ ಆಚಾರ್ಯುರವ
- 15 ದ್ಯುರಂಶ್ರೀಮೂಖಫಲಜಂಗಲಿಶ್ವರವೇದಿಯಾಗಾಗ್ಯಾಗ್ಯ
- 16 ರಂರಾಜಗುರಂಗವಪ್ಪ ಜಮೀಶ್ವರ ಸ್ವಾತೀದೇವಕಿಶ್ವರ
- 17 ಬಾಳಚಂದ್ರದೇವರು ಶ್ರೀಮನ್ಯಹಾಮಂಡಲಾಚಾರ್ಯುರಂ ಆಚಾರ್ಯುರ
- 18 ವ್ಯಾಸರಂಜೋಯ್ಯಳರಾಯರಾಜಗುರಂಗವಪ್ಪಶ್ರೀಮಾ
- 19 ಘನಾದಿಪ್ಪದ್ವಾನ್ತಚಕ್ರವರ್ತಿಗಳ ಪ್ರಿಯಗುಪ್ತಗಲಮಪ್ಪಶ್ರೀವಿಳುಗು
- 20 ಲತೀರ್ಥವಬಲಾತ್ಕಾರಗಣಾಗಾಗ್ಯರಂಶ್ರೀಪ್ರಾಣ್ಯರಂವಪ್ಪ
- 21 ಸಮಪ್ಪಮಾಣಿಕ್ಯನಗರಂ (ಗರಂ) ಗಳುಸುಂಜಿನಾಲಯದ ಆದಿದೇವರ
- 22 ಆಮ್ರಿತಪದ್ಮಿಣೀಚಯವಪ್ಪಯ್ಯಾಚಾರ್ಯೋಗಾದವನವಳಗಜಿ
- 23 ಯಾಕಳಿಧಾವ್ಯದತ್ತಿಮೋದೇರಿಯತೋಟಮಂ | ಆಮ್ರಿತವಿಷಯಗ್ಧ
- 24 ಅಜಿತಭೂಮಿಯಸೇವಕೇಶವಾಳಚಂದ್ರದೇವಕಯ್ಯಾಲಸಮ
- 25 ಸ್ತವಮಾಣಿಕ್ಯನಗರಂಗಳು ಬಿಡಿಸಿಕೊಂಡವಯಾಸನವಕ್ರದವಪ್ಪದೇವ |
- 26 ರಾಜೇಯನವಪ್ಪಯ್ಯಾಚಾರ್ಯುರನವೇವರ ದೇವವಾನವಗ್ಧ ಮೋಜಿ
- 27 ಗಾಣೀಶವೃಂದಮೂದಲನಟ್ಟಕ್ಕಲ್ಲ | ಆಲಿತಕವಾಸನಗಲ್ಲ | ಅಶೀತಂಜಿ
- 28 ದಿಗಸಾಲದಗುಂಜಂಗಾ ಮಾಜಾಣಿಕಿಶುಕಟ್ಟರಗ್ಧ | ನೀರೋತ್ತೋಗಾರುತು
- 29 ಸ್ತೀಮ | ಆಕೇಶಕಟ್ಟದವವಾಣೀದಿಯಲಯುಟ್ಟಗುಂಡಿನಲಿದವಮಾಣೀ
- 30 ದೇವಸುಪನಟ್ಟ ಅಶೀರಂಕುಂಡಲಟ್ಟರತಪ್ಪಲಯಾಜಿಗಲ್ಲ | ಅಶೀಮೂಜ
- 31 ದಯದೇವಲೇಖನೀತಂಕಣಕೋಡಿಯಗುಂಡಿನಲಿದವಮಾಣೀ ದೇವನು
- 32 ಸ್ತುತಿಶ್ರೀಶ್ರೀರೋದಿನೇ || ಆಕೇಶಿಯಲಯಗಣೀಕೋಡಿಯಗುಂಡಿನಲಿದವ
- 33 ಮಾಣೀ ದೇವನುಪನಟ್ಟ ಇಂತೀಕೇಶಿಯಲಯಗಣೀಕೋಡಿಯಗುಂಡಿನಲಿದವ

335 (130)

ಆಮೇ ಸ್ತುತಲ್ಲಿ ಉತ್ತರಕವೆ.

- 1 ಶ್ರೀಮತ್ಪ್ರವ. ಗವಿಧಾಕಸ್ಯವ್ಯಾಧಾಪೋಧಂದ್ರಾಸಮ ಜೇಷ್ಠತ್ಯೋಗೇಶ್ವ
- 2 ನಾಭಸ್ಯಕಾಸನವತ್ಸರವಸಮ || ಸ್ತುತಿಶ್ರೀಜಯಾಭ್ಯುದಯಾಸಕವರ್ಷಂ ೧೦೦ ||
- 3 ನೋದ್ರಾ ಮಾತೇಜನಿಸ್ತಾರಾನ್ || ಕೃತೋವ್ವೀತಳಮಮಳಯಾಶ್ಚಂದ್ರಸಂಭೂತಿಧಾಮಂ ವಸ್ತುಬ್ರಾ
- 4 ಘಾಣೀಧಾಮಂ ವಸ್ತುತೋದ್ಭವಸ್ತಾನಕಮತಿಶಯಸತ್ತ್ವಾವಳಂಬಗಭೀರಂ
- 5 ಪ್ರಶ್ನಾನ್ಯಾನಿಶ್ಯಮಾಭೇದಿನಿಭಮೋಗುಂಮೋಯ್ನ ಲೋವ್ವೀರಮಾರಂ | ಆರಜೋಗ್ಯ

- 46 ನಾಗೇನಮಾರ್ಯದೇವಾಗ್ರೇಸೃತ್ಯರಂಗಾತ್ಮಕಚೈವೇ || ಶ್ರೀನನ್ನಯಕೀತ್ತಿಸಿದ್ಧತಙ್ಗಪತ್ತಿಗಳ್ಗೆ ರೂಪೋಜ್ವಲ
47 ನೆಯುಕ್ತಂ ವಾಗಿಮುಡಿಮಮುಮುನಿಸಿದ್ದಿಯೆಮುಶ್ರೀಮತ್ತ್ ಮರಮಾರ್ಯದೇವರಿಬಂದಿಯಮುದಣಕಲುಕ್ಕ
48 ಟ್ಟುಮಂಸೃತ್ಯರಂಗಮಮಮೊಡಿಸಿದತವನಸ್ತರ || ಶ್ರೀನಗರಜಿನಾಯಮಂಶ್ರೀನಿಳಯಿಮನವಳಗು
49 ಣಗಣಮೂಡಿಸಿದಾಶ್ರೀನಾಗವೇವನಜಿಮಂಶ್ರೀನದುಕೀತ್ತಿಪ್ರತಿಜಿತದಯುಗಭಕ್ತಂ || ಜಪ್ತಿ ನಾಲಯ ಪ್ರತಿಪಾಳ
50 ಕರಪ್ಪನಗರಂಗಳ್ || ಭರಯೊಳಿಖಂಡಳಮಂಗಳಭದ್ರವಿಳಸದ್ಯಂಟೊಟ್ಟವನ್ಮತ್ಯುಚಿತವನ್ನಂಜ
51 ಪರಾಕ್ರಮಾನುಷತರನೆ ಕಂಬೊಂದಿದೇಶಾಪರಾರಂಜನಾನಾವ್ಯಮಾರಾಜಾಳಕ ಬರ್ಷಗಬ್ಬತಂತ ತ್ರಯಾ
52 ಭರಣಬ್ಬಳೊಳ್ಳಿಳಿತೇಶ್ವರವಾನಿಸುಗಂಗಳ್ ರೂಢಿಯನ್ತಾಲ್ವಿದ || ಸಕವರ್ಷ ಗಾಂನೆಯ ರಾಕ್ಷಸನವಪ್ಪ
53 ರದಜ್ಯೋದ್ಧಂ ಸುಂ ಬ್ರಹ್ಮವಾದದಂದುನಗರಜಿನಾಲಯಕ್ಕೆ ಎತವಂಗೆಜ್ಜೆಯವೊಂದೆರೆಯತೊಡಿಸುಮ
54 ದೂತಿಸುಬಗೆದ್ದ ಯಂಘ್ರಾತಕರವನೆಯಮೂದಂಕೆಜ್ಜೆಯಕೆಳಗಣೆದ್ದ ಲೆಕೊಳಗಂ ೧೦ ನಗರ
55 ಜಿನಾಲಯದಬಳಗಣ ಕೇತಿಸಿಟ್ಟಿಯುಕೇರಿ ಅತೇಕಣ ಎರಮಮನಲತಂಗಡೆಡಬಂಕ್ಷಿಗಾ
56 ಣ ಎರಮಮನಗಪಣಅಯಾ ಉಲಂಗಿ ಮಂಳದಿದಪಣಮೂಡು

336 (131)

ಅದೇ ವಸ್ತುವು ಬಳಸಲಾಗಲಿಲ್ಲ ಉಕ್ತರಾದೆ.

- 1 ಸ್ವಸ್ತಿಪ್ರೀತಮಮಲಕನವಂ ೧
- 2 ಅನೇನೈವಪ್ರವಾಹಸಂ
- 3 ವಸ್ತವಮಗ್ಗಾಗಿರ ಸುಂ
- 4 ಪ್ರದಂಮುಪ್ರೀತಮಗುಳೇ
- 5 ತೃದವಸ್ತು ನವಿರಗೇನಿವ
- 6 ರವಿನಾಬದವಪ್ರವಾಹಗುಳು
- 7 ಬಹುಬಿಟ್ಟು ಬದವನನವವಕ್ರವು
- 8 ವೇದವದ | ನವವಿನಾಬದವ
- 9 ಅನೇನವದವನವವದ್ವದ್ವಲ
- 10 ವಿಶ್ವೇಶ್ವನವವವಕವಲವಲವದ
- 11 ಅಪ್ಪವಿಧಾಪ್ಪನವವವಕವನವ
- 12 ಪ್ರೇತವ್ಯವನನವಕವಗುಳಿ
- 13 ದನವಿನವಿಟ್ಟವನವನವನವ
- 14 ದನವನವವ ಅನೇನವನವದ್ವದ್ವಲನವ
- 15 ಅಧವಮದಾಲನವಗುಳವವವವ
- 16 ದಿವನವದ್ವಲವದ್ವಲವದ್ವಲವದ
- 17 ದಿವವನವದ್ವಲವದ್ವಲವದ್ವಲ
- 18 ಗುಳವನವದ್ವಲವದ್ವಲವದ್ವಲ
- 19 ಪ್ಪದವ್ವಲವದ್ವಲವದ್ವಲವದ್ವಲ
- 20 ಪ್ರೀತಮಗುಳವನವವನವದ

- ೧ ಆದಿವರದನವ್ಯಾಧ್ಯಾಸಕಕ್ರಿಯಾಚರಣೆ
 ೨ ದ.ಸೂ(ವಾಸ್ತು)ಶ್ವೂಷಣವಾಗಾ
 ೩ ಕ್ಷುಣ್ಣಗವ್ಯಾಸುಳಯ ದುಮಿಪೂನೊ
 ೪ ಗಮಾಲುಬ ೧ | ಸವ್ಯಧಾರಣವತ್ತು
 ೫ ರವ ದ್ವಿತೀಯಾಧಾರವರಣ: ೫ ಪ್ರ | ತ್ರೀತೀಯಾ
 ೬ ತೀರ್ಥರವಿವರಣಾಶ್ವೂಷಣವಸ್ತುವಣಿಸ್ತವಗಾ
 ೭ ಗಳ.ತವ್ಯಾಧ್ಯಾಸಕಕ್ರಿಯಾಚರಣವತ್ತು
 ೮ ಮದವ್ಯಾಧ್ಯಾಸಕ | ಸಗಂಜವಾಲದವ್ಯಾಧ್ಯಾಸ
 ೯ ರವದವ್ಯಾಧ್ಯಾಸ(ವ್ಯಾಸ)ಶ್ವೂಷಣವಾಗಾ(ತಾ)ವ್ಯಾಧ್ಯಾಸ
 ಧಾರಣ
 ೧೦ ವ್ಯಾಧ್ಯಾಸಕವ್ಯಾಧ್ಯಾಸಕಕ್ರಿಯಾಚರಣವತ್ತು
 ೧೧ ತಾಳಿಶವಾಸಕ ವ್ಯಾಧ್ಯಾಸಕವ್ಯಾಧ್ಯಾಸಕವ್ಯಾಧ್ಯಾಸಕ
 ಶಿವದೇ
 ೧೨ ಶಿವದೇವದೇವದೇವದೇವದೇವದೇವದೇವದೇವ
 ೧೩ ವ್ಯಾಧ್ಯಾಸಕವ್ಯಾಧ್ಯಾಸಕಕ್ರಿಯಾಚರಣವತ್ತು
 ೧೪ ಸೂತ್ರವಾಗಾ ಕ್ಷುಣ್ಣಗವ್ಯಾಸುಳಯ ದುಮಿಪೂನೊ
 ೧೫ ಸೂತ್ರವಾಗಾ ಕ್ಷುಣ್ಣಗವ್ಯಾಸುಳಯ ದುಮಿಪೂನೊ
 ೧೬ ಸೂತ್ರವಾಗಾ ಕ್ಷುಣ್ಣಗವ್ಯಾಸುಳಯ ದುಮಿಪೂನೊ
 ೧೭ ಸೂತ್ರವಾಗಾ ಕ್ಷುಣ್ಣಗವ್ಯಾಸುಳಯ ದುಮಿಪೂನೊ
 ೧೮ ಸೂತ್ರವಾಗಾ ಕ್ಷುಣ್ಣಗವ್ಯಾಸುಳಯ ದುಮಿಪೂನೊ
 ೧೯ ಸೂತ್ರವಾಗಾ ಕ್ಷುಣ್ಣಗವ್ಯಾಸುಳಯ ದುಮಿಪೂನೊ
 ೨೦ ಸೂತ್ರವಾಗಾ ಕ್ಷುಣ್ಣಗವ್ಯಾಸುಳಯ ದುಮಿಪೂನೊ

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ಹೊಗಾಡು ಬೆಟ್ಟದ ಸುತ್ತಲಿನ ಪ್ರದೇಶದ ವಿವರಣೆ

- [illegible]

ವಿಕಾರಿವಶವನವ ಲ್ಲವನು ೧ ಗೆವನೊಪ್ಪಯಿತ್ತೇನುತಿವ್ಯಗಳುಸಮಸ್ತದಗೊಟ್ಟಿದುಕೊಟ್ಟುಗ ೪

ಭಂಡಾರ ಬಿಟ್ಟದೊಳಗೆ ಪೂರ್ವದಿಕ್ಕಿನಲ್ಲಿ ನಿಲ್ಲಿಸಿರುವ ೧ ನೆಯ ಕಲ್ಲು.

- 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಂ || ಪಾವಂಧಸಾಗರಮಹಾಬಲ
- 2 ಮಮುಖ್ಯಾಕ್ಷಿ ಶ್ರೀರಂಗದಾದಾರಣಾಂಬುಜಮೂಲದಾಸ ಶ್ರೀವಿಷ್ಣು
- 3 ಲೋಕಮಣಿಮಂಟಪಮಗ್ಗುರಾಯನ ರಾಮಾನುಜೋವಿಜಯತೇಯತಿ
- 4 ರಾಜರಾಜ || ಶವಕರ್ಷ ೧೦೯ನೆಯ ಕೀಲಕಸಂವತ್ಸರದಭಾವುರ
- 5 ರಬಗುಬ್ಬ ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂವೇಶ್ವರಂ ಆರಾಧನವಿಭಾವಣಾ
- 6 ಭೇತಪ್ರಪ್ತಮಾದುರಗಂಭಶ್ರೀವೀರಮಿಕ್ಕರಾಯನುಬ್ರಿಂಧಿರಾ
- 7 ಜ್ಞವರಗಮವಕಾಲದಲ್ಲಿ ಜೈನರಗೊ ಭಕ್ತಂಗೊಸಮಾಜವಾದಲ್ಲಿ
- 8 ನೆಮಗೊಂವಿಮೊಸಪಟ್ಟಣವೆನುಗುತಿ ಕಲ್ಲೆತವಪಟ್ಟಣವೊಳಗಾವನ
- 9 ಮಸ್ತಪಾಕಭವ್ಯಜನಂಗಳು ಆಮಿಕ್ಕರಾಯಂಗೆಭಕ್ತರುಮಾಡುವಪಣ್ಣಾಯ
- 10 ಎಳಸನುಬಿಂನವಂಮಗವರಾಗಿ ಕೊವಿಲಿತಿರುಮಲೆಮವನಕೊವಿಲಿತಿರುವಾ
- 11 ರಾಯಣಪುರ ಮುಖ್ಯವಾಸಕಳಂಬಾಯ್ಕರೊ ಸಕಳಸಮೂಹಗಳ ಸಕಳಸಾ
- 12 ಪ್ತಿಕಳಸದೊಟ್ಟಿ ಕುಸುತಿರುವನಿತಿರುವಿಲಿತಂಶ್ರೀರವರುಬಾಬ್ಬತ್ತಿಂಟನಂ
- 13 ಕುಕುವಂತಲೊವಕ್ತ ೪. ತಿಕ್ಕುಲ ಜಾಂಬುನಕುಲಪ್ತೆಳಗವವನಿಂಟುನಾ
- 14 ಮತ್ತೇವ್ಯಪ್ಪವರಕೈಯ್ಯಲಮಾರಾಯನುವೈಪ್ಪ ವರ್ವನಕೈಲಂಜೈನವರಾಪ್ಪ
- 15 ಭೇದವಿಧಿವಂಧುರಾಯನುವೈಪ್ಪ ವರಕೈಯ್ಯಲಂ ಜೈನವರಕೈವಿರಮಕೊಟ್ಟಿಯಂಜೈ
- 16 ನವರಾನಕೈ ಪೂರ್ವಕೈಮುಮೂವಮೆಲುಮಾಟಮಹಾಮಾಪ್ಪಂಗಳಕಳಲೂಸ
- 17 ಲುಲುದು ಜೈನವರಾನಕೈ ಭಕ್ತರವನಿಯಂವನಾಧಿವೃದ್ಧಿವರವರಾಪ್ಪವ -
- 18 ಮನಿವೃದ್ಧಿಯಾಗಿಮಲಿಸುವಯ್ಯಮಯ್ಯಾಕೆಯೆಲುಯಲ್ಲಾ ರಾಜ್ಯದೊಳಗುಳ
- 19 ವಮಬಸ್ತಗಳಗಶ್ರೀವೈಪ್ಪ ಮುರಾಸನವನಟ್ಟಿ ಮಲಿಸುವರುತಂವಾಕ್ಯ ಸ್ತಾಯಿ
- 20 ಯಗಿವೈಪ್ಪ ಸಮಯಲು ಜೈನವರಾನವಪ್ಪನಿಕೊಂಡುಮೆಲು ವೈಪ್ಪ ಮೂಜೈ
- 21 ನರಾಪೂಂವಪ್ಪವರವಾಗಿಕಾಂಬು ಶ್ರೀತಿರುಮಲೆಯತಾತವ್ಯಂಗಳಿ
- 22 ಸಮಸ್ತ ರಾಜ್ಯವಭವ್ಯನಂಗಳನುಮತದಿಂದ ಬೆಳಗುಳರತಿಶ್ರೇಷ್ಠದಶೈವೈಪ್ಪವ
- 23 ಅಂಗರಕ್ಷೆಗೊನಕ ಸಮಸ್ತ ರಾಜ್ಯದೊಳಗುಳತವಜೈನಾಂಬುಗಿಲಗಟ್ಟಿ
- 24 ಮಗಿಮುಮನೆಗೆವಪ್ಪ ೧ ಪೂಕೊಟ್ಟಿಅಮೆಪ್ಪಿರವೊನ್ನಂಗೆ ವೇವರ
- 25 ಅಂಗರಕ್ಷೆಯೈಪ್ಪತಾಳನೂಸಾತವಿಟ್ಟಿಮಿಕ್ಕ ಮೊನ್ನಂಗೆ ಬೆಗ್ಗುಣ
- 26 ನಾಲಮಂಗಳಗೊರಯನಿಕೂರಯೆಮೂರಯೆಮೂಲಂವಪ್ಪಕರ್
- 27 ರುಳನೂ ತಪ್ಪಲಿಯೆದವರ್ವಪ್ಪಕೈಟ್ಟಿ ಶ್ರೀತಿರುಮಲೆಯಪೂಜ್ಯವನೂಂಪಾ
- 28 ಜ್ಞಾನಿಕೊಂಬುಮೆಯವನಿರಕಟ್ಟಿರಯನು ಜವನೊಬ್ಬನುಮಿಜಿರಿವನುಮಾ
- 29 ಜ್ಞಾನಿರೂಪವಮಂಜುಳೈಯೊಳಿ ವಸ್ತುವವಗಲಿಗಾಂಬಿಂಜವನಗಲಿಯ
- 30 ಭವ್ಯವಪ್ಪವರವರವೆನೆಯತೊಯ್ಯಿಕ್ಕುಲಯೂಸಾ ಬಾಪ್ಪಣನನೂಕೊ
- 31 ಎವವಾದವಿಧಿವೇವರು || ೬೩ || ಸ್ವಪ್ರಪ್ತವರವತ್ತಂಪಾದೊಳಿವರತಿವನೂ
- 32 ಧರಾ ಮಟ್ಟವರ್ವಸವಾಣಿಮಿವಪ್ಪವನೂಪಾಯತೆತ್ತಿಂ ||

ಮೇಲ್ಕುಗವಲ್ಲಿ.

- 33 ಕಲ್ಲೆ ಪದವರ್ವಿ ಸಟ್ಟಿದು ಸುಪ್ತು ಬುಸು ದಿಗಟ್ಟು ಬುಕ್ಕ ರಾಯರಿಗೆ ಬೊನದಂ ಪದವಿ ತಿರುಮಲೆಯ ಕಾತಯ್ಯ
34 ಎಳೆಯ ಬದುಂಗೆಯ್ಗೆ ತರಂದು ಬೇರೊ ಫೀದಾ ರವವು ಹಿರಿದರೂ ಭಯವು ಬಂದು ಕೂಡಿ ಬುಸು ದಿಗಟ್ಟಿದು ರಗಸಂಘ
35 ನಾಯ್ಕ ಪಟ್ಟ ಪಕ್ಕಟ್ಟಿ ರರು ||

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ನೆಯ ಕಟ್ಟು.

- ಶ್ರೀಮತ್ಪರಮ. ಗಂಭೀರ ಸ್ಯಾ ದ್ಯಾ ದಾ ಮೋ ಛಲಾ ರಾಘವಾ ಜೀಯ ಪ್ರೈಗೋ ಕೈನಾಧ
ಸ್ಯಾ ರಾಸನಂ ಪನರಾಸನಂ || ಭವ್ರಮಸ್ತು ಪನರಾಸನಾಯ
ಸ್ಯಾ ಶ್ರೀವತ್ಸಗೇವಾನಿ ಭೃತನಿ ರವಮಾ ವ್ಯಾಸನೇಗದಾ ವಾತೇದಾ ವಿಸ್ತಾರಾಸ್ತ ಕೃತೋದ್ವಿಗತಳವಮಂಗಳಯರ್ಥ ಪ್ರಸಂಭಾ
ತಿಥಾವಾ ವಸ್ತು ಬ್ರಾತೋದ್ಭವಸ್ಯಾ ಸಕಮಿರಯಸತ್ಯಾ ವಳಂಬಂ ಗವೀರಂ ಸ್ತುತ್ಯಾಂಸತ್ಯ ಮಂಭೋಃ ಸಿಧಿನಿಫ
ಮಸಗುಂ ಮೂದ್ಯುಗೋ ದ್ವೀಶವೇರಂ || ಅಪರೋಪಾಕಾಸ್ತು ಭವೋದನಸ್ಯೈಗೋ ಮದೇವೇ ಭವಾಪ್ತ ಮಸತ್ಯದಗಂ ವ್ಯಾಂ
ಹಮಾ,
6 ರಕ್ತಿಯು ದ್ವೈಕಳಾಸಂ ಪತ್ತಿಯಂ ಪಾಂಜಾರವಮಾರತ್ಯದಮಂ ಪರೋದ್ವೈ ಸನಿಕಾಸ್ತ ತಾರಾ ತಾನಲ್ಪ ಪುಟ್ಟ ವನು ಬೈದೇತವೀ
7 ರವೈವಿವವಪತಿತ್ಯಾ ವನೀಪಾಳಕಾ || ಕ || ವಿನಮಾ ಬುಧವಂ ಪಂಜರೇನ ತೇವೈವಿವವನ ಲವಿಸನಿಗಲ್ಲವಿನ
8 ಯಾದಿತ್ಯನು ಪಾಳಕನನು ಗತನಾ ಮತ್ಯಾ ಕನಮಳಕೀರ್ತಿ ಕನಮತ್ಯಾಂ || ಅವಿನಯಾದಿತ್ಯ ನವಧ್ಯಾಪ್ತೇ ದ್ವೈವಮಂತ್ರದೇವತಾಸಂ
ಭವಾಪ್ತ ಕಗಾ
9 ಉಭವನವಿವಿಳಾ ವೀಳಿತಕಳೆ ಯು ಬಂಸಿ ಮಂ ಬಳವನಂ || ಅರಾಪತಿಗತನೂಪನಾ ದಂಭಂ ಗಂ ಸುರಾಧಿ ಪತಿಗಂ ಮಂ ನೆಪ್ಪಿ
ವಂ ಪದ್ಮನ
10 ಸ್ತವಿವಾ ವವಿರೂಪಾಸ್ತ ರಂಗನೇವಿಯಂ ಗೃಪಾ || ಅತಂಚಾಳಾ ಕೃಪಾ ಪಾಳನ ಬಲವಾಪಾಂಜಾರಂ ಪಮುಂ ಪಂ ಪಾಳಾ ಪುರಾತಪ್ಪಾ
ತೂಗಂ ಭಾಪ್ಪ ದ್ವೈವನ ಕುಳೇವನವಿನ
11 ಸ್ಯಾ ಪೈವೇಳಾ ಕೃತಾಂ ಭೋಜಾರಾತೇವೈವ ರವರಂ ಪಪ್ಪೇದಾ ಕುಂವಾ ವಮಾಪಾ ತ ಪ್ಪಾ ಕೈವೈವೈ ಶ್ರೀಧವಳತಫುವನಂಧೀರ
ನೇಕಾಂ ಗವೀರಂ || ಎಜಿಯೇನಿಗಳೆನಿನೆಗೆ
12 ಕೃದ್ದೇ ಲೇವಿಯಂ ಗೃಪಾ ಪಳಕನಂ ನೇಚ್ಚೇ ಲೇವಿಯು ಲೇವಿಯು ನ್ನು ನೋವ್ತ ರವೋಳರೇ || ಎನಿನೆಗೆ
ಳೈವಿವೈಗ್ಗೇ ಕಂತನೂಪನೇ ಗಳೈರಲ್ಪ ಬಿಲ್ಲಾಳವಿ
13 ಪ್ಪು ನು ಪಾಳಕನು ರಯಾಪತ್ಯ ನಂಬಕನಂ ರವಮಿಳವನು ಪಾತಳದೊಳ್ || ಪು || ಅವರೈಳ್ಳ ಪ್ಪು ವನಾಗಿಯುಂ ಭವನದೊಳ್ ಪೂ
ವ್ಯಾ ಕರಾಂಭೋಧಿಯ
14 ಯು ವಿನಂಕೂಡೆನಿವಿಪ್ಪ ಕಪ್ಪಾ ರವನಿಜಾಪಾ ವಿಕ್ರಮಶ್ರೀಯೇ ದ್ವೈವಮಂತ್ರ ಮನಾರಾ ಮತ್ಯ ಮಗುವಾತ್ಯ ಕಥಾಮಂಭಾ
ಧವತೊಡಾಪುಣಿ ಯಾರವಾಬಿ ದಿನ
15 ಪಂಶ್ರೀವಿಪ್ಪ ಭೂಪಾಳಕಂ || ಕ || ಎಳೆಗನವಕೋಯೇತೂತ್ತ ಕತ್ತಳವನಪುರವಂ ನೈರಾಯ ರಾಯ ಪುರಂ ಬಿವೈಳ ಬಳವಿಪ್ಪ ತೇ
ಜೋಜ್ವಳನದೇವಪುಬಿಪ್ಪ ರವು ವುಗ್ಗಂಗಳೆ ||
16 ಪು || ಇನಿತಂ ಮುಗ್ಗ ಮವೈರದುಗ್ಗ ಕವಯೇವಂ ಕೋಡಂ ನೆಜಾಜ್ವೇವದಿ ನಿಬಿಪ್ಪಾ ಕವನಾ ಯೇಳ್ಳ ವಿಸಿದಂತನ್ನ ಸ್ತ್ರೀ ಪಾತ
ದಿಂದಿ ನಿಬಿಗ್ಗಾ ಗನತಗ್ಗ ಕತ್ತ ನ್ನು ಪ್ಪು ರವಮಾ
17 ಕಾರುಣ್ಯದಿಂದೆದುತಾನನಿತಂ ಬೇಕೆವೆಳೆಳ್ಳಾ ಪ್ಪು ಭವನಂ ವಿಪ್ರಾಂಸ್ತ ನವ್ಯಂ ಬಿಬಾ || ಕ || ಲಕ್ಷ್ಮೀದೇವೀಗಾಧಿಪತ್ಯಾಂಗೆ ಗವಿ
ರ್ದವಿಪ್ಪ ಗಂತಂತಲಂ ಲಕ್ಷ್ಮಾ ದೇವೀಪ
18 ನೈಗಲಕ್ಷ್ಮಾ ನವಿಪ್ಪ ಗಗನತಿಯೇನಿನೆಗಳೆ || ಅವಗ್ಗ ವನೋದನಸ್ತ ಸುವತೇವನಪ್ಪ ವನೀಪ್ಪಾಳಲ್ಪ ಸಾಲ್ಪಯದುವೋ
ಳಿಯಾ ದತನು ಪಾಪಿಧಾನವನಾ
19 ನವಗಂನಾನಿವವನೇಚ್ಚ ಮಂ ದ್ಯುನಂ ಮನವದೇವನೇಚ್ಚ ಯುಪ್ಪ ದೊಳ್ಳ ವಿಸುಪ್ಪೇನಾ ದನಾತ್ಯ ಭವನಪ್ರತಿಮಂ ನಂ ಸಿಂಹಭೂಭಾ
ವಂ || ಪದೇವತೇಂಬಂ

[illegible]

- 0 ಜನಸತ್ಯಾಭ್ಯಾಸವಾಗಸಂಭವದಿಂನನ್ನೊಡಮಾತಾಗ್ಧಿಭವ್ಯನುತಂ ನಿಜ್ಜಲಮಿಸ್ತೆಪ್ಪುಬ್ಬುಗಳೆವಂ ತ್ರಿಪ್ರಭವಂಧಪಂ || ೯ |
 ನಿಪ್ಪಟಮೆಜ್ಜಿವನಾರುರನುಪ್ಪಟ್ಯದ್ವಿ
- 1 ನಮದಾಜನೇಂದ್ರಾಲಯಮುಗಿಸ್ತೊಸತವಾದಿದಂ ಕರಮೊಪ್ಪಿರಶುಭಂಮನಸ್ಸುಬಂಕಾಪ್ತವರೂ || ಮತ್ತವನ್ನಿಯ | ವೃ || ೯ |
 ಲಿತನಮುಂವಿಟಿತ್ತಮು
- 2 ಮನುಭವನಾದಿಯೊಳಿವ್ವನುಪ್ಪಿಗಳೊಳಕಲಿವಿನೆಂಬನಾತನಜಿನಾಲಯಮುಂನೇಜ್ಜಿವಿಗ್ನವನಾರುರಂಕಲಿಸದೆ ದಾನದೊಳ್ಳರ
 ಮಸಾಬ್ಬರವನುರತಿಯೊಳ್ಳುಟಿಂವಿ
- 3 ನಿಶ್ಚಲಮೆನಿಸಿದ್ವರಶುಭನದನತ್ತಿನದಂರಜತಾದ್ರಿತಂಮಂ || ಪ್ರದುದಿನಂಶುಭನನಾಪತಿಕ್ಕೊಳಗ ಮಹಾತಿರ್ಥದೊಳಧಾತ್ರಿ
 ಯುಂವಾದ್ವಿಯುಮುಳ್ಳನ್ನಂ
- 4 ಚತುರ್ವಿಂಶತಿಜನಮುಗಿಸ್ತೊಫಕ್ಕೆ ನಿಶ್ಚಿತ್ತವಾಗಕ್ಷಯದಾನಂಶುಭನಂ ಬಿಡುಕನಕಮನಾಜ್ಜೇತುಬಗ್ಗಿತ್ತ ಸದ್ವೃತ್ತಿಯನಿ
 ನ್ನಿಲೋಕಮುಂಭೂಗೇಳಿ
- 5 ಹಿಸದಾಪ್ಪುಪ್ಪುಪ್ಪುಕಧಾಪಂ || - ಕಲ್ಲೊಗಜ್ಜಿಯದಿತಿರ್ಥಮಂಮುನ್ನಂ ಗಂಧಿಂನಿವ್ವಿತ್ತಂಶೊಳಪ್ರಸ್ತುತಮಾಯ್ತು
 ಕಾಲವದಂನಾಮನವೇದಂಬಳಿ ಕಾ
- 6 ಕಲ್ಲುರವನುಗಮಾದಿನದಿನಿಭಾಸ್ತಜ್ಜಿನಾಗಾರಮಂಶ್ರೀಕಾಂತಂ ತಳದಿನದೊಳ್ಳನಂಶ್ರೀಶುಭವಂಧಪಂ || ೯ | ಪಂಜಮ
 ದಾಪಸತಿಗಂಧಂಚನು
- 7 ಕಲ್ಯಾಣವಾಂಚೆಯೊಡುಳ್ಳುಕಮೂಪಂಚತುರಂಮಗದಿನಂಕಾಂಚನನಗಧೈಯ್ಯನನವಕಲ್ಲಂಜಿವಿಗ್ನ || ೯ || ಮುಳ್ಳಚಮೂ
 ಪನಗುಣಗಮುಳ್ಳ
- 8 ನಿತುವನಾರನಜೆಮೆಪ್ಪುಗಳಲ್ಲಿ ಜಿವರ ಬಳವೊಳಗದುರಧಿಯುರಮುಳ್ಳ ನಿತುವನಾರೂಪನನುರನೇಜ್ಜಿವನ್ನಂ || ಸಂತನ
 ದುಣಂಕಕಳಭವ್ಯನುತಂ
- 9 ಜಿವಭಾಷಿತಾತ್ಮಗಿನಿಸ್ತೊಳಮುಬ್ಬಿ ಮುಳ್ಳಪ್ಪತನಾಪತಿಕ್ಕೇರವಕ್ಕನ್ನ ಪಂಸುಭಾಂಶುಯಂಜಗನ್ನು ತಮೊಳವಂಜಿಗ್ನಳತಿರ್ಥ
 ದೊಳಚತುರ್ವಿಂಶತಿರ್ಥ
- 10 ಕೃನ್ನಿಳಯಮುಂನೇಜ್ಜಿವದಿನಂವದಿನಿದಂ || ೯ || ಗೊಮ್ಮಟಪ್ರವರ್ಧಾಪನಮಿಮುಗೊಮ್ಮಟವನಯ್ತುನನವಸ್ತವೇಕಂಸಹಿತಂ
 ಸಮ್ಪದಿಂಮು
- 11 ಳಚಮೂಪಂವದಿನಿದಂ ಬಿನೋತ್ತಮನಳಯಮನಿದಂ || ವೃ || ಪರಸೂತ್ರಂಶುಭನಪ್ರವಿಳನಪ್ಪಜ್ಜವೇಶ್ವರೈಳುರ
 ಜೈನಾವನಯುಗ್ಯಂ ವಿವಿಧನು
- 12 ವಿಧಪತ್ಯೊಲ್ಲವದ್ವಿವರಣಾಪ್ತ ರೂಪದಸ್ತವಮ್ಯಂ ಬೆರಸತುಳಚತುರ್ವಿಂಶತಿರ್ಥದೊಳಗೊ ಪಂಪೂರ್ಣಂವನ್ನಿಪ್ಪಂಜ
 ಪ್ರತಿಮೆವನ
- 13 ಬುದಿಯೊರದಂಶುಭನಂ || ಸ್ವಸ್ತಿಶ್ರೀಮೂಲಸಂಘಿವರಣಿಯಗೊವಪ್ಪುಕಗಚ್ಚರ ಕೊಂಪಕುಂದಾನ್ವಯಭೂಷಣವಪ್ಪಶ್ರೀ
 ಗುಣಾಂವರಣದಾ ನ್ತದೇವರಶ್ರೀಪ್ರವೃತ್ತಿನಯಕಿತ್ತೊನಿರ್ದಾನ್ತದೇವರಶ್ರೀಪ್ರವರದೊಡ || ವೃ || ಭಯಮೊಡವ್ಯಯೋಗರನಂ
 ಮವನಳೊರಧಾನ್ತತೀವ್ರಾಂ
- 14 ಶುಂವನಯ್ತೊಡ್ಡಿದಯುತ ಪ್ರಮಣಪರಿನಿನ್ನಿ ತಾರ್ಥಕನನ್ನೊಡನಂ ನಯನಾನಂವನಂಶುಭಾನ್ತತನುಪಂ ಸಿದ್ಧಾನ್ತಜಕ್ರೇ
 ನಂನಯಕಿತ್ತಿಪ್ರತಿರಾಜ
- 15 ನಾನೇರೊಳಂಪಂಪೊತ್ತ ರಂಭಂಗುಂ || ಕೃತದಿಗ್ವಿತ್ತವಿಧಂಬರುತ್ತೆ ನರಸಂಪತ್ತೊಗೊಳಂಕುಂ ಸನ್ಮತಿಯೊಗೊಮ್ಮಟವಾ
 ರ್ಯನಾಧಜನರಂವತ್ತಿಚತುರ್ವಿಂಶ
- 16 ತಿಪ್ರತಿವೊಗೊಡವನ್ನಿವಕ್ಕೆ ಕವಿನತಂ ಪ್ರೋತ್ಸಾಹದಿಂಬಿಟ್ಟನಪ್ರತಿಮಾಂ ಸವಣನೂರನಭಯಂಕಲ್ಪಿಸ್ತರಂಶ್ರೀನ || ಅದ
 ಕೊನಯಕಿತ್ತೊನಿ
- 17 ದಾನ್ತಜಕ್ರಪತ್ತಿಗಳಂ ಮಹಾಮಂಜೂಬಾಯ್ಯರನಾಚಾರ್ಯಮೊಡ || ವೃ || ತವರೊಚ್ಚಿತ್ತದೇನಾರಸಂವಪ್ಪಪನಿತಾಂಜಿ
 ತ್ತುಂಸದ್ವಿಶಾಸ್ತ್ರವನಿಜ್ಜಿವಗ್ನಚಕ್ಕೆ
- 18 ವದಿದನಚಂಡಂಪುಳಂಧಾಧಿಪಂ ಭುವನದ್ವಸ್ತುತನೊಪ್ಪುತಿರ್ಥಸವಣೇಜ್ಜಿಂಜುರನಂಭೋಧಿಯುಂ ವಿವಿಯುಂ ಚಂಪುನು
 ಮುರ್ಯುರಾವಳಯಮುಂನಿಬ್ಬನ್ನ

- ೧ ಗಂಧರ್ವನು || ಗ್ರಾಮನೀಮಯೇತೇವದೇ ಮುಖದಗದೇಯೋ ಸರ್ವಾಶೀತಚಕ್ರ ನವದ್ವನೀಮಕರಣದ್ವಿ ಅಸ್ಥಿತೇಹುರಿಯೊ
ಬೈಯೀಪುಂಗಲ ಬೀಯಿಟ್ಟಿದ್ದುಕೊಡೆಮುಕೊಡಿದು
- ೬ ಕೀಳ್ವಯ್ಯಲಬ್ಧೋತೇಕ ಬಿಡುಕಳೆಕೊಡೆಮುಟ್ಟು ಗಟ್ಟಿಮೇಲೆದಯಾಗಿ ಹೀಯೊಬ್ಬಯ ಬಿಸುಂದೇಕಳಕೇಂರಯುಮನೇತೇಕಳಾ
ವಸದೊಳು ಬಿಳಿತ್ತಿಯನವಗೇತವಿವದು
- ೭ ಎರೆಯುಗಿವ ಮುಗಿದುಕೊಳಹೀದವಲಬ್ಧಿಂಪಸುಮಲಹೀದೊಟ್ಟಿಯ ಸ್ಥಳವೊಪ್ಪಿದು ವಸವಗಬಿಳ್ಳಯಕೊಡೆದುತಂಕಳಾ
ಕೊಳುಮುಳುಬಿಯುನ
- ೮ ಅಬ್ಬಿಂವತ್ತತಪ್ಪಿವಿವಿಯುಕಲಿಮುವುನಕಟ್ಟಿವತಾಮ್ಬುಜಪನ್ನವುರವ ಹೀಯುಕೊಡೆವತಾದ್ಯುಟ್ಟನೀಮೆ | ಹಸುವಗದೇನೋಳ
ಜವ್ವುಪುರಕ್ಕನವಗೇತವಿಗಂ ಸಾಗರವು
- ೯ ಯುಟ್ಟಿದವನ್ನವ್ವರಸವಣೇತಿಕೊಡೆಮೀರಿಯ ಸಮಂಜಸದಯಾಣಿಸಿನೀಮೆ | ಬವಗದವನೋಳ ಕಕ್ಕಿನಕೊಡೆಮುಅವತಿ
ಮೂವಂಜಿವತ್ತವಕೊಡೆ ಅಕ್ಕೊಡೆಮೊಳಗನವಣೇ
- ೧೦ ಜಿವಿಗನವವ್ಯಯವಮವಬಸುವದೊಳೆ ಅಕ್ಕವನವಾಬಜ್ಜನಕವ್ವುಲಿ ಅಬ್ಬಿವಗದಬಟ್ಟದೊಳಿನೀಮೆ || ಈಸ್ಯಳದಿಂ
ವಾದವ್ಯವ್ಯವನಿಬ್ಬಿದಯಾಡ್ಯಳಿಕ್ಕನವ ಒಸಮಾಳಬ್ಬಿ
- ೧೧ ಸ್ಥುಟಿತವೊಳ್ಳೊಳಿವ್ವಾರಕ್ಕಂ ವೇತನಾಭೂತಗಂಭೂತಕ್ಕಂಬನವಗಿವಸಕಿಯುಪ್ಪಜಗಮುಖನಮಂದಾಡದಾಡದಾಡನ
ಕ್ಕೂಕಲಿಸುವುದು || ಇವನಾವನಿವಾಳವೊ
- ೧೨ ಕಸುವಿಧಿಯಾಗುವುಲೊಳೆಕೊಡೆಮುಂ ವಿವಿನವುಳಸ್ಯನುಕೀರ್ತಿಯುಗಮಲತಾತಾಳುಗುಮುತ್ತವಿಂತಿವನಾವಂಕಿಡಿ
ಭೂಕಟ್ಟಿವಿಗದಂತವಾತನಾಳೊಳಗಿಮುವೊತ್ತಿ (ಮುಂದೆಬರವಿಟ್ಟಿ)

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ಆದೇ ಕಲ್ಲಿನ ಬಲಸಾರ್ವದಲ್ಲಿ.

- 1 ತ್ರೀಮತ್ಸುಪಾಶ್ವದೇವಾಭೂತಮು
2 ಹಿತಮಂತ್ರಿಯುಳವಾಗಂ
3 ತವ್ಯನಿವಿವದ್ಯಾಪನೇ-ಜ್ವೇಮು
4 ಯುಧ್ವಿಗಭವನುಧಿಯವನುಳ್ಳಳ
5 ವಂ || ಕವನೀವನಸವವೇತಾ
6 ಮರಸವಂನೇತ್ರಾಗಿತಾಃಘೋಜವಿಂವ
7 ವ.೪೦ಗಮೃತಕಾಂತಿವೇಂಕಜೆ
8 ಭಾಂಗವ್ಯವ್ಯದಿಂತ್ರೀನಿವಾಸವೇನ
9 ಲಸದ್ವಲವೇವಿರಾವನತಮಿ
10 ಪ್ಪಗಲಮುಳ್ಳರಾಜಾತವಂಗಮದಾ
11 ಭಾವಮಿಯಿವ್ವವದ್ವಿನಿವಾಸೊ
12 ಲವಿತ್ಯುಪ್ರಸಾದಾಸ್ವದಂ || ಜಲಭಾ
13 ವರಯುತಕ್ಕೆ ಕಾಶ್ಯಮಮೇತ್ಯ
14 ತ್ಯುತದಂ ಗಂಧಾಪ್ಪಲಸತ್ಪಾಣಿತ
15 ಲಕ್ಕೆ ಕಕ್ಕುಕರತವಕ್ಕೊಲವಕ್ಕಿಕ್ಕಾ
16 ಮುಲಗಾಕಡಕ್ಕ ಲಸತ್ಪಗತಿಗಿವಿಟ್ಟ

- 11 ದಮಕ್ಕೆ ಸ್ವಸ್ತವದ್ಯಾಪತಿಲಲನಾ
12 ರತ್ನವರಣವೇಲಗುಣಮಂಭೂಟ್ಟ
13 ನ್ನಾರಾಕ್ಕಾಸ್ವಯಂ || ಉದಗಂಧ್ರಕ್ಷೀ
14 ಲೋದಾಕವದತಗಿವಿಟ್ಟಿ
15 ತತ್ಕತ್ರಗಲಾವರಹಾಸ್ವರಾ
16 ವತೇಭ್ಯುಟಕವ್ಯವಭೂಭಾ
17 ಭೂದಾಕವಾರಾಮರಾ
18 ಜವ್ಯವಮಾಕೇಶವಮಭವ
19 ವಾಕ್ಯವುರವೇದಕ.ಎಮೊತ್ತರಣಂ
20 ಚತ್ವರ್ತಿಗಾಂತಮುಧವನನಿವತಂ
21 ಭಾನುಕೀರ್ತಿಗ್ರಾತೀದ್ರಂ || ಶ್ರೀನ
22 ಯುಕೀರ್ತಿಗಮನೀಶ್ವರಸೂನು ಶ್ರೀ
23 ಭಾನುಕೀರ್ತಿಗಾಯತಿವತಿಗ್ವಂ ಭೂ
24 ನುತವವ್ಯಮುಳವೇನಾಂತಿಧಾ
25 ರಯುಜಮಸವಣೇತವಿಗಂ ||

ಅದೇ ಕಡ್ಡಿನ ಎದೆಪಾರ್ಶ್ವದಲ್ಲಿ.

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀದಮಃಭ್ಯು
- 2 ದದಾಗ್ಧ ಸಕವರಃಪಂ
- 3 ೧-೦೦-೦೦೦ ಬದುಭಾನ್ಯನಂ
- 4 ವತ್ಸರದ ಚೈತ್ರಸು ೧ ಸು | ಭಾತಾ
- 5 ರಿಯದ್ವನಬಸಿದುಪ್ರೀದೇ
- 6 ವದವ್ಯಭವೇರಗಿತೃವೇದೇಕ
- 7 ಕ್ಷೇತ್ರದ್ವಯಭವಾರಮಗಿಪ್ರೀವಃ
- 8 ನುವದುವಂವಂವಂವಂ
- 9 ಯುವದವಂವಂವಂವಂವಂ
- 10 ರುವಂವಂವಂವಂವಂವಂ
- 11 ವಂವಂವಂವಂವಂವಂವಂ
- 12 ಚಂಪುಪ್ರಭವೇವಂವಂವಂವಂ
- 13 ವಂವಂವಂವಂವಂವಂವಂ
- 14 ವಂವಂವಂವಂವಂವಂವಂ
- 15 ಸ್ವಸ್ತಿ ಶ್ರೀದಮಃಭ್ಯು
- 16 ವದವ್ಯಭವೇರಗಿತೃವೇದೇಕ
- 17 ವಂವಂವಂವಂವಂವಂವಂ
- 18 ಯುವದವಂವಂವಂವಂವಂ
- 19 ಯುವದವಂವಂವಂವಂವಂ
- 20 ವದವ್ಯಭವೇರಗಿತೃವೇದೇಕ
- 21 ಗಂವಂವಂವಂವಂವಂವಂ
- 22 ಸಂವಂವಂವಂವಂವಂವಂ
- 23 ಸ್ವಸ್ತಿ ಶ್ರೀದಮಃಭ್ಯು

- 24 ಯುವದವಂವಂವಂವಂವಂ
- 25 ವಂವಂವಂವಂವಂವಂವಂ
- 26 ವಂವಂವಂವಂವಂವಂವಂ
- 27 ವಂವಂವಂವಂವಂವಂವಂ
- 28 ವಂವಂವಂವಂವಂವಂವಂ
- 29 ವಂವಂವಂವಂವಂವಂವಂ
- 30 ವಂವಂವಂವಂವಂವಂವಂ
- 31 ವಂವಂವಂವಂವಂವಂವಂ
- 32 ವಂವಂವಂವಂವಂವಂವಂ
- 33 ವಂವಂವಂವಂವಂವಂವಂ
- 34 ವಂವಂವಂವಂವಂವಂವಂ
- 35 ವಂವಂವಂವಂವಂವಂವಂ
- 36 ವಂವಂವಂವಂವಂವಂವಂ
- 37 ವಂವಂವಂವಂವಂವಂವಂ
- 38 ವಂವಂವಂವಂವಂವಂವಂ
- 39 ವಂವಂವಂವಂವಂವಂವಂ
- 40 ವಂವಂವಂವಂವಂವಂವಂ
- 41 ವಂವಂವಂವಂವಂವಂವಂ
- 42 ವಂವಂವಂವಂವಂವಂವಂ
- 43 ವಂವಂವಂವಂವಂವಂವಂ
- 44 ವಂವಂವಂವಂವಂವಂವಂ
- 45 ವಂವಂವಂವಂವಂವಂವಂ

ಅದೇ ಬಸ್ತಿಯ ಮೃಕಾರದ ದಕ್ಷಿಣ ಗೋಡೆಗೆ ಬದಗಿಸಿರುವ ಕಟ್ಟು.

- 1
- 2 ಭನಂ
- 3 ದಾಸನಂ
- 4 ದಯ್ಯ
- 5 ನುಡಿ
- 6 ಲಾಂಚರಕ ಪೂಮ
- 7 ದೇವರಾತ್ಮನು ದೈ
- 8 ದಾತಾ ತಕ್ಷಿಷ್ಯ
- 9 ಅಭಯನು

- 10 ಸಿಂಹಾಂತದೇವರಾತ್ಮನು
- 11 ದಾಂತ್ರಿಕವಂ
- 12 ಪಾತಂ
- 13 ಸಂಪಾದಿಸ್ತೃವಿ
- 14 ಪಾತಂ
- 15 ಗುಣಪ್ರ ಭಟ್ಟರಕ
- 16 ಭಟ್ಟರಕವಂ
- 17 ಕಟಕಾ
- 18 ವಕನು

- 35 ದಂವ್ಯಾಕರಸ್ತಂಧವೈ ನಿವೃತ್ತಿವಿವಾನ್ವಿರ್ಭೂತೋಗ್ನಿಃಪತಿತಃ || ಅಮಃ || ಕೌಯ್ಯುಗಂಸ್ತೈ ಪವರಃ | ಪರಶ್ವತರಣೀನಸ್ತೃತತೇಜಸ್ವಿ
ತಾಂಧಾನಿತ್ಯಂಕರಣ
- 36 ಪ್ವಿರತರಧಿವಾನ್ವೈತೃತೃತಿಶಂಕರತಾಃ | ದಾಹ್ಯಂಚೋದ್ರಮಸಪ್ವಿರತವಿವಹಸ್ತೃತ್ಯಚಪ್ಪವ್ವಿಯಃಧಾವನ್ಯತೃಸ್ತೃವನೇಮ
ನಾಪ್ತಸಪತೇಶೀ
- 37 ನಾಶಸಿಂಹೇನೃಪಃ || ಅಮಃ || ಸಭುಜವಿವೇರಗಂಧ್ರತಾಪವೇಯ್ಯುಳಾಪರನಾಮಾ || ಪಾಳಯತಿಚತುಸ್ಸಮಯಮಯ್ಯಾ
ದಾಮಮಪ್ಪನಿ
- 38 ಧಿವಾಂತಿವೃತ್ಯಾ ಚಾಗಲವೇವೀರಮಣೀದಮದವಕುಳಕಮಳವಿಮಳವಮತ್ತಾಶೀ || ಭತ್ವಾಧ್ಯಪ್ತವಿರೋಧಿವಾಶಕನಂ ದಿ
ಕ್ಷೃತೃಯಾತೃ
- 39 ವಿಧಾವಾರುಪ್ಯೇದಮುಭಗಧರಂವಿವಾಪ್ರಾಪ್ತವದತ್ತಿಕ್ರಿಯಾ ನತವ್ಯವಕ್ಷೇಣಕುಪ್ತಟೀಪ್ತವಿನಶ್ರೀಪಾವದಯ್ಯುನಿನಿಧಿವಾಪ್ಯ
ಸ್ವಾಭ್ಯು
- 40 ದದಗಮ್ಯಕೃತಿತನೀವಂಶ್ವಸ್ತೃತ್ಯಭಗ್ನಾಣಾ || ಸವ್ಯಾಧಿಕಾರಿಗಾಕಾರ್ಯವಿಧೇಯಗೇನೈರಾಯಣಾವಮಿವಕ್ಷೇಗೀನೀತಿ
41 ಜ್ವಗುಯಾಚಗರೋನಿ || ಶೋಕಾಂಜಿಕಾತನೂಜಿನವಕ್ತೃವಾಪ್ಯಸೂಪನಾ ಜ್ವಯಸೂರೋಕಪಕ್ಷಯ್ಯುಲಕ್ಷ್ಯಗುಮ
ರೋಜಿವ
- 42 || ವ.ಲಭಾರಾಧ್ಯಮಿವದಧಧಿಕವಂವಾಪಾಜವಂಶಗಣಾಂವಮತಾ ಹಿವ.ರಂಜನಾಗೇಮಹಿನಿಬಿಲಜಿನಾಗರವಾನೇಷಯ
ಧಿವಾಪ್ಯ
- 43 || ದೂರಿಕೃತಕಳಸ್ಯಾತೃವೃಕಳಂಕೇನಭಗಿದ ಸಾ ಚುತ್ರದಯಾಸಾಕೀರ್ತಿಧವೇಶ್ಯತವಿಶೇಣಾ || ಪೃಶ್ವಶ್ರೀಶ್ರೀನಿರ್ಭಿನ್ನವದವ
ದ್ಯಾಧಿವೇಶಾ ಪು
- 44 ಕೃಷೇವದಗನೃತಮಾತ್ರವಗನೀಕೃತೃವಾ || ಚತುರ್ವಿಂಶತಿಜನೇವಶ್ರೀನಿಳಯಮಳಯಜಳಂ ಸಧ್ಯಪ್ತೃತನೇ
ದ್ಯಾತೃಪೃಷ್ಠಾನಿರ್ಮಾತೃತಾತಾ ||
- 45 ವ್ಯತೀಯೇಯಸ್ಯಸಮ್ಯಕ್ತ್ವೇ ಚಗದಾವಣಿಗುಣಾಪ್ಯಯಾ ಭವ್ಯಚೂಪಾವಣಿಪಾವ ತಸ್ಯೈವೈಶ್ವಾರ್ಯದಹಾತೃತಾ || ದಾನಾ
ತ್ವಂಭವ್ಯಚೂ
- 46 ವಾಮನೀವವವತೃವಾನಿವಾಂಸಸ್ಯಸೀವಾ ಭೋಗಾತ್ಕಳಾಂವಜೇನ್ನೋದಧರಾಮಿವಪೃಶ್ವಶ್ರವ್ಯವಿಪೃಶ್ವಗನಾತ್ಕಳೋ
ಪಾಶ್ಯಗಸ್ಯಾನಿವಾಚ
- 47 ಶೃವಗಧ್ಯಪತೇ ಕುತ್ಕಟೀನೃಪತೃಃ ಪುನ್ಯಶ್ರೀಕಸ್ಯಕಾಯವಿವವನವಿಧಯವಂಶಿಕಾವಪ್ಪಗದಸ್ಯಾ || ಬಿಕಾಶೀತ್ಯುತ್ಪ
ರಸಹ
- 48 ಸ್ವಾಕವರ್ಷೋಮಗತೇಷು ಪುನಃಧಿವವತ್ಸನಸ್ಯಪುಷ್ಯವಾಸ ಉದಕಕ್ರವಾರಚತದ್ಯೂದ್ಯಮತ್ವರಾಯಗಸೇಶಾನ್ವಶ್ರೀ
49 ವ್ಯುಜನಂಭವೇತಿಯಗಂಪುಷ್ಯಕಗಚ್ಛಸ್ಯಾಪ್ಯ ಸಾವಿಧಾಯ || ವಂಸಿಪುಷ್ಯವಮೃತದಂಧಿ ಶತ್ಕಳಕಚ್ಛರಕಮಳಕವೇಶ್ಯ
50 ಕೇಯನಪಧಾರಾಗಂಗಾಂಬುನಿನ್ನಚತಮ್ವಿಂಶತಿಜನೇವವವನಸೀವಭ್ಯೋ || ಸವಶೇಷಮದಾರ್ಥಪತಿಗೇನತಲಿಕಪ್ಪಾ
- ಸೃಪತಿ
- 51 ಕಿವಿಯವಪತಿಃ ಪ್ರಗುಣೇತಕ.ಬೀರಿವಿಪವಸ್ತೃಗುಣೀಕೃತಸೇವವಿಕ್ರಮೇನಂವ || ಅತಪ್ತಿಗ್ಗ್ರಾಪಸೀವವಿಧವಾಪ್ಯ
52 ತಃ ತತ್ಪ್ರವ್ಯಾಪ್ಯಗಸ್ಯಾಂತಿವವಶೇವಪತ್ಯಮವಮಸೀವಕರಿದೇಶಿ | ಅಶ್ವಿತಂಕುಂದೂಜಿಪ್ಪಯೀವೋಗೇಬವೇಜಟಪ್ಪದು
ಕೇಜಿಯೇಶೀ
- 53 ಹಿಮಪಿಪ್ಪಯುಃ | ಅಶ್ವಿತಂಕವಿಜಾತಾಳ ಕೇಜಿಯೇಶ್ಯಗಟಪ್ಪಮೇರಯಗಿವೀಯಿಪ್ಪಯೀವಸುರಯ ತೇಷಗಕೇವೀರಮ
54 ನೇಶ ದಕ್ಷಿಣಾಪ್ಯಾಂತಿವಿಪ್ಪಯಸವಣೇವಿವೇಮನಿವೇಮನೀಯಾ ಪುನೇನಮೇಕಳವಯಾಬ | ಅಶ್ವಿತಂವಮು
55 ಹಿಂದೂಪ್ಪವೇನೃವೇಜತಿದ ಪತ.ವಗಾಪ್ಪಯೀಕೇಜಿಯೇಶ್ಯಗಟಪ್ಪಮೇರಯಗಿವೀಯಿಪ್ಪಯೀವಸುರಯ ತೇಷಗಕೇವೀರಮ
56 ಹಿಮಪಯಕೇಲಿಯಮನಕಟಪತಾಯ್ಕವಸ್ತೃಪ್ಪವಮೇಶ್ಯಕೇಜಿಯೇಶ್ಯಗಟಪ್ಪಮೇರಯಗಿವೀಯಿಪ್ಪಯೀವಸುರಯ ತೇಷಗಕೇವೀರಮ
57 ಸವಣೇವಿಗಂಗಾಸಾಗರವಮಯವೇವಸ್ತೃಪ್ರಾಸವಣೇಶ್ಯಕೇಜಿಯೇಶ್ಯಗಟಪ್ಪಮೇರಯಗಿವೀಯಿಪ್ಪಯೀವಸುರಯ ತೇಷಗಕೇವೀರಮ
58 ಕ್ವಿಪಕೃಷ್ಣೇಷುಅವತಮಗದಾ ಬೀರಪ್ಪವೇಶ್ಯಕೇಜಿಯೇಶ್ಯಗಟಪ್ಪಮೇರಯಗಿವೀಯಿಪ್ಪಯೀವಸುರಯ ತೇಷಗಕೇವೀರಮ
59 ಪ್ಪವಮಗದಾಲಯ ಸಕೇವ.ರಂಜನಾಗೇಮಹಿನಿವೇಶ್ಯಕೇಜಿಯೇಶ್ಯಗಟಪ್ಪಮೇರಯಗಿವೀಯಿಪ್ಪಯೀವಸುರಯ ತೇಷಗಕೇವೀರಮ

- 0 ಭವಃ ಸರ್ವಾಸ್ತೇತನ್ಮಾಭಿವಿಶ್ವಪ್ರತಿವೇಂದ್ರಾನೈಯೋಭೂಯೋಯಜತೇರಾಮಃಚಂದ್ರಃ || ಸ್ವದತ್ತಂಪರದತ್ತಂವಾ
ಯೋತ
- 1 ರೇತಸುಸ್ವರಾಮ ಪುಷ್ಪಂವರ್ಷಸಹಸ್ರಗ್ರೇವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಿಮಿ || ನಃಪಂವಿಪಮಿತ್ಯಾಪದ್ವೇವಸ್ವಂವಿಪಮಂಜ್ಯ
ತೇ | ವಿ
- 2 ಪವೇಕಾರಿಸಂಹೃದೇನಸ್ವಂಪುತ್ರಸಾತ್ರಕಮ || ಲರಜ್ಯೋತಸ್ನಿಲಕ್ಷ್ಮೀವಪುಷು ಬಹುಶ್ಚ ನೈವರಸೋದಿರಾಧೀಶ್ಚಿತ್ತೋಣಾಂಸ್ತು
ರದಂ
- 3 ರದಕೂಲ್ಯಕವನನಂ ತೃಣೋಕಪುಸಾದಪುಕಟತಸಃಧಾಧಾಮೇದರಂದೋದಯಸ್ಯ ಶ್ರೀಮೂನ್ಮಜಯತಿಚರಂಹುಳ
64 ಪವಿಧಾಃ || ಅಸ್ತು ಸ್ವಪ್ನಚರಾಯಹಃಭವತೇಶ್ರೀಜೈನಜೂಡಾಮಣೇಭವ್ಯವ್ಯೂಹಸರೋಜಪೂತರಣೇಗಾಮಿಭ್ಯಾನ್ಯೂಸಾರಾಂ
ನ್ನಿಧೇ
- 65 ಭಾಸ್ವದ್ವಿಶ್ವಗಾಮವಿಧೇವನತಕ್ಷೇರಾಭಿವೃದ್ಧಿಂಧೇವೇಸ್ಯೋದ್ಯುಕ್ತೀತ್ರಿಗುತಾಂವುಜೋದರಲಸದ್ವಾರಾಕಿವಾಬ್ಧಿಗ್ಧವೇ || ಶ್ರೀ
ಗೋಮಾ
- 66 ಟಪ್ತುರದತಿವೈಸಂಕದಶ್ಚಿಅಹಕೇಯಾಹೇಖೀಂ ಅಂಜನುಂಜಿಗೇಆಯ್ವತ್ತು ಅಪ್ಪುಜ ಗೇಜಿನಗ
ಹನುಂಜಿಗೋ
- 67 ಫಲ ೫ ವೇಳಸುಜೇಖೀಂಗೆಬಳಂಪನಂಜಿಗೇವನಗಾಮಜ್ಜುಯೆನ್ನಾಯವಲ್ಲಿವಿಲೆಮ
ಜಿಗಿಹಾಗಾಮೇಲೆಲೆ
- 68 ಅಂಗಳಾದೇಖೀನಿತಮಂತಮ್ತು ಸಂಕದಧಿಕಾರದಂದೇಚತವ್ವಿಗಂಜಿತಿತ್ಯಕಕರಫಾ ಪು
ಧಾನಸವ್ಯಾಧಿ
- 69 ಕಾರಿಂಯಭೂಡಾರಿಹುಳಯ್ಯಂಗಳೇಜೆಗ್ಗಡೆಲಕ್ತಯ್ಯಂಗಳೇಜೆಗ್ಗಡೆಲ ಜೊ
ಯ್ಯಳನಾರಸಿಂಹದೇ
- 70 ವನಕಯ್ಯಬೇಡಿಕ್ಕೊಂಡುಬಿಟ್ಟರು || ಇವೃತ್ತನಾಬ್ಬರವನೇಜೆಜ ತಾಂಮು
ಡಿವದೇಸದ್ವಾ
- 71 ಣಿತಾನದೇಶ್ಚಂದ್ರೋಳಾನ್ಮರಣದೊನವಮಾಗ್ಗವೇಂದಡೆನಡೆದು ಕೆ
ಯೆಂದಂಬವಃಬುದಿಂ
- 72 ತಿಳಿಗೊಳಂನೇತ್ರಂಗಳೆಂವಾನಂಪೊಸನೂವಿಂಬನಮಿದ್ರನೇಶ್ರೀದವವೇ ಕೆತ್ತಿವದೇ
ಮುನಿಸುಂಸ್ಯದ್ಧಿ
- 73 ನ್ತಚಕ್ರೇನಿಂಜೆಸಗುಕ್ರೇಜನಧರ್ಮಪಂವಜೆಬಳಕ್ಕೆವನ್ನಿಪಂಜಿನ್ನಿಪಾ | ಕೋಬ್ಬಿ
ಜಮೂನಾಯ
- 74 ಈ ಶ್ರೀಪುಷ್ಪನಣೀಮೇವಮದವಾದಾಡ ತಶ್ರೀನದು
.
- 75 ಕ್ತಾಯಮದಾಧಾರಾಪೂರ್ವಕಮೇವ್ವರಾಸ್ತುತಿಥ್ಯ ಮ್ತು
. . . ಶ್ರೀ ಶ್ರೀ ||
- 76 ಭವ್ಯಾಭೋದೇವಭಾಸ್ವರಸ್ತುರನಲಂನಿವಾರವು ಕೈ
ನೀ ಪುರಾತತ್ಕೃತತ್ವಾಕ
- 77 ರಃ ಸಿದ್ಧಂತಾಂಬುಧವರ್ಧನಾಂಬುತಕರ ಕಂದರ್ಪಕೃಪಾಭಾಸ್ವೋದಯವಿರಾಭಾನುಕೇಶ್ರೀಮುನಿ ಶಂಭೂತೇಶ

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ಅದೇ ಬಿನ್ನಯ ಕಂದ್ರದಾಲೆಯಲ್ಲಿ ಬಿಲಗಡೆ ಕೂಟದಿಯ ಕಂಭವ ಮೇಲೆ.

- 1 ಬಾಗಳ ಸ
2 ಧ ೫ ಲಸ
3 ಗೂಢಸ್ತ
4 ದಾನ್ಯಯ
5 ಪ್ರೀತನಿಶಾಲಾ

- 6 ತಂಕಲು
7 ವಮದವಳಗಿ
8 ಕೆಕ್ಕುಂದ
9 ಮಿಂಜೆಯರ
10 ಬೇನೇಳಕು

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ಮದದ ಉತ್ತರಕ್ಕೆರುವ ಕೊಟ್ಟೆಯಲ್ಲಿ.

- 1 ಶ್ರೀಮದ್ಭವಗುಣಭಿರ್ದ್ಯಾನ್ವಾಧಾಪೋಫಲಾಂಘ
- 2 ಸಂ ಜೇದದತ್ತಂ ಪ್ರೋಕ್ತವ್ಯಾನ್ವಾಧಾಪೋಫಲಾಂಘ
- 3 ಸ್ತುತಿವಿಧವನಸ್ಯವತ್ಯವನಸ್ಯಾಧಾಪೋಫಲಾಂಘ
- 4 ನಾನಾಧಾಪ್ಯತಂಗಳಭೂರಂ || ತನ್ಮಾನ್ವಯದಿವಿ
- 5 ಮ್ಯತೇವಿಬ್ಯಾತೇಕಿಕೇಗದೇ ಗದೇದೇವೇದ್ಯಾಂಘ
- 6 ದ್ವವಾತ || ಅವಸ್ಯಾನ್ವದೇವ || ಪ || ಪವಾದಿತಿ
- 7 ತಿಥ್ರಿಂನೀತಕುಳಂಪ್ರೀಮೂಲಗುಣಭಿರ್ದ್ಯಾನ್ವ
- 8 ಪುಸ್ತಕಗಟ್ಟದೇಗಗಪ್ರಬ್ಯತಯೋಗೀದ್ಯಾನ್ವ
- 9 ಭವಗುಣಸ್ತಭವಗುಣಗದೇವೇದ್ಯಾನ್ವತನಾಂ
- 10 ದಿವಾಕರಗುಣಭಿರ್ದ್ಯಾನ್ವದೇವಗುಣಭಾಂಘ
- 11 ರಾಕಿತಾರಾಧನಂ || ಅಂತನೀತೇನಲ್ಪಜಯೇದ್ಯಾನ್ವ
- 12 ಹಗತ್ರಯವನ್ವರದ್ವವೇವಂತೇದಿತಿ ರಂಭುದನ
- 13 ಬಲೇನವಸ್ತವೇದ್ಯಾನ್ವದೇವಂತೇದೇವೇದಿತಿ
- 14 ಲಗಮಿತಾಧಿವಾಕರನೇದಿವೇದ್ಯಾನ್ವಂತಿಗೇಗಂ
- 15 ದೇವೇದೇವನೇದಿತಿ ದೇವೇದೇವನೇತುಬಲೇವಂ ||
- 16 ತನೀದ್ರವತ್ಯ || ನಜೇದೇವತನೇದಿತಿ ದೇವೇದಿತಿ
- 17 ಮಲತಿನೇವೇದ್ಯಾನ್ವದೇವೇದ್ಯಾನ್ವತನೇದಿತಿ
- 18 ದೇವೇದೇವಗುಣಭಿರ್ದ್ಯಾನ್ವದೇವಗುಣಭಾಂಘ
- 19 ದೇವೇದೇವಗುಣಭಿರ್ದ್ಯಾನ್ವದೇವಗುಣಭಾಂಘ
- 20 ದೇವೇದೇವಗುಣಭಿರ್ದ್ಯಾನ್ವದೇವಗುಣಭಾಂಘ
- 21 ದೇವೇದೇವಗುಣಭಿರ್ದ್ಯಾನ್ವದೇವಗುಣಭಾಂಘ
- 22 ದೇವೇದೇವಗುಣಭಿರ್ದ್ಯಾನ್ವದೇವಗುಣಭಾಂಘ
- 23 ದೇವೇದೇವಗುಣಭಿರ್ದ್ಯಾನ್ವದೇವಗುಣಭಾಂಘ

- 24 ಮೇಧಾನ್ವದೇವಗುಣಭಿರ್ದ್ಯಾನ್ವದೇವಗುಣಭಾಂಘ
- 25 ಭವೇದೇವಗುಣಭಿರ್ದ್ಯಾನ್ವದೇವಗುಣಭಾಂಘ
- 26 ಭವೇದೇವಗುಣಭಿರ್ದ್ಯಾನ್ವದೇವಗುಣಭಾಂಘ
- 27 ಭವೇದೇವಗುಣಭಿರ್ದ್ಯಾನ್ವದೇವಗುಣಭಾಂಘ
- 28 ಭವೇದೇವಗುಣಭಿರ್ದ್ಯಾನ್ವದೇವಗುಣಭಾಂಘ
- 29 ಭವೇದೇವಗುಣಭಿರ್ದ್ಯಾನ್ವದೇವಗುಣಭಾಂಘ
- 30 ಭವೇದೇವಗುಣಭಿರ್ದ್ಯಾನ್ವದೇವಗುಣಭಾಂಘ
- 31 ಭವೇದೇವಗುಣಭಿರ್ದ್ಯಾನ್ವದೇವಗುಣಭಾಂಘ
- 32 ಭವೇದೇವಗುಣಭಿರ್ದ್ಯಾನ್ವದೇವಗುಣಭಾಂಘ
- 33 ಭವೇದೇವಗುಣಭಿರ್ದ್ಯಾನ್ವದೇವಗುಣಭಾಂಘ
- 34 ಭವೇದೇವಗುಣಭಿರ್ದ್ಯಾನ್ವದೇವಗುಣಭಾಂಘ
- 35 ಭವೇದೇವಗುಣಭಿರ್ದ್ಯಾನ್ವದೇವಗುಣಭಾಂಘ
- 36 ಭವೇದೇವಗುಣಭಿರ್ದ್ಯಾನ್ವದೇವಗುಣಭಾಂಘ
- 37 ಭವೇದೇವಗುಣಭಿರ್ದ್ಯಾನ್ವದೇವಗುಣಭಾಂಘ
- 38 ಭವೇದೇವಗುಣಭಿರ್ದ್ಯಾನ್ವದೇವಗುಣಭಾಂಘ
- 39 ಭವೇದೇವಗುಣಭಿರ್ದ್ಯಾನ್ವದೇವಗುಣಭಾಂಘ
- 40 ಭವೇದೇವಗುಣಭಿರ್ದ್ಯಾನ್ವದೇವಗುಣಭಾಂಘ
- 41 ಭವೇದೇವಗುಣಭಿರ್ದ್ಯಾನ್ವದೇವಗುಣಭಾಂಘ
- 42 ಭವೇದೇವಗುಣಭಿರ್ದ್ಯಾನ್ವದೇವಗುಣಭಾಂಘ
- 43 ಭವೇದೇವಗುಣಭಿರ್ದ್ಯಾನ್ವದೇವಗುಣಭಾಂಘ
- 44 ಭವೇದೇವಗುಣಭಿರ್ದ್ಯಾನ್ವದೇವಗುಣಭಾಂಘ
- 45 ಭವೇದೇವಗುಣಭಿರ್ದ್ಯಾನ್ವದೇವಗುಣಭಾಂಘ
- 46 ಭವೇದೇವಗುಣಭಿರ್ದ್ಯಾನ್ವದೇವಗುಣಭಾಂಘ
- 47 ಭವೇದೇವಗುಣಭಿರ್ದ್ಯಾನ್ವದೇವಗುಣಭಾಂಘ
- 48 ಭವೇದೇವಗುಣಭಿರ್ದ್ಯಾನ್ವದೇವಗುಣಭಾಂಘ
- 49 ಭವೇದೇವಗುಣಭಿರ್ದ್ಯಾನ್ವದೇವಗುಣಭಾಂಘ
- 50 ಭವೇದೇವಗುಣಭಿರ್ದ್ಯಾನ್ವದೇವಗುಣಭಾಂಘ

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ಅದೇ ಮಠದಲ್ಲಿರುವ ತಾಮ್ರ ಶಾಸನ.

೧ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ.

- 1 ಶ್ರೀ ಸ್ವಸ್ತಿ ಶ್ರೀರೂಪಾಪನೇಶವರಾಜ
- 2 ೧೫೫೬ನೆಯಭಾವಸಂವತ್ಸರ
- 3 ಪಶ್ಚಿಮಾಘಾಡ ೧೫ ಸ್ತಿರವಾಳಖು
- 4 ಹೃದಯೋಗರಕ್ಷಾಶ್ರೀಮೇವಮಾರಾಜಾ
- 5 ಧರಣರೂಪಪರಮೇಶ್ವರಾಕರಾ
- 6 ಯಮಾಸ್ತು ಕಲರಾಕರಣಾತವತ್ಯ
- 7 ಪಂಜರಾಪೂರ್ಣಾಂಗೇಶ್ವರಾಧರಾಕರ
- 8 ತಾಂಭಾಪೂರ್ಣಮಮುಖ್ಯಮುಖ್ಯತಾ

- 9 ಭುವನವಲ್ಲಭನೇಶವರಾಜಾ
- 10 ಸುಖಾನ್ವಯಾಶ್ಚ ದೇವಾಚಾರ್ಯೇಶ್ವರಾ
- 11 ದ ಮೈಯಿನೇಶರಾಪಟ್ಟಣಪರಾ
- 12 ಭಕ್ತೇಶ್ವರಾಧರಾ ಪೂರ್ಣಾಪೂರ್ಣ
- 13 ದೈಯಕವರಾ ದೇವೇಶ್ವರಗು
- 14 ಭವಗುಣನಾಧವಸ್ತುಮಿಯವ
- 15 ಪೂರ್ಣವಪ್ರೀತಿಯಾನ್ವಯಾಶ್ಚ ಯುತಾ
- 16 ದೇವೇಶ್ವರಾಪೂರ್ಣಾಪೂರ್ಣ

೧ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ.

- 17 ತೃಪ್ತಿದಾಪನಾರ್ಥಕಗುರಸ್ತು ಅಪ
- 18 ಹುಬೋಗ್ಯವಿವರಗಿಕೊಟ್ಟು ಅಪ
- 19 ಹುಗಾರರೂಬಹುಕಾಲಾಚನೂ
- 20 ಭವಿಸಿಬಿರುತ್ತಾಯಿರಲಾಗಿ ಚಾಮರಾಜ
- 21 ಪೊಡೆಯರೈಯನವರನಿಚಾರಿಸಿ
- 22 ಹಮಬೋಗ್ಯವಿವರಗಿಕೊಟ್ಟು ಅಪ
- 23 ರುತ್ತಾಯಿದಂತ ವರ್ತಕಗುರಸ್ತುರನುಕರ
- 24 ಯಿಸಿ | ಸ್ತುತದವರಿಗನಿಲುಕೊಟ್ಟಂಧಸಾಲ

೨ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ.

- 33 ವಿನಾಯಸಂಪಿದಿಯಲ್ಲಿದೇವರುಂರಸೂ
- 34 ಕ್ಷೇಮಗಿಧಾರೆಯುನುಯಿಸಿ ಅಪ
- 35 ಪ್ರಾರ್ಥಿಸ್ತು ಯವಾಗಿವೇತನೇನೆಯನುನು
- 36 ಹಿಕೊಂಡುಕದಲ್ಲಿಯಿವರೂ ಯಂದುಬಿ
- 37 ಹಿಸಿಕೊಟ್ಟಧರ್ಮಾರಸನೂ ಮುಂದೆ
- 38 ಕ.ಗುಳದಸ್ತುತದವರಸೂಸ್ತಿಯನುಅ
- 39 ವಾರಾಕೊಟ್ಟು ನುತನುಹಿದಂತವ.
- 40 ರುತನವಕೊಟ್ಟಂತವರುಧರನಧರ್ಮ

೩ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ.

- 41 ಕುಲಿಯನುಬ್ರಹ್ಮಣಂನು ಕೊಂಡವೂ
- 42 ಪಕ್ಕ ಹೋದರೆಯಂದುಬರಿಸಿಕೊಟ್ಟ

- 25 ವನುತೀರಿಸಿಕೊಂಡುನುಯಂದು ಹೇಳಲಾಗಿವ
- 26 ತರ್ಕಗುರಸ್ತುರುತನಿವಮಾತು ತಾಳುಸ್ತು
- 27 ನದವರಿಗೆಕೊಟ್ಟಂಧಸಾಲೂ ತಮ
- 28 ತಂದೆತಾಯಿಗಳಿಗೆಪೂಜ್ಯವಾಗಲಿ
- 29 ಯಂದುಧಾರದತ್ತವಾಗಿಧಾರೆಯನು
- 30 ಯರವಕ್ಕೂಟ್ಟುಯಂದು ಸಮಸ್ತರು
- 31 ಅಪಲಾಗಿ | ಸ್ತುತದವರಿಗವರ್ತಕಗು
- 32 ರುತರ. ಕೈಯೆಲ್ಲು | ಗುಂವಟನಾಧಸ್ಯ

- 41 ಕೆ ಹೋಗುಸ್ತು ನವಗುಣಕಾರೇಣ
- 42 ವಿಶ್ವ | ಯದ್ವಿಶ್ವವಿಗುಣಕಾರೇಣ
- 43 ವರುತನವಹಿದಂತವರನು ಯಾರಾಪ್ಪ
- 44 ಕೆ ಅದವತಿಯಾಗಿವರ್ತಕರಗಳಯಿ
- 45 ದೇವರಧರ್ಮವನು ಪೂರ್ವವೇರೇನನಸಲಾಳ
- 46 ವರು || ಯಮೇರೇನನನಲಯದೇವೇಶ್ವ
- 47 ಯವೊರೇಗಳಿವರಣಾನುಯಿಸ್ತುತನು

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ಅದೇ ಮೆಪದಲ್ಲಿರುವ ಪೂರ್ಣೆಯನವರ ಸನ್ನದು.

- 1 ರುಕ್ಮಸಂವತ್ಸರದ ಮಲ್ಲಣ. ಬ. ಬುಧವಾರದಲು ಕ್ರೀಮ
- 2 ತ್ತು ಪೂರ್ಣೆಯನವರು ಕಿಕ್ಕೇರಿ ಆವಿಗಲ ಗುಣ್ಯಯಗಿ ಬರ
- 3 ಕಿಕ್ಕೇರಿ ಕಾರ್ಯ ಆವಾಗಿ ಸ. ಪಕ್ಕೇಗುಧರ್ಮಸ್ತುಳಿ
- 4 ದ್ವಾಕೊವಾರದಗುಡಿಯವರು ಸ್ವನೂಬಳಗಿಕ್ಕೇ ದೇವ
- 5 ಪರಾಸಕ್ಕೇ ಬಿಮ್ಮಯದ್ವಿವರಗಿಕೊಂಡುಯಿದು
- 6 ಅರಿಕವುಡಿಕೊಂಡವುಧರ್ಮಕ್ಕೇ ಕೃಷ್ಣ ರಾಜವಡೆಯವರು
- 7 ಬ್ರಹ್ಮನೂಬಳಗದಿಲ್ಲಿಯವರವಿಕ್ಕೇ ದೇವರಾಮಕಲ್ಯಾಣ
- 8 ಮಿವು ವರಾಸಕ್ಕೇ ಕಿಕ್ಕೇರಿ ಕಾರ್ಯ ಕಿಕ್ಕೇರಿ ಕಾರ್ಯ
- 9 ಬಗ್ಗುವವನು ಸವತೀಕೊಂಡುಯಿದುಪಂತ್ಯನುನುಬರ
- 10 ಕೊಟ್ಟು ದ್ವಾಕೊವಾರದಗುಡಿಯವರು ತಂದೆತಾಯಿಗಳಿಗೆ
- 11 ಕೊಟ್ಟು ದ್ವಾಕೊವಾರದಗುಡಿಯವರು ತಂದೆತಾಯಿಗಳಿಗೆ
- 12 ಗುಣಂವರವು ಪಂತ್ಯನುನುಬರವರವರವರವರ
- 13 ಗುಣಂವರವು ಪಂತ್ಯನುನುಬರವರವರವರವರ
- 14 ಕಿಕ್ಕೇರಿ ಕಾರ್ಯ ಕಿಕ್ಕೇರಿ ಕಾರ್ಯ ಕಿಕ್ಕೇರಿ ಕಾರ್ಯ

- 15 ಮಟ್ಟದ ಸಂನ್ಯಾಸಿಕಾರಕೀರ್ತಿಪಂಡಿತಾಚಾರ್ಯವಚನಕ್ಕೆ ದವಟ್ಟಕ್ಕೆ ಸಮಾ
16 ಗ್ರಾಮವನ್ನು ಪ್ರವೇಶಿಸಿದತ್ತ ಸಂವತ್ಸರವರ್ತಮಾನಗ್ರಾಮವು ವರತಾ
17 ಬಿವಸವು ಸುಮಾರುಗಡಿನವಶಿಕೇಕೊಂಡು ಬರುವವನುಯಿಗ್ರಾಮದಲ್ಲಿ
18 ಪಾಳೆಯನುಮಿರುವಾಗವರವನುಕೇಕೊಂಡುಕಟ್ಟಿಕಟ್ಟಿಕೇಕೊಂಡು
19 ಗ್ರಾಮಕ್ಕೆ ರಾಜವತ್ತು ತರುವುದೇನುಬಾಂಸು ಪಟ್ಟವಳಿಯವರುಮಾ
20 ದಿಕೊಂಡಾಗಗ್ರಾಮದಲ್ಲಿವರವನುಕಟ್ಟಿದವಟ್ಟಕ್ಕೆ ಬೇವರವುಬೇಗದಾನವು
21 ಲಿಗೆಸಮಾಖುಪ್ಪಯೋಗವನುಕೇಕೊಳುವದೆಯೇರತ್ತು ಸಕಾರವರತಂತೆ
22 ವರವಶಿಕೇಕೊಂಡು ಸರಾಗಗಡಿನವಶಿಕೇಕೊಂಡುಬರುವದಂತಾರ್ಥಿಕೊಂಡು
23 ನವನವವಿವಾಹಸಾಲಂಗರವೆಯವನುಬಿಡುಬಿಡು * ಸದ್ರಿವು
24 ದಮೇಗ್ರಿಕವದೈಕೇಕೊಂಡು ಬರುವುದೇನು *
25 ತಾಣಾಕಲಾಯಿನಸಂಸದವದ್ದರಕ್ಕೆ ಬರಕೇಕೊಂಡುಪಲಸನನದಂನೇ
26 ಹಿದಕ್ಕೆ ಕೊಡುವದು * ರವುದುನೀ *
27 ವೈವಸ್ವರವಿಬಾಳುಗು
28 ಬಿಂದುವುಕುವದಕ್ಕೆ
29 ರಾಕಟ್ಟು

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ಆದ್ದರಿಂದ ಮಹದ್ವೈರವು ಮುನ್ನವ್ಯಕ್ತವಾಗಿರಬೇಕು.

(ಕಂಪಿ ವ್ಯವಸ್ಥೆ)

- 1 ಕ್ರೀಕರಾಚ್ಯುತವಸ್ತು ಜಾದಿವಿವಿಧವ್ಯಕ್ತಿಗ್ರಂಥತೇಜಃ
2 ಭಟಾಸಂಭವಿತವಿಭಿಷಣಪ್ರವರಣಭೇಗ್ರಿವ್ಯುಪ
3 ಬಾಹಾವ್ಯಕ್ತಿಕಾಂ | ಗರ್ವತ್ಪ್ರಿವಿಭವ್ಯಕ್ತಿವಾತಿತಮಾಹುರಾ
4 ಬಾಹ್ಯಿಲೋಕೀಭವ್ಯುಪಾಂಗ್ರಿವ್ಯುಧವ್ಯಕ್ತಿವೇಶಾಭಗವ
5 ತೀಂಜಾತಮುಂವಿಕಾಂಭವನು || ನಿವಾಂ ಸುಧಾಸಾಂನಿವಿ
6 ಲವಗತಾಂಮುಲವನನಃಪ್ರವಾಹುಲೋಕಾಂನಾಂ
7 ಪ್ರಾಯಪದಮವ್ಯಕ್ತಿಗಿರಾಂ | ಪರಂವಸ್ತುಶ್ರೀಮತ್ಪ
8 ರಮಕರಣಾಸಾರಭಾತಂಪ್ರವಾಹದಾನಂತ್ಯ ಕುಂದಿತು
9 ಭವತಾಮವ್ಯಕ್ತಿಕಾಂ || ಪರೀಲೋಲಾಪರಾಪ್ರವಾಹ
10 ವ್ಯುಧವಸ್ತುಪಾತಾಂ || ಪರವದ್ರಿಕಲಬಾಯತ್ಪ್ರಾ
11 ಶ್ರೀಭಕ್ತಶ್ರೀಯವಧಾ || ನವಸ್ತುಸ್ತುಪರಾಹಾಯಲೀಲ
12 ಯೋಧಧರತೇಮಹೀಂ | ಪುರಮಧ್ಯಗತೋದ್ಯಮೇ
13 ರೂಪಾಕಾಕಾಯತೇ || ಪಾತುಶ್ರೀಲೋಕಾಂತಿನಂತತಮ
14 ಕೂಪಾರಾಧರಾಮುಧಧರ್ಮಗ್ರಾಹಕೋಪಕೋಪವ್ಯಭ
15 ಗವಾಸ್ತುಸ್ತುಕವಂವ್ಯುಧಕುರೇ | ಕೂಪಾಂ ಕುಂದಿತಾ
16 ಭಕ್ತಿರಸನಃ ಪತ್ರಂವಿಧಿಗತಿನೋಮೇವ ಕೂಲಿತೆ

* ಈ ಗುರುತಿನ ಮಧ್ಯೆ ಇರುವ ಭಾಗಗಳು ದೊಡ್ಡ ಅಕ್ಷರವಲ್ಲದಿದ್ದರೆ.

- 17 ಮೇದಿನೀಜಲಜತಿವೈಮೋಹೋಲಾಖತಿ || ಸ್ವಸ್ತಿಶ್ರೀವಿ
 18 ಜಯಾಭ್ಯುದಯಾಲೀನಾಹರಕವರ್ಷಗಳೂಖೀಂ
 19 ಸಂದವರ್ತಮಾನವಿಕ್ಯತಿಸಾಮಸಂವತ್ಸರದ್ರಾವ
 20 ಉಬ್ಬಿಸೋಮವಾರದಕ್ಷುಪತ್ರೇಯಸಗೋತ್ರಪ್ರತ್ಯುಲಾ
 21 ಯನಸೂತ್ರಯುಕ್ತಾಖಾಯುತರ್ತಿಗಳಾದಯಾಮವಿಕ್ಯ
 22 ಪೂರಾಜವಡಯರವರಪೂತ್ರರಾದಹಾಮರಾಜವಡ
 23 ದುರವರಪುತ್ರರಾದಶ್ರೀಮತ್ಸಮಸ್ತಭಗವಂತ
 24 ಮಂಡನಾಯಮಾನನಿಖಿಲದೇಶಾವತಂಸಕರ್ನಾಟಕ
 25 ಜನಪದಸಂಪದಧಿಪ್ತಾನಭೂತಕ್ರೀಮೆನ್ನಹೀಲರಮು
 26 ಹಾಸಂಸೂ ನಮಧೈದೇವೀಪ್ರಮಾಣಾವಿಕಲಕಲಾನಿಧಿಕು
 27 ಲಕ್ರಮಾಗತರಾಜಕ್ಷಿತಿಪಾಲಪ್ರಮುಖನಿಖಿಲರಾಜಾಧಿ
 28 ರಾಜಮಹಾರಾಜಾಚಕ್ರವರ್ತಿಮಂಡಲಾನುಭೂತದಿನ್ಯ
 29 ರತ್ನಸಿಂಹಾಸನಾರೂಢ ಶ್ರೀಮದ್ರಾಜಾದಿರಾಜರೂಪದ
 30 ಮೇಘರೂಪಾಧಿಪ್ರತಾಪಪ್ರತಿಮವೀರನರಪತಿರುದಂ
 31 ತಂಬರಗಂಧಲೋಕೈಕೈವೀರಯದುಕುಲಪಯಃಪಾರಾ
 32 ವಾರಕಳಾನಿಧಿ ಲಂಬಚಕ್ರಾಚಾರಕಂಠಾರಮಕರಮತ್ಸೃ
 33 ರರಥಸಾಳ್ವಗಂಧರ್ವೇರಂಧರನೀವರಾಪಪನ್ನಗು
 34 ದ್ಗರುಡಕಂಠೀರವಾವ್ಯನೇಕಭುರಾಂಶಿತರಾಂಧಮುಖೀ
 35 ಲೂರಶ್ರೀಕೃಷ್ಣರಾಜವಡಯುರವರಪ್ರವಣಬೆಳಗು
 36 ಭವಚಾಪಕೀರ್ತಿಪಂಡಿತಾಚಾರ್ಯವರಕ್ಕೆಶ್ವವೇಂಬಳ
 37 ಗುಳದವೇವಸ್ಥಾನಗಳಪತಿತರದೀಪಾರಾಧನೀಗೈರಾ
 38 ಗವೋದೇಶಲಸದಬಿಗೈಸಪಬರಸೀಹಿಟ್ಟಗ್ರಾಹದಾ
 39 ನರಾಸನಕ್ರಮಪಂತಂದರೆ | ಕಿಶ್ಕೇರಿತಾಲ್ಪುಶ್ವ
 40 ಉಬ್ಬಿಗುಳದಲ್ಲಿರುವದೊಡ್ಡ ದೇವರಾಲಲ್ಲಿರುವಜಿಲ್ಲೆ
 41 ರದೇವಸ್ಥಾನಪತಿತ್ವಪಟ್ಟದಮೇಲೆಯಿರುವವೇವಸ್ಥಾನ-೬
 42 ಗ್ರಾಮದಲ್ಲಿರುವವೇವಸ್ಥಾನಸಪದೇವಸ್ಥಾನಪತಿಸಪದ
 43 ಡಿತರದೀಪಾರಾಧನಬಿಗೈನಡೆಯುವನಗದಾಸ್ತೀಕುಂಠಾರಂ
 44 ಕಿವಾಯುಚಾರಕೀರ್ತಿಪಂಡಿತಾಚಾರ್ಯವರಕ್ಕೆವಡಯು
 45 ವಕುಬ್ಬಳಗ್ರಾಮಯಿದರಲ್ಲಿಪಡಿತರದೀಪಾರಾಧನೆ
 46 ಗೆಣಾಲುವದಿಲ್ಲದಾದ್ದರಿಂದವಕಕ್ಕೆನಡೆಯು
 47 ವಕುಬ್ಬಳಗ್ರಾಮಯಿದರಲ್ಲಿಪಡಿತರದೀಪಾರಾಧನೆ
 48 ಗೆಣಾಲುವದಿಲ್ಲದಾದ್ದರಿಂದವಕಕ್ಕೆನಡೆಯುವಕುಬ್ಬ
 49 ಳಗ್ರಾಮದಗ್ರಾಮಯಿದರಲ್ಲಿಪಡಿತರದೀಪಾರಾಧನೆ

- 50 ಸದೇಕುಂಕಾರಂಯಮವಮ್ನುಮೋವೀದಪದವಾತಿಪದಿತ
 51 ಲದೀವಾಂಛನೇನಯಮಬ್ಬಿಕ್ರಮೇಜಿಗುಳಗ್ರಾ
 52 ಮಾಉತ್ತೈವತಬ್ಬಿಗ್ರಾಮಾಚೇತಬ್ಬಿಗ್ರಾಮಾಯಿಗಮೂ
 53 ರುಗ್ರಾಮಮ್ನುಮಸಗಮಾಪ್ತಮಾಗತಪ್ಪನೇಕೋಡಿಮದೇ
 54 ಕೌಮಲಮನೇಮುವಿವಲಕ್ಷೈವೀವಿತಮಜ್ಜಾ
 55 ರಲ್ಲಿಶ್ರೇಷ್ಠವಾತಿಕೋವೃದ್ಧಿಂವಸವಗಮತ
 56 ಸ್ತೀಕುಮೋವೀದೇವಮಾತಿಪಿಟ್ಟಿಯಮೂರುಗ್ರಾಮಗ
 57 ಳನ್ನುನೇವಸವರಾಜೇನಧಿಮೇಗೇವತವಿವೀವಾಂವನೇಮೂ
 58 ತಾಂವಬ್ಬಿಚಾರುಕೀತ್ತಿಪದವಿತುಲಾಂಛನಾಂವಸವಾ
 59 ಲುವನಾತಿಕೋಟ್ಟಿಳಗ್ರಾಮಗೇಶೇವೀವಮಂವನಾ
 60 ಲುವ.ಟ್ಟಿವಾಂವಬ್ಬಿಳೇ.ಹಿಮವಾಂವತಾಂವವು
 61 ಕೋವಲಮಿಗಲೇನೇವಸವಪ್ಪನೇಕೋಟ್ಟಿವೇರೇಳ
 62 ಮಿಗಲವಮುವೇವಸವಪ್ಪದವಾಂವಲೇನೀತಿವೇದಂ
 63 ಲ್ಲೀವಾಪ್ತಮಾಗಬಂವಬ್ಬಿಂವಾಂವಬ್ಬಿೇಕೀವವು

- 61 ದೀಪಿಸುವವನು,
- 62 ಬೇರೇನು
- 63 ಖಿಂಚು = ಕಸಬಾಳವು ಬೆಳಗುವುದು
- 64 ಲಿಂಗವು ಬೆಳಗುವುದು = ಕಸಬಾಳವು ಬೆಳಗುವುದು
- 65 ಸುಖವೇನೇನು = ಖಿಂಚು =
- 66 ಮೈಕೆವಜವು ಬೆಳಗುವುದು
- 67 ಹೂವು ಬೆಳಗುವುದು
- 68 ಹೂವು ಬೆಳಗುವುದು
- 69 ಹೂವು ಬೆಳಗುವುದು
- 70 ಹೂವು ಬೆಳಗುವುದು
- 71 ಹೂವು ಬೆಳಗುವುದು
- 72 ಹೂವು ಬೆಳಗುವುದು
- 73 ಹೂವು ಬೆಳಗುವುದು
- 74 ಹೂವು ಬೆಳಗುವುದು
- 75 ಹೂವು ಬೆಳಗುವುದು
- 76 ಹೂವು ಬೆಳಗುವುದು
- 77 ಹೂವು ಬೆಳಗುವುದು
- 78 ಹೂವು ಬೆಳಗುವುದು
- 79 ಹೂವು ಬೆಳಗುವುದು
- 80 ಹೂವು ಬೆಳಗುವುದು
- 81 ಹೂವು ಬೆಳಗುವುದು
- 82 ಹೂವು ಬೆಳಗುವುದು
- 83 ಹೂವು ಬೆಳಗುವುದು
- 84 ಹೂವು ಬೆಳಗುವುದು

- 65 ॐ नमो भगवते वासुदेवाय
 66 ॐ नमो भगवते वासुदेवाय
 67 विष्णु
 68 ॐ नमो भगवते वासुदेवाय
 69 ॐ नमो भगवते वासुदेवाय
 70 ॐ नमो भगवते वासुदेवाय
 71 ॐ नमो भगवते वासुदेवाय
 72 ॐ नमो भगवते वासुदेवाय
 73 ॐ नमो भगवते वासुदेवाय
 74 ॐ नमो भगवते वासुदेवाय
 75 ॐ नमो भगवते वासुदेवाय
 76 ॐ नमो भगवते वासुदेवाय
 77 ॐ नमो भगवते वासुदेवाय
 78 ॐ नमो भगवते वासुदेवाय
 79 ॐ नमो भगवते वासुदेवाय
 80 ॐ नमो भगवते वासुदेवाय

177 ಅಶ್ವಿನಿ || =

178 ಗಂಧರ್ವ

179 ರ|| = ವಾರದಪುಟ್ಟವಳ

180 ಅ|| = ಕೈವಳ

181 ಮ||ಸಾಯಿರು

182 ಗಂ|| || =

183 ಗಂ|| || ಸರ್ವಧಾರಣಾ | ಕೈ ಬಿಡುಗೊಡನಗುತ್ತಿ

184 ಗಂ|| || ಸರ್ವಧಾರಣಾ

185 || = ವಾರದಪುಟ್ಟವಳ

186 ರ|| || ಬಿಡುಗೊಡನಗುತ್ತಿ

187 ಅ|| = ಕೈವಳ

188 ಮ||ಸಾಯಿರು

189 ಗಂ|| ||

190 ಗಂ|| || ವಿರೋಧಿಸಾ | ಕೈ ಬಿಡುಗೊಡನಗುತ್ತಿ

191 ಗಂ|| || ಸರ್ವಧಾರಣಾಸಾಖ್ಯಮೇಶ್ವರ

192 || || ವಾರದಪುಟ್ಟವಳ

193 || || ಬಿಡುಗೊಡನಗುತ್ತಿ

194 ಅ|| = ಕೈವಳ

195 ಮ||ಸಾಯಿರು

196 ಗಂ|| ||

197 ಬಾರದಪುಟ್ಟವಳ | ಕೈ ಬಿಡುಗೊಡನಗುತ್ತಿ

198 ರ|| || ಬಿಡುಗೊಡನಗುತ್ತಿ

199 ಬೇರೊಬ್ಬ ರ|| ||

200 ಕೈವಳವಳವಳವಳ

201 ರ|| || ಬಿಡುಗೊಡನಗುತ್ತಿ

202 ರ|| || ಬಿಡುಗೊಡನಗುತ್ತಿ

203 || || ವಾರದಪುಟ್ಟವಳ

204 ರ|| || ವಾರದಪುಟ್ಟವಳ

205 ಮ|| || ಸರ್ವಧಾರಣಾ

206 ಅ|| || ಬಿಡುಗೊಡನಗುತ್ತಿ

207 ಅ|| || ಬಿಡುಗೊಡನಗುತ್ತಿ

208 ಮ|| || ಬಿಡುಗೊಡನಗುತ್ತಿ

209 ಅ|| || ಬಿಡುಗೊಡನಗುತ್ತಿ

210 || || ಬಿಡುಗೊಡನಗುತ್ತಿ

211 || || ಬಿಡುಗೊಡನಗುತ್ತಿ

212 || || ಬಿಡುಗೊಡನಗುತ್ತಿ

213 || || ಬಿಡುಗೊಡನಗುತ್ತಿ

214 || || ಬಿಡುಗೊಡನಗುತ್ತಿ

215 || || ಬಿಡುಗೊಡನಗುತ್ತಿ

216 || || ಬಿಡುಗೊಡನಗುತ್ತಿ

217 || || ಬಿಡುಗೊಡನಗುತ್ತಿ

218 || || ಬಿಡುಗೊಡನಗುತ್ತಿ

219 || || ಬಿಡುಗೊಡನಗುತ್ತಿ

220 || || ಬಿಡುಗೊಡನಗುತ್ತಿ

221 || || ಬಿಡುಗೊಡನಗುತ್ತಿ

222 || || ಬಿಡುಗೊಡನಗುತ್ತಿ

223 || || ಬಿಡುಗೊಡನಗುತ್ತಿ

224 || || ಬಿಡುಗೊಡನಗುತ್ತಿ

225 || || ಬಿಡುಗೊಡನಗುತ್ತಿ

226 || || ಬಿಡುಗೊಡನಗುತ್ತಿ

227 || || ಬಿಡುಗೊಡನಗುತ್ತಿ

228 || || ಬಿಡುಗೊಡನಗುತ್ತಿ

229 || || ಬಿಡುಗೊಡನಗುತ್ತಿ

230 || || ಬಿಡುಗೊಡನಗುತ್ತಿ

231 || || ಬಿಡುಗೊಡನಗುತ್ತಿ

232 || || ಬಿಡುಗೊಡನಗುತ್ತಿ

233 || || ಬಿಡುಗೊಡನಗುತ್ತಿ

234 || || ಬಿಡುಗೊಡನಗುತ್ತಿ

235 || || ಬಿಡುಗೊಡನಗುತ್ತಿ

236 || || ಬಿಡುಗೊಡನಗುತ್ತಿ

237 || || ಬಿಡುಗೊಡನಗುತ್ತಿ

238 || || ಬಿಡುಗೊಡನಗುತ್ತಿ

239 || || ಬಿಡುಗೊಡನಗುತ್ತಿ

240 || || ಬಿಡುಗೊಡನಗುತ್ತಿ

241 || || ಬಿಡುಗೊಡನಗುತ್ತಿ

242 || || ಬಿಡುಗೊಡನಗುತ್ತಿ

- 243 ಯೋಮೇರ ಯಿರುನ ಗ್ರಾಮಗಳು ಇದರ ದಾಖ
 244 ಲೆ ಗ್ರಾಮ ಕೆರೆ ಕಟ್ಟಿ ಮುಂತಾಗಿ ಸದ್ರ ಬೆಳಸುವ
 245 ಬ್ಲಿರುವ ದೊಡ್ಡ ದೇವರು ಮುಂತಾಗಿ ಈ ದೇವಸ್ಥಾನ ಮಲ
 246 ಯೂಡು ಬಿಟ್ಟದ ಮೇಲೆ ಯಿರುವ ದೇವಸ್ಥಾನ ೧ ಸಪ ಮೂ
 247 ವತ್ತಮೂರು ದೇವಸ್ಥಾನದ ಪಡಿತರ ದೀಪಾರಾಧನೆ ದ
 248 ಭೋತ್ಸನ ಮುಂತಾದ ಬಗ್ಗೆ ಯಿ ದೇವಸ್ಥಾನಗಳಿಗೆ ವರ್ಷಂ
 249 ಪ್ರತಿ ದಾಗದೊಬ್ಬ ಅಗತಕ್ಕ ರೈ ಮೂಡ್ತಿತ್ಯ ಬಗ್ಗೆ ಸಹ ಆತ್ಮ
 250 ಯಸಗೋತ್ರ ಆಶ್ವಲಯನೆ ಸೂತ್ರ ಮುಕ್ಕಾಬಾನವರ್ತಿ
 251 ಗಳಾದ ಯಿಮುಡಿ ಕೃಷ್ಣ ರಾಜ ವಡಯವರ ಪಾತ್ರ
 252 ರಾದ ಚಾಮರಾಜ ವಡಯವರ ಪುತ್ರರಾದ ಕ್ರೀಮತ್ಸ
 253 ಮಸ್ತ ಭೂಮಂಜಲ, ಮಂಜನಾಯಮಾನನಿಬಿಲದೇವ
 254 ವತನ ಕರ್ನಾಟಕ ಜನಪದ ಸಂಪದಧಿಷ್ಠಾನಭೂತಕ್ರೀ
 255 ಮಸ್ತ ಹೀರೂರ ಮಹಾ ಸಂಸ್ಥಾನ ಮಧ್ಯ ಬೇದೀಶ್ಯಮಾನಾ
 256 ವಿಕಲ ಕಾಲನಿಧಿ ಕುಲತ್ರಮಾತ ರಾಜಪ್ರತಿಪಾಲ ಪ್ರಮು
 257 ಖ ನಿಬಿಲ ರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ ಚಕ್ರವರ್ತಿಮಂ
 258 ಡಲಾನುಭೂತದಿವ್ಯರತ್ನ ಸಿಂಹಾಸನಾರೂಢ ಕ್ರೀಮದ್ರಾ
 259 ಜಾಧಿರಾಜ ರಾಜ ಪರಮೇಶ್ವರ ಪ್ರಾಣ ಪ್ರಾಣಪ್ರಾಣಿಮ
 260 ವೀರ ಸರಪತಿ ಬಿರುದಂತಂಬರಗಂಡಲೋಕ್ಯಕೀರಿಯ
 261 ದುಕುಲಪಯೋಜಾರಾವಾರ ಕಳಾನಿಧಿ ರಂಜಿತಕ್ರಾಂ
 262 ಕೃತ ಕುರಾರ ಮಹರ ಮತ್ಸ್ಯ ರರಥ ಸಾಲ್ಯ ಗಂಡಭೇರಿಯಂಡ
 263 ದರಣೀವರಾಹಪನೂಮದ್ಗರೂಡ ಕಂಠೀರವಾದ್ಯನಿಕ ಬಿ
 264 ರುದಾಂಕಿತರಾದ ಮುಹೀರ ಕ್ರೀಷ್ಣ ರಾಜವಡಯರ
 265 ವರು ಸರ್ವಮಾನ್ಯವಾಗಿ ಅಪ್ಪಣೆ ಕೊಡಿಕೊಡಿಸಿದರು
 266 ಕಾರಣ ಯಿ ಗ್ರಾಮಗಳನ್ನೂ ಯಿ ವಿಸ್ತೃತ ಸಂವತ್ಸರದಾ
 267 ರಥ ಮಹದ ಹನಾಲು ಮಾಡಿಕೊಟ್ಟು ನಿರಪಾರ್ಥಿಕ ಸ
 268 ವರಮಾನ್ಯವಾಗಿ ಸಡಕೊಂಡು ಬರುವಂತೆ ತಾಲ್ಲು ಮಜಕೂ
 269 ರ ಆಮಿಲುಗೆ ಸನ್ನದಾ ಅಪ್ಪಣೆ ಕೊಡಿಕೊಡಾಗಿ ಸದ್ರ
 270 ಸನ್ನದಿರ ಮೇರ ಯಿ ಮೂರು ಗ್ರಾಮಗಳ ಯಲ್ಲಿ ಚತುಸ್ವೀ
 271 ಮಾವಳಗೂ ಗದ್ದೆ ಬೆದ್ದಲು ಮನೆ ಹೂ ಕೆಂಪು ನೂಲು ಉಬ್ಬಿನ ಮೋ
 272 ಳ ಯೂಡಲು ಬೈದು ಪುರವರ್ಗ ಯೇರು ಕಾಣಿಕೆ ನಾನು
 273 ಕಾಣಿಕೆ ಗುರು ಕಾಣಿಕೆ ಕಾಣಿಕೆ ಬೇಡಿಕೆ ಕಟ್ಟಿದ ಭೂಂ
 274 ದು: ಆರ ಭೂಮು ಪತ್ತಿ ಭೂಮು ಮೂರ್ಗಲಿಗೆ ಪಡಿ

- 275 ಸುಂಕ ಪೊಂದು ಜಾತಿಕ್ಕೂಟ ಸಮುದಾಯವು ಬುಟ್ಟು ಹ
 276 ಉ ಚರಾದಾಯ ಹೊರಾದಾಯ ಕೀಗೆ ಮಡಿ ಪತಂಗ ಭೂ
 277 ಪ್ಪಳ ಗಿಣಗಾವಲು ಬ್ರಾಹ್ಮಣ ನಿವೇಶನ ಶೂನ್ಯ ನಿವೇಶನ ಸೂ
 278 ಪ್ಪಿನ ತೋಟ ತಿಪ್ಪೆ ಹಳ್ಳ ಕ್ರಿಗೋಭ ಹೊರತಾದ ಮಂವಳ
 279 ಫಲ ಪ್ಪಕ್ಷ ಮರ್ದಿಕ ಮುಂತಾದ ಆ ಸಕಲ ಸ್ವಾಧ್ಯಾಪನವು
 280 ರೂಪಿ ಕೊಳ್ಳುತ್ತಾ ಶ್ರವಣಜಿಗುಳ ಗ್ರಾಮದಲ್ಲಿ ನೆರೆ
 281 ಯುವ ಸಂತ ಸುಂಕದ ಹುಟ್ಟುವೆಯನ್ನು ತೆಗೆದುಕೊಳ್ಳು
 282 ತ್ತಾ ಯಿ ಐವಜನಲ್ಲಿ ಬೇವರ ಸೇವಗೆ ಉಪಯೋಗ ಮಾಡಿ
 283 ಕೊಳ್ಳುತ್ತಾ ಬರುವದು ಯಿ ಗ್ರಾಮಗಳಲ್ಲಿ ಹೊಸದಾಗಿ ಕೆ
 284 ಕಟ್ಟೆ ಕೂರೈ ಆನೆ ಮುಂತಾಗಿ ಕಟ್ಟೆ ಬಾಟೆ ಬಾಯಿ ಮುಂ
 285 ತಾಗಿ ಯವ ಬಾಬಿನಲ್ಲಿ ಯೇನು ಪಟ್ಟು ಹುಟ್ಟುವಿ ಮಾಡಿ
 286 ಕೊಂಡಾಡುತ್ತಾ ಸವರು ಬೇವರ ಸೇವೆ ಮುಂತಾದಕ್ಕೆ ಉಪಯೋ
 287 ಗ ಮಾಡಿ ಕೊಳ್ಳುವದು ಯು ಬರಾಗಿ ಶ್ರವಣಜಿಗುಳ
 288 ದ ಚಾರುಕೀರ್ತಿ ಪಂಡಿತಾಚಾರ್ಯ ಮಹತ್ಕ ಅಶ್ರಮದ
 289 ಗೋತ್ರ ಅಶ್ರಮಾಯನ ಸೂತ್ರ ಮುಕ್ತಾ ಬಾರುಪರ್ತಿಗಾ
 290 ದ ಯಿಂಬಾಗಿ ಕೃಷ್ಣ ರಾಜ ಮನು: ಮಂ ಪಾತ್ರನಾ
 291 ದ ಚಾಮರಾಜ ಮನುಜನರ ಪುತ್ರನರ ಕ್ರೀಮತ್ಸ
 292 ಮುಸ್ತ ಭೂಮಂಡಲ ಮಂಡನಾಯಮನರ ನಿಬಿಲದೇ
 293 ಶಾವತಂಸ ಕರ್ನಾಟಕ ಜನಪದ ಸಂಪದವೊಂದ ಸೂತಿ
 294 ಶ್ರೀಮನ್ಮಹೀಶ್ವರ ಮಹಾ ಸುಸ್ಥಾನ ಮಧ್ಯ ಪದಿಪ್ಪವನ
 295 ನಾನಿಕಲ ಕಲಾನಿಧಿ ಕುಲ ಕ್ರಮನಿಗರ ರಾಜಪ್ರತಿಪಾಲ ಪ್ರ
 296 ಮುಖ ನಿಬಿಲ ರಾಜಾಧಿಕಾರಿ ಮಹಾರಾಜ ಚಕ್ರಾರ್ತಿ
 297 ಮಂಡಲಾಚಾರ್ಯತ ವಿಸ್ತರ ಸ್ವ ಸೀಮಾಸಂಪದಕೆ ಕ್ರೀಮ.
 298 ಪ್ರಾಜಾಧಿಕಾರಿ ರಾಜ ಮಹೇಶ್ವರ ಭೃಗು ಪ್ರತಾಪಪ್ರ
 299 ತಿಮ ವೀರನರಪತಿ ವಿಜಯತೇಜರ ಗುಣ ರೋಕ್ಕುಕವಿ
 300 ರ ಯುದುಕ. ಲಮಯ: ಮಾರಾಚಾರ ಕಳಾಸಿಧಿ ರೂ
 301 ಚಕ್ರಾಂಕುರ ಕುರಾರ ಮಹದ ವತ್ಸ್ಯ ರೂಫ ಸ್ವಾಧ್ಯಾ
 302 ಚರ್ಚೆಯಿಂದ ಭರಣೀವರಾಜ ಮಹಾಪದ್ಧರೂಪ ಕಾವಿ
 303 ಲಮಾಧ್ಯನೇಕ ವಿಮಾಂಕಿತವಾದ ಮಹೀಶ್ವರ ಶ್ರೀ ಕೃಷ್ಣ
 304 ರಾಜ ಮಹಮಂದವು ಖಳಗುಳದ ಬೇವಕ್ಕನಗೇ ಮಾಡಿತ
 305 ರ ರೀಮಾರಾಧನೆ ರೋಷದ ವರ್ಧನಾಪ್ರತಿ ಲಗತಕ್ಕೆ ವಾಗಮಾ
 306 ದ ಕಲಗದ ಬಗ್ಗೆ ಸಹ ಖರಿಸಿ ಕೊಟ್ಟಿ ಕವಾಪದವು ಗ್ರಾಮ ಸಾ

- 307 ಧನ ಸಹ || ಅಧಿತ್ಯ ಚಂದ್ರಾವನಿಲೋನಲಕ್ಷ್ಯದ್ಯೌರ್ಭೂತ
 308 ಮಿರಾಪೋ ಪದಯಾ ಯದ್ವಚ್ಚ | ಅಪ್ಪ ರಾತ್ರಿಃ ಉ
 309 ಭೀಷ ಸಂಧ್ಯೇ ಧರ್ಮಾಜ್ಞಾ ಜಾನಾತಿ ಸಮ್ಯಕ್ ವೃತ್ತಂ || ಸ್ವದ
 310 ತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಾ | ಪಂದಿತ್ತಾ
 311 ನುಪಾಲನಾ | ಪರದತ್ತಾ ಪದಾರ್ಥೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂಭ
 312 ವೇತ* || ಸ್ವದತ್ತಾಪುತ್ರೀಕಾಧಾತ್ರಿಹಿತವತ್ತಾಸಹೋದರೇ | ಅ
 313 ಸ್ವದತ್ತಾತ್ಮಮಾತಾಸ್ವದತ್ತಾಭೂಮಿಪರಿತ್ಯಜೇತ | ಸ್ವ
 314 ದತ್ತಾಂಪರದತ್ತಾಂವಾಯೇವರೇತವಸುಂಧರಾಂ | ಪ
 315 ಪ್ಪಿಂವರ್ಧಸಪಸ್ಪ್ರಣವಿಷ್ಣುಯಾಜಾಯತೇತ್ರಿಮಿಃ
 316 ಮದ್ವಂಶಜಾಃ ಪರಮಹೀಪತಿವಂಶಜಾವಾಯೇಭೂ
 317 ಮಿಸಾಸ್ತತಮುಜ್ಜಲಧರ್ಮಾಚಿತ್ತಾಃ | ಮಧ್ಯಮಾಮೇವ
 318 ಸತತಂಪರಿಪಾಲಯಂತಿತ್ಯಾದಿಪದ್ಯಯುಗಳಃ ೩
 319 ರಸಾನವಾಮಿ || ಬತ್ತಾರಿಬ ೯ ನೇ ಮಾಶಚಗಿಪ್ಪಸನ್ನಿವೃತ್ತಿಂ
 320 ನೇಮಿಸವಿಬತ್ತ ಅರಮನೆಯುಬರಾಯಮುನಪ್ಪಿಪಜಾ
 321 ರುಪುನನಿರ್ಮು*ಸದ್ರಿ ಅರಣಿಕೊನಿರ್ಮು
 322 ವಮುರ್ರಿಗೇಅಸಲ್ಲಿಗ್ರಾಮಮೂರ್ಮದಾಖ
 323 ಲ್ಲಿ ಗ್ರಾಮಯುರ್ಮದಾ ಕೇರೆ ವಂದು ಕಬೆ ಮೂ
 324 ರ್ಮುಕ್ಕೆ ಸಹ ಜಾರಿ ಯಿನಾಮತಿ ಕಿವಾಯಿ ಸಾ
 325 ಲಿಯಾನಾ ಕಂಠಿಯಾ ಪೊಂಭೈನ್ನೊಡು
 326 ಅರ್ಮವತಾರ್ಮ ವರಪಾಲಾ ಬ್ಯಾಳಬೇರ್ರಿಣ್ ಉಳ್ಳ
 327 ಯಿ ಗ್ರಾಮಗಳನ್ನು ನೂಪುಪವಾಳ್ಳಿ ಮಾಡಿ
 328 ಕೊಂಡು ದೇವನಾ ನಗಳ ರೀಪಾರಾಧನೆ ಪಡೆತ
 329 ರ ಉತ್ಸವ ಮುಂತಾಗಿ ನಿರ್ಮಾಧಿಕ ಸರ್ವಮಾನ್ಯ
 330 ವಾಗಿ ನವಕೀಕೊಂಡು ಬರ್ಮವದು ರುಪಾ ತ್ರೀ
 331 ಕ್ಕು ಪ್ಪ *

(ಮೊಹರದೆ)

* ಈ ಗುರುತುಗಳ ಮಧ್ಯೆ ಇರುವ ಭಾಗಗಳು ಮಹಾರಾಜರವರ ಸ್ವದತ್ತರಾಗಿರಬಹುದು.

ಅದೇಮೆರೆದಲ್ಲೊನ ಅನಂತನಾಥಸ್ವಾಮಿ ಬಿಂಬದ ಪ್ರಭಾವಳಯ ಹಿಂದೆ

¹ಶ್ರೀಶಿವಶಾಸ್ತ್ರಾರಾಧನಾಃ

¹ನೀಡೆ | ಸಾಣಿವಾಡುತುಕತು

²ಸರ್ವವ್ಯಾಪ್ತಿಯಿಗಾತ್ಮಿಕ

²ವಾಣಿಜ್ಯಕರಣ ವಾಣಿಜ್ಯ

³ಸಾಧನಾತ್ಮಕ ವಾಣಿಜ್ಯಕರಣ

³ದೇವತಾ || ವಾಣಿಜ್ಯಕರಣವಿಂಶತೀಕರಣ

⁴ಪ್ರಾಣವಾಣಿಜ್ಯಕರಣವಾಣಿಜ್ಯಕರಣ | ಶ್ರೀ

⁵ವಾಣಿಜ್ಯಕರಣವಾಣಿಜ್ಯಕರಣವಾಣಿಜ್ಯಕರಣ

⁶ವಾಣಿಜ್ಯಕರಣವಾಣಿಜ್ಯಕರಣವಾಣಿಜ್ಯಕರಣ

⁷ವಾಣಿಜ್ಯಕರಣವಾಣಿಜ್ಯಕರಣವಾಣಿಜ್ಯಕರಣ

⁸ವಾಣಿಜ್ಯಕರಣವಾಣಿಜ್ಯಕರಣವಾಣಿಜ್ಯಕರಣ

⁹ವಾಣಿಜ್ಯಕರಣವಾಣಿಜ್ಯಕರಣವಾಣಿಜ್ಯಕರಣ

¹⁰ವಾಣಿಜ್ಯಕರಣವಾಣಿಜ್ಯಕರಣವಾಣಿಜ್ಯಕರಣ

¹¹ವಾಣಿಜ್ಯಕರಣವಾಣಿಜ್ಯಕರಣವಾಣಿಜ್ಯಕರಣ

¹²ವಾಣಿಜ್ಯಕರಣವಾಣಿಜ್ಯಕರಣವಾಣಿಜ್ಯಕರಣ

¹³ವಾಣಿಜ್ಯಕರಣವಾಣಿಜ್ಯಕರಣವಾಣಿಜ್ಯಕರಣ

¹⁴ವಾಣಿಜ್ಯಕರಣವಾಣಿಜ್ಯಕರಣವಾಣಿಜ್ಯಕರಣ

¹⁵ವಾಣಿಜ್ಯಕರಣವಾಣಿಜ್ಯಕರಣವಾಣಿಜ್ಯಕರಣ

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ಅದೇಮೆರೆದಲ್ಲೊನ ಗೋಮಾಟೇಶ್ವರಸ್ವಾಮಿ ಬಿಂಬದ ಪ್ರಭಾವಳಯ ಹಿಂದೆ

ಶ್ರೀ

¹ಶ್ರೀಶಿವಶಾಸ್ತ್ರಾರಾಧನಾಃ

²ಸರ್ವವ್ಯಾಪ್ತಿಯಿಗಾತ್ಮಿಕ

³ವಾಣಿಜ್ಯಕರಣವಾಣಿಜ್ಯಕರಣವಾಣಿಜ್ಯಕರಣ

⁴ವಾಣಿಜ್ಯಕರಣವಾಣಿಜ್ಯಕರಣವಾಣಿಜ್ಯಕರಣ

⁵ವಾಣಿಜ್ಯಕರಣವಾಣಿಜ್ಯಕರಣವಾಣಿಜ್ಯಕರಣ

⁶ವಾಣಿಜ್ಯಕರಣವಾಣಿಜ್ಯಕರಣವಾಣಿಜ್ಯಕರಣ

⁷ವಾಣಿಜ್ಯಕರಣವಾಣಿಜ್ಯಕರಣವಾಣಿಜ್ಯಕರಣ

⁸ವಾಣಿಜ್ಯಕರಣವಾಣಿಜ್ಯಕರಣವಾಣಿಜ್ಯಕರಣ

⁹ವಾಣಿಜ್ಯಕರಣವಾಣಿಜ್ಯಕರಣವಾಣಿಜ್ಯಕರಣ

¹⁰ವಾಣಿಜ್ಯಕರಣವಾಣಿಜ್ಯಕರಣವಾಣಿಜ್ಯಕರಣ

¹¹ವಾಣಿಜ್ಯಕರಣವಾಣಿಜ್ಯಕರಣವಾಣಿಜ್ಯಕರಣ

¹²ವಾಣಿಜ್ಯಕರಣವಾಣಿಜ್ಯಕರಣವಾಣಿಜ್ಯಕರಣ

¹³ವಾಣಿಜ್ಯಕರಣವಾಣಿಜ್ಯಕರಣವಾಣಿಜ್ಯಕರಣ

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ಅದೇಸ್ಥಳದಲ್ಲೇ ನವದೇವತಾಬಿಂಬದ ಹಿಂಭಾಗದಲ್ಲಿ.

¹சராஸ்வதி

³ நமக்காஸ்ய: தன்னாய

³புலவாழிமதாஸா: இக

‘ல் செல்லாநின்ற காலம்

³யாழ்ப்பாணம் நகரில் உள்ள கி. பி. 1948-ல்

⁶உயரம் 20 அங்குலம், அகலம் 12 அங்குலம்.

⁷ ஸ்ரீ கௌரவ உரைகளில் ஸ்ரீ கவிதா

⁸வடுஜரமிகிதம் ஸ்ரீரத்தன

‘வாடுதலி’ புகிஸிம்ஸமானது

¹⁰தஞ்சை நகரம் பெருமாள்ஸ்ர

¹¹ரங்கநாதர் செய்வித்த

¹²உலயம் || வசித்தாந்தி

13 க₂ டிரைமீர்

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ಅದೇಸ್ಥಳದಲ್ಲಿ ಗಣಧರರ ಬಿಂಬದ ಹಿಂದೆ.

‘**வ்யஸி ஸுமெத**

2 மனையாசாஸ்து

³ ஹதெதயா

உருவம்

³மௌ தகுமணய

⁶உருப் பூண்டிக் கதைய

7. பூண்டெலுபாக்கம்

*ಕಳಸದಲ್ಲಿರುವ ಪದುವೈಯ್ಯ

ಸಭಾಪುಷ್ಪ

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ಅದೇಸ್ಥಳದಲ್ಲಿ, ವಂಚವರಮೊಪ್ಪಿಗಳ ಬಿಂಬದ ಹಿಂದೆ.

¹பெளிகுளமடத்து

1. திரு மன்னார்கோவில்

³சின்னமுதலியார் பெண்கள்

‘தி’ பழுவலியம்மா

³அ. உ. உய. 0 மு-உ. 0

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ಅದ್ವೈತದಲ್ಲಿ ಪಶುವಿಂಶತಿ ತೀರ್ಥಕರ ಒಂಬದ ರಿಂದ.

¹உலகியுள் ஸௌகந்திரம்

தமிழக அறிஞர்:

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ಅದೇಸ್ಥಳದಲ್ಲಿ ಅನಂತಶ್ರೀಧರ ಕರ ಪ್ರಭಾವವಾಯಿ ಹಿಂದಿ.

[illegible]

இவ்வெழுத்துகளின் அகரவரிசைப்படி எழுதப்பட்டிருக்கின்றன. இவற்றில்
உயர்வுகள்

²உதாரணமாக, அகநாடுகளுக்கிடையில் நிகழ்ந்திருக்கக்கூடிய கவிதைகளையும், அந்த அகநாடுகளிலிருந்தும்

தமிழகத்தின் சமீப ஆய்வு முயற்சியைப் பற்றி உறுதியாக உத்தரவு செய்துள்ளது.

1 ಶ್ರೀನಿವಾಸರುಷ ೧೫೬೩ನೆಯ
2 ಶ್ರೀಮಲ್ಲಾ ರುಸುಕೀತಿ ಕವನಿತೆಯ
3 ತಿ: | ಸೋಭಾನುಸಂವತ್ಸರ ವಸಂತಪುಷ್ಯ
4 ಚತುರ್ದಶಿತಿಥಿವರೇಕಪಕ್ಷ್ಯನು
5 ಪಕ್ಷೇಮಹಾನ ವ-ಧ್ಯಾಹ್ನೇನ

6 ಮುಖಭೇದಕರಣೀಭಾಗಸ್ವ
 7 ವಾರೇಧ್ಯವೇ | ಯೋಗೇಶ್ವರ್ಗೃಹ್ಯ
 8 ರಂಜನಾಮಮತಿವನತ್ರೈವಿ
 9 ದ್ಯುಚಕ್ರೇಸ್ವರಃ || ಶ್ರೀ

ಬೋಳೆಕಾಯ ಉತ್ತರದಲ್ಲಿ ಚಂದ್ರಯ್ಯನ ಹೊಸದ ಇದಿಗೆ ಬಂಡೆಯ ಮೇಲೆ.

1 ಶ್ರೀಚಾಮು
2 ಕಡರಾಯನು

೨ ಸ್ವಯಂಸೇವಿ

ಹುಸ್ಸಿನಬಾವಿ ಬಾಗಿಲ ಇದಿರಿಗೆ ಬಂದೆದು ಮೇಲೆ.

1 ಶ್ರೀನಗರಜಿನಾಲಯ

2 ದಳಿಪಿ

ಕಲ್ಯಾಣಿಯ ಉತ್ತರದಿಕ್ಕಿನ ಮಂಟಪದ ಕೆಳಗಿನ ಸಾಲಿನ ತೆನೆಯ ಕಂಛದ ಮೇಲುಗಡೆ.

1. ಕ್ರಿಚಿಕ್ಕದೇವರಾಜೇಃ
2. ಸ್ವ.ವ.ಹಾಸ್ಯಮಿ

3 ಯ. ಪುನಃಕಲ್ಪಗುಣಿ

ಹಿಂದುಸ್ತಾನಿನಲ್ಲಿ ಹಿಂದೆ ಸೈಯದ್‌ಸಾಹೇಬರ ಹತ್ತಲಲ್ಲಿ ಬಂದವು ಮೇಲೆ.

೧ ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮೇಘೋತ್ಸರಾಧ್ಯಕ್ಷಭುವನವನ್ನೊಳಗೊಂಡು
 ೨ ಲಿಂಗಭೂಷಣದೊಡನೆ ವಿಶ್ವ ವರ್ತನೆಯೆಂಬುದರಿಂದ
 ೩ ದಯಾರೂಪ್ಯಮುತ್ತರೇತ್ರಾಂಶದಲ್ಲಿ ಪ್ರವರ್ಧಮಾನವನಾದುದ್ದಕ್ಕಾಗಿ
 (ಮುಂದೆ ಬರವಣಿಗೆಯಿಲ್ಲ)

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ಜಕ್ಕಿ-ಕಟ್ಟಿಗೆ ವಜ್ಜಿಗವಲ್ಲಿ ದೊಡ್ಡ ಬಂಡೆಯ ಮೂಲಿರುವ ತೀರ್ಥಕರ ವಿಗ್ರಹದ ಕೆಳಗೆ.

ಜಕ್ಕು ಕಟ್ಟಿಗೆ ಹಿಡಿದು ಬಂದವರು ಮುಂದಿನಂತೆ

- 1 ಶ್ರೀಮತ್ಸ ರಮಣೇಶಸ್ವಾಮೀಶ್ವರಾಚಾರ್ಯರಾದೇವರು
- 2 ಶ್ರೀಮಾನ್ಮಹಾದೇವೇಶ್ವರಾಚಾರ್ಯರಾದೇವರು
- 3 ಗಂಗರಾಜಾಚಾರ್ಯರಾದೇವರು
- 4 ನಯಣದೇವರಾದೇವರು

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಮತ್ತೊಂದು ಬಂಡೆಯ ಮೇಲೆ.

¹ ಸ್ವಪ್ರೀತಿಯು ತನ್ನ ಭಾವವನ್ನು ವ್ಯಕ್ತಗೊಳಿಸುವುದಕ್ಕಾಗಿ ಮನಸ್ಸಿನಲ್ಲಿ ಒಂದು ರೂಪವನ್ನು ಕಲ್ಪಿಸಿಕೊಳ್ಳುತ್ತದೆ.

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ಜವರನಕಟ್ಟಿಗೆ ಪಶಿ ಮ ಬಂಡೆಯ ಮೇಲೆ.

1 ಪುಟ್ಟಸಾಮಿಯೆನಣ

|

2 ನಕೊಳದಮಾಗ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಮತ್ತೊಂದು ಬಂಡೆಯ ಮೇಲೆ.

1 ಚೆನ್ನನನಕೊಳ

|

2 ದಮಾಗ

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ಚೆನ್ನನ ನಕೊಳದ ಪೂರ್ವಕ್ಕೆ ಬಂಡೆಯ ಮೇಲೆ.

ಪುಟ್ಟಸಾಮಿಸಟ್ಟರಮಗಚೆನ್ನನಹಾಲುಗೊಳ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

1 ಚೆನ್ನನಅಮ್ಮ

|

2 ಕೊಳ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

1 ಚೆನ್ನನಗಂ

|

2 ಬಾವನಿಕೊಳ

374

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

1 ಶ್ರೀಪುಟ್ಟಸಾಮಿಸಟ್ಟರಮಗಳ

|

2 ಅವಿತರ್ತದಕೊಳಜಯಜಯ

3 ಚೆನ್ನನತಮಚೆನ್ನನ

375 (123)

ಚೆನ್ನನ ತೋಪಿನಲ್ಲಿ ಗುಂಪಿನ ಮೇಲೆ.

1 ಪುಟ್ಟಸಾಮಿಸಟ್ಟರಶ್ರೀದೇವೀರಮ

2 ನಮಗಚೆನ್ನನಮುಟ್ಟಪಳಿ

3 ತೀರ್ತದಕೊಳ | ವಿರುಹಾಲುಗೊಳನೊ

4 ವಿರುಹಮುರ್ತಗೊಳನೊ | ವಿರುಗಂ

5 ನಯೊ | ರುಂಗಬ್ಬಯೊ | ವಿರುಹಂ

6 ಗಲಗೊಳದಯೊ | ವಿರುಹಂದವನವೊ |

7 ವಿರುಹಂಗಾರತೊಟ್ಟವೊ | ಅಯಿಲಯಿ

8 ಯಾಕಯಿಲಯಿಯೊ | ವತೀರ್ತ

9 ವತೀರ್ತದಯೊ | ಯಾಕಯಿಲಯಿ

376

ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಚೆಕ್ಕುಡ್ಡಯ್ಯನ ಹೊಲದಲ್ಲಿರುವ ಕೊಡುಗಲ್ಲಿನಲ್ಲಿ.

(ಮೇಲ್ಬಾಗಿ ಸವರುಮೊಗವು.)

1 ಶ್ರೀಗೊಟ್ಟದವರವ್ಯವಿ

2 ಭಾಲ್ತನ . . ಹಿರಿಯ . . ಯುಕೊಳ

3 ದ ಉಪಕರಣಕೊಳ

- 4 ಜಜಿಟ್ಟದತ್ತಿಯ
 5 ಶ್ರೀಮನ್ಮಹಾ . . ಚಾಪ್ಲಿನ್‌ರೂಪಿಯನ
 6 ಯನಯಕೀರ್ತಿ ದೇವರುಚಿಕ್ಕ ನಯಕೀರ್ತಿ ದೇವ
 7 ರುಚಿಚಂದ್ರಾಕ್ಷ ತಾರುಣಿರೂಪಿನಿಹುತಿಹರು
 8 ಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀ
 9 ಜ್ಞಾನಸಂವತ್ಸರದಚೈತ್ರವು ೩ ೪ | ಶ್ರೀಮನ್ಮಹಾಮಂಡಲಾಚಾರ್ಯರೂ
 10 ಹಿರಿಯನಯಕೀರ್ತಿ ದೇವರುಚಿಕ್ಕ ದುರ್ಜಯದೇ
 11 ವರಸುತಾಲಯವಚತುರ್ವಿಂಶತಿರ್ಧಿಕರಿಗೆ ರಿಯಕಯ್ಯಲುಸಾಸನದಸಾರಿಗೆ
 (ಮುಂದೆ ಸಮೆದುಹೋಗಿದೆ.)

377 (143)

ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಬಾಗುವರವ ಬಿಸವಯ್ಯನ ಹೊಲದಲ್ಲಿ.

- | | |
|--------------------------------|------------------------------------|
| 1 ಸ್ವಪ್ನ ಶ್ರೀಮುಖತಳಕಂಡುಗೊಂಡಭು | 7 ರಾವರಿಯಮಗಂಮಚಿಸಟ್ಟ ಜಕ್ಕಿ |
| 2 ಜುಳವೀರಗಂಗಪೂಜ್ಯರವನರೂಪಿ | 8 ಸಟ್ಟಿರುಕ್ಕಳುಮದಿಸಟ್ಟಮಚಿಸಟ್ಟಮದರಾಡ |
| 3 ಯದಾಡನಾಯಕರೂರಾಜ್ಯೇಶ್ವರರೂಪ | 9 ಯವರುತಲಹೂಬಿಳುವಕಿತ |
| 4 ರವಾಗೆಶ್ರೀಗೋಮಟ್ಟಿಸ್ವರವರಬಲದರಸಯ | 10 ವತ್ಸರದಚೈತ್ರ |
| 5 ಹಜ್ಜವಕಂಡುಚ್ಚಿದಿಚ್ಚಲವಂಕರಾವಹದೆ | 11 |
| 6 ಜೇಯಗವಜಿಸಟ್ಟಿಯಮಗಂಜಟ್ಟಿಸಟ್ಟಿಯ | |

ಶ್ರವಣಬೆಳ್ಳೂಳದ ಹೋಬಳಿ ಜಿನನಾಥಪುರದಲ್ಲಿ ಶಾಂತೀಶ್ವರಬಸ್ತಿಯ ಪ್ರಾಕಾರದ
ಬಾಗಿಲ ನಿಲುಪಿನ ಮೇಲೆ.

- (ಎಡಗಡೆ ದಕ್ಷಿಣ ಮುಖ.)
- 1 ಸ್ವಸ್ತಿ ಕಿ ಗಿಡಗನಟ
 - 2 . ಬಿಡಿಯು
 - 3 ನಕಾಲರಮಗಂಜಾ
 - 4 ನಿಕವನತಮ್ಮಂಜೋ
 - 5 ಟಪೆಮ್ಮಡಿಡಿಯರ
 - 6 ಮುಖಲಾರದಗಣ್ಣಿ
 - 7 . ಸಾವಿತರದೇವ
 - 8 . ಸ . . . ಮುಗ
 - 9 ರಿ
 - 10
 - 11
 - 12
 - 13
 - 14 . ಲದನಡಿ .
 - 15 . ರಂಕಾರಿಕೊನ್ನು ಜಾಳ
 - 16 . ನೈಗಂಗರಬಿಡಿನ
 - 17 ಉರಂಕಾಡೆಯರಥು
 - 18 . ಸಮರಸುಂಗಿ
 - 19 ಲಕಳಗಮನಿತುರಿ
 - 20 . ಯುಜನಕ್ಕ
- (ಎಡಗಡೆ ಪಶ್ಚಿಮ ಮುಖ.)
- 21 ಕುಪ್ಪಡನಿ
 - 22 . ತನ್ನವೊ
 - 23 ದ್ವೈಕಳು
 - 24 ಗಸ್ .
 - 25 . ಸಿವಿಲ್
 - 26 . ದ.ಝ.ಬಿಡ
 - 27 ಗೇಕಾಂತ .
 - 28 ಗೊಬ್ಬರಿ
 - 29 ಗತ್ತಲಕ್ಕ

- 30 ಅನ್ದ ಪಕಿ
 - 31 ನಂಬಿಸಿ .
 - 32 . ಗಿಂಗಿ
 - 33
 - 34
 - 35
 - 36 ಪಿ .
 - 37 ಸಾ . . .
 - 38 . ರವರಿ
 - 39 . . ಗುಲ್ಮ
 - 40 ಬ್ಬ . ಕ
 - 41
 - 42 ಲ್ಲದ
- (ಬಲಗಡೆ ಉತ್ತರ ಮುಖ.)
- 43 ಗಂಗರವ . . .
 - 44 . ಜಿನತೀರ್ಥದಬಾ
 - 45 . ಶ್ರೇಷ್ಠಗ್ರಾಂಥಾನು
 - 46 . ಬಿಡೋಳಸ .
 - 47 ಪದವವನಿಗೆ || .
 - 48 ಸನ್ನನಾಗ . . .
 - 49 ನೀರಗವನ . . .
 - 50 ಟ್ಪರ . ಝಯವ
 - 51 ಸ್ವಪ್ನದವು . . .
 - 52 ಗು . ರಾಗಿ . . .
 - 53 ಯುಜನಕ್ಕ
 - 54 ದುಪ್ಪದವನಿರಂ ||
 - 55
 - 56 . ಕಗಟ್ರ
 - 57 . ಕನಾ
 - 58
 - 59 . ಲಗ . ನ .
 - 60 ದಿವ್ಯಪುಸ್ತಕ

- 60 ನಂಗಯ್ಯನಿವ್ವ . ತನ
 - 61 . ದಿನಬರನೆಪಿಯ
 - 62 . ತನನು . . .
- (ಬಲಗಡೆ ಪಶ್ಚಿಮ ಮುಖ.)
- 63
 - 64 ಶ್ರಮ
 - 65 ರದ
 - 66 ಬಿವು
 - 67 ಕಾವು
 - 68 ಸರ .
 - 69 . ಪದ
 - 70 ಸನ್ಯಾಸ
 - 71 ಸರಿ
 - 72 ರಿವನ
 - 73 . . . ಮು .
 - 74 ಪನಟ್ಟ
 - 75 ನ್ವವರಿ .
 - 76 ಸುಗನಿ
 - 77 . ಬ
 - 78 ನಿರ್ಲ . . .
 - 79 ಬಿರಪ
 - 80 . ಗಾದಿ
 - 81 ಗವಾತ್ಯ
 - 82 ಯುತ
 - 83 ಕಳಿತ್ತ
 - 84 . ಕುಡ
 - 85 ದಮನಿರಿ
 - 86
 - 87 ದೊಡ .
 - 88 . ಪಿ .

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ಅದೇ ಬಸ್ತಿಯಲ್ಲಿ ರಂಗಮಂಟಪದ ಸ್ವರೂಪಕಂಬದ ಮೇಲೆ ಉತ್ತರಮುಖ.

- 1 ಶ್ರೀ ಕುಳಮಸ್ತು | ಸ್ವಸ್ತಿ ಸಮೃದ್ಧದಯಾಶಾಲಿವಾಹ
- 2 ನಸಕವರಸಂಗಿ | ಷಿಪ್ರಜೋತ್ಸವಸಂವತ್ಸರ
- 3 ದ ಪಾಲ್ಕುಣಸುಧಾಶುಕಮಮಸ್ತು
- 4 ಲೋಹಿತಗೋತ್ರವನರ್ಲಮಲಿಸಟ್ಟಮ

- 5 ಗಂಭೀರಪದಮಂಜುನಯಿಬಸ್ತಿ
- 6 ಪ್ರತಿಷ್ಠೆಜೀರ್ಣೋದಾರಮಾಡಿದರುಮಂಗ
- 7 ಕಮಹ ಶ್ರೀಶ್ರೀಶ್ರೀ

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ಅದೇ ದೇವರ ಪೀಠದಲ್ಲಿ.

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮೂಲಸಂಘದೇಶಿಯಗಣಪೋಸ್ತು ಕಗಚ್ಛದಕೋಣಕುನ್ಯಾ ವ್ಯಯಕೋಲ್ಗಾ ಪುರದಸಾವನ್ನನಬಸಿದಯಪ್ರತಿಬದ್ಧದ
- ಶ್ರೀಮೂಲಸಂಘದೇಶಿಯಗಣಪೋಸ್ತು ಕಗಚ್ಛದಕೋಣಕುನ್ಯಾ ವ್ಯಯಕೋಲ್ಗಾ ಪುರದಸಾವನ್ನನಬಸಿದಯಪ್ರತಿಬದ್ಧದ
- 2 ಜೋತ್ಸವವಿಧ್ಯದೇವರೇಷ್ಯರಪ್ಪಸಂಗವಣದಿಸಿದ್ಧಾನ್ತದೇವರಿಗವಸುಧ್ಯಕಬಾಂಧವಶ್ರೀಕರಣವರೇಚಿಮಯ್ಯವಾಣಸಾಯ
- ಕರುಣಾನ್ವಿತನಾಥದೇವರಪ್ರತಿಷ್ಠೆಯಂಮಾಡಿಧಾರಾಪೂರ್ವಕಂಕೋಟ್ಟರು ||

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ಅದೇ ಬಸ್ತಿಯ ಹೊರಗೆ ಎಡಬಲಗಳಲ್ಲಿ ಪಾಳಗೋಡೆಗೆ ನಿಲ್ಲಿಸಿರುವ ಮುಕ್ಕೋಡೆಕಲ್ಲುಗಳ ಮೇಲೆ.

- 1 ಸಂಗಮದೇವನ
- 2 ಕೋಡಗಿಯವನ

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಮೂಡ್ಲಿಗೌಡನ ಮಗ ಶಿವನಂಜಿಗೌಡನ ಹಿತ್ತಲಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ.

- 1 ಶ್ರೀಮತುತ್ರಿಕಾಳಯೋ
- 2 ಗಿಗಳಮರವೊ
- 3 ವಲೋಧರ್ವರ
- 4 ಶ್ರೀಮೂಲಸಂಘದ
- 5 ಅಭಯದೇವರುನಾವು
6. ವತಮ್ಯುಕ್ತಿದವ ರೂಪ ||

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಅರಗಲ್ಲುಬಸ್ತಿಯೊಳಗೆ ದೇವರ ಪಾದದಲ್ಲಿ ಬರೆದಿರುವದು.

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಧ್ಯಾಪಯಾಶಾಲಿವಾಹನಕವರ. ಪೂರ್ಣನಯನೋಧಿನಾಮಸಂವತ್ಸರದವೈಶಾಖಬಹುಳ ಶಂಚಮಿದು
- ಶ್ರೀಮದ್ಬೆಳ್ಳುಳ
- 2 ನಿವಾಸಿಯಾಗಿದ್ದ ವೇದವಿಗಿಗೋತ್ರಪರಾಶ್ರೇಷ್ಠಮುಜಲೈಯ್ಯನವರಿಗೇಶ್ರೀಯಸುಖಾಭ್ಯುದಯಪೂರ್ವಕವಾಗಿಪ್ರತಿ
- ಷ್ಠೆಯಂಮಾಡಿಸುವಂ

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ಅದೇ ಬಸ್ತಿಯ ಬಾಗಿಲ ಬಲಭಾಗದಲ್ಲಿ.

- 1 ಶ್ರೀಮತುತ್ಪರಮಗಂಧೀರಸ್ಯಾಧ್ಯಾಪಯಾಶಾಲಿವಾಹನಂ ಜೇದಪತ್ಮ್ಯೋಳೇಕೈನಾಧಸ್ತಾಶನಂ ಜಿನಶಾಸನಂ ||
- 2 ಭವುಮಸ್ತು ಜಿನಶಾಸನಾಯಸಂವತ್ಸರಪ್ರತಿವಿಧಾಪಯಾಶಾಲಿವಾಹನಂ ಅನ್ಯವಾದಿವರಹಸ್ತಿವಸ್ತುಕ
- 3 ಸ್ವಾತಿನ್ಯಾಯಾಧಿಪತೀಜಲಿಯಸೇ || ಸ್ವಸ್ತಿ ಸಮೃದ್ಧಾಪನಾರಾಯ ಶ್ರೀಬ್ರಹ್ಮವೈಷ್ಣವಮಾರಾಜಾಧಿಪಾಡ
- 4 ಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾಕಾಸತ್ಯಾಶ್ರಯಕುಳಿತೀಕೂಟಾಕುಳಾಪ್ಯಾಪರಣಾಶ್ರೀಮತಿ ಗ್ರಾಮನಮ
- 5 ಪಲ್ಲದೇವರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರಸಾರ್ಯಮಾಪದಮಹಂವ್ರಾಕ್ಯತಾಳಂಖಂಸುಬತ್ತಮಿರೆ ||

- 4 ವಿನಯಾದಿತ್ಯನು ಪಾಳೆಂಬನವಿಮುತಂಭೋದ್ವಿಗಾಂಬರಾನ್ವಯದಿನವಂ ವನಮುಗ್ಧಗ್ಗನೆನಿಸಿನೆಗಳ್ಳೆ ವನನಿಧಿಪರವ್ವ
 5 ತನಮನು ಧಾತ್ರೀತಳದೂಳೆ || ತತ್ಪತ್ರ || ಎಲೆಯೊಗವೊಯ್ಯಂಕತೃಣಿವಿರೋಧಿಭೂವರಂಧುರದೇವೋ
 6 ಕತಖಿಳಂಧುಗಲ್ಲು ವಿರಕ್ತೆಡೆವಿಟ್ಟುಗಿತ್ತು ಸುಖವೆರಂಭಂಯ್ಯ || ಅನೆಗಳ್ಳೆ ಜಿಗನು ಪಾಳನೂನುಬ್ಬ ಪದ್ವೈರಿವಾರ್ದ
 7 ನಂಕಳಧರಿಶ್ರೀನಾಥನತ್ತಿ ಒಪನತಾಕಾನಿನಂಧರೆಗೆಗಲ್ಗ ಬಿಲ್ಲುಳನು || ಆತನತಮ್ಮ || ಕೊಂಗೆಳುಂಮಲೆ
 8 ಯೇಳುಮನುಗಯ್ಯಳವನಿಲಿಕ್ಕಿ ಗುಂಡಿವರಂದೇರಂಗಳನಿಳುಳಿಗೊಂಕನು ಸಿಂಕ್ರೋವಿಷ್ಟು ವರ್ಧಗ್ಗನೋವ್ವಿರ್ಪಾಳಂ
 9 || ಸ್ವಸ್ತಿ ಸಮಧಿಗತಮಂಜಮಹಾಬಲ ಮಹಾನುಣ್ಣಿಳೆಲ್ಲರಂಧ್ಯಾರವತೀಪುರವರಾಧಿಲ್ಲರಂಯಾದವ
 10 ಕುಳಾಂಬವದ್ಯುಮಣಿಸಮ್ಯಕ್ತೃಷಾಣಾಮಣಿನುಲರೊಳ್ಳಂಚರಾಜಮಾತ್ರ ಗಂಜಳಕಾಡುಕೊಂಗೆನುಗಲಿಕೊ
 11 ಯ.ತೊತ್ತೆ ಗರೆಯೂರುಚ್ಚಂ ಗಿಂತೆಯೂಪೂರ್ವಂ ಬುಜ್ಜ ಮಂದಿವು ಮೊದಲಾಗಲಬಲ್ಲವುಗ್ಗ ಗಳಂಕೊಂಡುಂಗಳಮಾ
 12 ಡಿತೊಂಬತ್ತ ಪುನಾಸವಮಂಪ್ರತಿವಾಳಿಸುಬಿದಿರಾಪ್ಯಂಗೆಯ್ಯುತ್ತಿ ರತತ್ಯುರವದ್ಯೋಪವೇದಿಗಳ || ವೈ ||
 13 ಜಿನಧಮ್ಯಾಗ್ರಗಣಿನಾಗವರ್ವ್ಯ ನಸುತಂಶ್ರೀಮಾರಮಯ್ಯಂಜಗದ್ವಿಸುತಂತತ್ಯುತನೇಚರಾಜನಮ
 14 ಳಂಕೊಂಡಿವುಸಮಗ್ಗೇತ್ರನಾತನಚಿತ್ತೋತ್ಸವಪೋಚಕಟ್ಟಿ ಅವಗಗತ್ತ ತ್ವಾಪದಿಂಪಟ್ಟ ಬಲ್ಲ ವ್ಯುಚಮವನೇ
 15 ಮನದಟಂಶ್ರೀಗಂಗಳದಂಧಾಧಪಂ || ಅನ್ತು || ಅದಟಾಪ್ಪುಸ್ಸೆ ತಿಸತ್ಯನುಣ್ಣು ಚಲಮಯ್ಯಂ ನಾಚಮದಾಯ್ಯರ್
 16 ಮುಣ್ಣುಬಿಟ್ಟಂತನ್ನಲಿನಿನ್ದ ಮಂಜುಗುಣಸಂಭಾತಂಗಳಂತಾಳಿ ಲೋಕದವಂಜಿಪ್ರಕರಂಗಳಂತಟಿಕ್ಕು ಕೇನಾತ್ರಿ
 17 ಯಾದಿತ್ತು ಲಾಗದವೆಂಬದಮಂಗಳರಾಜನೇಸದಂವಿರೈಭರಾಭಾಗೂಳೆ || ತಳಕಾಡಂ
 18 ಳದನೆ ಕೊಂಗೆನೊಳಕೊಂಡಾಣಂ . ಯಂತೂಳ್ಳಿ ದೂರಬ್ಬಳದಿಂಚೆಗಿರಿಯಂಕಳಲ್ಲಿ ನರಸಿಂಗಳಂವತ್ತ ಕಾ
 19 ವಾಸಮಂನಿಳಯಂಮುಡಿವಿಟ್ಟು ಒದ್ದು ನುನಾನ್ಯಾದಾಗ್ಗದಿಂಗಳಂಮಂಜಳಮಂಕೊಂಡನರಾ
 20 ತಿಯೂಪಮ್ನಿಗುಂಗಳಂಗಳದಂಧಾಧಪಂ || ಆತನುಂಜ.ಣ್ಣು || ವ್ಯಾಪಿತದಿಗ್ಗಿಳಯಯಚ
 21 ಶ್ರೀಪತಿವಿಶರಣವಿನೋದವತಿಧನವತಿದಿವ್ಯವತಿಯನಿಪ್ಪಂಜಮ್ನುಚಮುಪತಿಜನವತಿವದಾ
 22 ಬ್ಬಿಲ್ಲಿಂಗನನಿಧ್ಯಂ || ಆತನತಿ || ಪರಮಶ್ರೀಜಿನನಾಥ್ತಂ ಗುರುಗಳಶ್ರೀಭಾಸುಕೀತ್ತಿ ರವಿವರಲಿಪ್ಪಿ ಕರ
 23 ನೆನಿಪ್ಪ ಬಹ್ಮದೇವನ ಪುರಾಪನಲಬಾಗಣ್ಣಿ ಪಡೆವಳಿವನು || ಕಂ || ಆತನಿಗಪ್ಪಣ್ಣವತಿಗೆ
 24 ವಿಳಾಸದಕಳಿಸಕಳಧಮ್ಯನೇವ್ಯಂಗಳಬ್ಬಾರ್ವಾಸದಿನದಯಿಸಿದಂಸು ಭಾಸುರತರಕೀತ್ತಿ ರಯೇಚದಂಧಾಧಿ
 25 ರಂ || ವೈ || ಮಗದಿನದಂಜನೇಂಭಳವನಗಳನಾಕೊಪಣಾದಿತಿತಳದಲು ರೂದಿಯನೇಗ್ಗಿ ವತ್ತ ಸದವಿಳಿಳ್ಳಿ ಳದಲುಬಿಜು
 26 ಚಿತ್ರಾಭಿತ್ತಿಯು ನೋಡಿವರಂಮನಂಗಳಿಳವುಮೆಂಜನಮೇಚಚಮ್ಯನನಿಕ್ಕಿ ಕೈ ಗೂಡಧಿತ್ತಿ ಕೊಂಡುಕೊಂಡಾ
 27 ಜಿಜನಂನಿರಾಚಿಲೆಯಿಂ || ಅನ್ತು ರಾನವಿನೋದನುಂಜನಧಮ್ಯ ಫಲ್ಗುನದಯ್ಯವೊದನುಂಜಗಿವಲಕಾಲನು
 28 ಬಿದಲಿತ್ತು ಬಳಕನವ್ಯಾಸನವಿಧಿಯುಂಜಿಂಮಂಜಿಟ್ಟು ಸುರಲೋಕನಿವಾಸಿಯಾದನಿತ್ತ || ವೈ || ಮಲವ
 29 ತ್ವಲ್ಪದ ತರಲಕಂಟಕನಾಟಂವೊತ್ತಿ ಲಿಂಕೊಂಡುಮೊಬ್ಬ ಲಲಿಂಕೊಂಗಳಂನೊತ್ತಿ ಪ್ರೇಮ ಪರವಿನ್ನಿಟ್ಟ ತೂಳೊ
 30 ವಿಸುತ್ತ್ವ ಸ್ವಮಂಜಳಮಂಶತ್ಯತಿಗೆಯೆಮೂಜಿಗದೊಳುಬೀರಿ ಕೃತಾನೀತುಗುಂದರೆಯಾದಂ ಕಲಿ
 31 ಗಂಗಳತ್ತನಯಂಶ್ರೀವೊಪ್ಪದಂಧಾಧಪಂ || ಸ್ವಸ್ತಿ ಸಮಧಿಗತಮಂಜಮಹಾಬಲ ಮಹಾನುಣ್ಣಿ
 32 ತಾಧಿತಿಪಮಾಪ್ರಪಂಕದಂಕನಾಪು ಕವೈರಿಭಯದಾಯ ಕರ್ಮದಿಧಿರಚ್ಚಿ ಸಂಗ್ರಾಮಜ
 33 ತ್ವಲಿಟ್ಟ | ಪಯವತ್ಸರಾಂ | ಕಾನ್ತಾ ಮನೋಜ | ಗೋತ್ರವತಿ | ಬುಧವನಮಿತ್ರಂ |
 34 ಶ್ರೀಮತುಬೊದ್ವದೇವದಂಕನಾಯಕಂ | ತಮ್ಮಣ್ಣ ಸಪ್ತಬಿರಾಜದಾಡನಾಯಕಂಗೆ
 35 ಪರೋಕ್ಷವಿದುಂಜಿನಿಧಿಗೆಯೆನಿಸಿಆತನಮೂಡಿಸಿದಬಸದಿಗೆ | ಖಂಜಸ್ತುತಿವಕ್ತ
 36 ಯಮಗರದಾನಕಂ | ಗಂಗಳಮಂಪ್ರವಲುಂ ಮಂಜೂಳದೆಯುಂಜವಿನತೊಟ್ಟಿಮುಂಜಬಸದಿ
 37 ಮಮಗರಕಿಚ್ಚುಗಿಟ್ಟಿಯುಂ | ಬಿಕ್ಕ ನಕಲೆಯಲಿವರೆಯಂಕತಮ್ಮ ಗುರುಗಳಶ್ರೀಮೂಲ
 38 ಸಂಕಪದನಿಗಂಗಳದಪ್ಪುಕಳೆ ದ್ರೋವಮಂಜು ದ್ರೋವಾಂತವೇವರವಿಪ್ಪವನುಧ | ವ್ರ
 39 ಚಂಪ್ರದೇವಗ್ಗಧಾರಾಭಾರ್ವಕಂವನಿಕ್ಕುಟ್ಟಿವತ್ತಿ || ರೋ || ಸ್ವದತ್ತಾಂಜರವರಾಂವಾಯೋಜ
 40 ರೇತವನುಂ ರಾಂ | ಪುಟ್ಟುರ್ದಗ್ಗದಪ್ರಾಣವಿಪ್ಪಯಾಂಜಾಯತೇಶ್ರೀಮಿ || ಸೀತಾಕಾಂತಿಗಮ್ಯಕಿಗಾತಯೇ
 41 ಲೋವಿದಾಂವ್ಯಾರಂಗೆನೆಯೆವತೊದೊರನಿರಮಂಜೋಳಕಳವಳಿಗೇಕಟ್ಟಿ ಕ . ರೂಂ | ರಾನಮೋಳಿವಾ
 42 ನದೋದನಿಗನಿಗಿಯುಂಜನಿಧಿಯಂ . . . ಕೇನಾತ್ರಿ ರಯೆನ್ನ ಕುಡುವವದಾನಮನೇಚ್ಚಿ ದುಜಿಮುಂಜಕಳೇ ||
 43 . | ಇನ್ತು ಪರಮ . . ರಾಜದ್ವಗ್ಗ ನಮನವನ್ತೆ

- 45 ನಾಯಕಶಿಶ್ರೀಮತುರ. ಭಾಷ್ಯದ್ರಸಿದ್ಧಾಂತದವರಗುಣಿ ಪಡೆಕಟ್ಟಿ ಯುತಮ್ಮತ್ತ ಭಾಗಣಿಟ್ಟಿ ಯು. ರಾಗನಮಾನಿಲಿನವಾಹಾ
ಪೂಜೆಯು
46 ಎಗಡಿಮಹಾದಾನಗಿಯು ತಂಗಿನತೋಟವಾಜಿಟ್ಟಿ ಮಂಗಳ || ಶ್ರೀ ||

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ಆದೇ ಗ್ರಾಮದ ಕರೆಯ ಬಳಿ ಬಂಡೆಯ ಮೇಲೆ ಬರೆದಿರುವುದು.

- | | |
|------------------------------------|-----------------------------------|
| 1 ಸಾಧಾರಣಸಂವತ್ಸರದಶ್ರವಣಸೌ | 6 ಯಜ್ಞೋಪವೀತವ್ಯವೇವರತಪ್ಪುಪಿಛಾಚ್ಚ ನೆ |
| 2 ಆ ಶ್ರೀವ. ಸ್ವಾಹಾಮಂಡಲಾಚಾರ್ಯರೂಪಾಹ | 7 ಗಿಹಿರಯಪಕ್ಕಿ ಯವಯಕೇಜಿಯು |
| 3 ಗುರುಗಳುವಪ್ಪುಹಿರಯನಯಕೇಶ್ವರಿ | 8 ಹಿಂದಣನಂದನಬನದೊಳಗೆಗದನಲಗಿಖಂ |
| 4 ಬೇವರಸಪ್ಪುರನಯಕೇಶ್ವರಿವರೂಪವು | 9 ಮೃಕೇವಪಾಡಿಕ್ಕಂಟಿರುಮಂಗಳ |
| 5 ಗುರುಗಳುವಪ್ಪುನಲುಮಾಡಿದಬಸದಿ | 10 ಮಹಾ ಶ್ರೀ ಶ್ರೀ |

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ಆದೇ ಗ್ರಾಮಕ್ಕೆ ಆಗ್ನೇಯ ಕಾಳಗೌಡನ ಗದ್ದೆಯ ಬಳಿ ಬಂಡೆಯ ಮೇಲೆ.

- 1 ನಿ
- 2 ಶ್ರೀ ಭನ
- 3 ಗಿರವಾಡಿ ಪ್ರಖಿತಿಯ
- 4 ಮುನಿರಾಜರಂದ ವಿಳಂಭರಂದನವರಂದಿ
- 5 ಮುನಾಡುಂಪ್ರಭುಬ್ರಾಹ್ಮಣಮುನಿರಂದಿಂತ್ಯೇರುಮಿಪ್ಪು ಕೊ
- 6 ಟ್ಟಿರಮಳಂಭೂರಾಶಿಯುಂಪುರುಳುಭರಮುಂಚಂದ್ರ
- 7 ನುಮಕ್ಕ ನುಂಪುಸುಧಯುನಿಲ್ಯುನ್ನೆಗಂಸಲ್ಯಿನಂ || ಇಂತೀಧರ್ಮಮಂಕೆ
- 8 ದಿಗಿವರಗಂಗೆಯಪಾಡಿಯಲೆಕ್ಕೊಟಮನೀಂದ್ರರಂಕವಿಲೆ
- 9 ಯುಂಪ್ರಾಪ್ತುನುಂಪಂಕೊಂದಬ್ರಹ್ಮತ್ತಿಯುಂಪೊಡರು |

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ಆದೇ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಕಾಳಗೌಡನ ಭೂಮಿಯಲ್ಲಿ ಕಟ್ಟುಮರಡಿಯಲ್ಲಿ.

- | | |
|---------------------------|-----------------------------|
| 1 ಶ್ರೀಮತುಂಗೇಶ್ವರನಾಯಕನ | 5 ಪನ್ನೋಪವನೀಳಗಂಪ್ರಭುಗಳೂಪು |
| 2 ಕೊಮರನನಿರಂಪದಬಿಕ್ಕ ನಗುರುವ | 6 ಚರಾಯನಮ್ಮಿ ಗಸಮುಗಿದೊಡು ಶ್ರೀ |

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ಆದೇ ಗ್ರಾಮಕ್ಕೆ ನೈರುತ್ಯ ಬಸರೀಮರದ ಕೆಳಗೆ ಬಂಡೆಯ ಮೇಲೆ.

- 1 ಶ್ರೀವಿಷ್ಣು ಪರ್ವನವೇವರವರುನಾಡುನಾಯಕಗಂಪಪ್ಪು ಸ್ವಾಮಿಪ್ರಾಚಾರ್ಯಶ್ರೀ
- 2 ಬೆಳಗುಳದತಿರ್ತ್ತಿವಲವನನಾಥಪುರವವನುಯ ಸ್ವಯಸ
- 3 ರದಲು ಸು
- 4 ಪಾಳೆಪಟ್ಟಿನಂಬಳಗಳಿಗೆ ಜಗಳವಾಡಿದ
- 5 ವಿಷ್ಣು ಪರ್ವನವೇವರ ಕೊ
- 6 ಪುರಾಣ || ಪ್ರಾಚಾರ್ಯಪಟ್ಟಿನಚ್ಚ ಕೋಲು

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ಅದೇ ಗ್ರಾಮದ ಶಾಸ್ತ್ರೀನಾಥಬ್ಬಗೆ ವಾಯವ್ಯ ಹೊಲದಲ್ಲಿ ಸಮಾಧಿಯೊಂಟಪದ ಹಿಂದೆ ಬರೆದಿರುವುದು.

- 1 ಓಂನಮಃಸಿಂಧೋಃ | ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಡಲಾಚಾರ್ಯರೂರಾಚಾರ್ಯರಗಳೇವರಿತುಂಬದ
- 2 ಶ್ರೀನೇಮಿಚಂದ್ರಪಂಡಿತದೇವರಂಪಪುರನ || ವೈ || ಪರಮಜನೇಶ್ವರಾಗಮವಿಚಾರದೇವಾರದನಾತ್ಮನ
- 3 ದುಃಖೋತ್ಪತ್ತಿಪರಪೂಜ್ಯ ನುಂನತಸಃಖಾತ್ಮಿ ಕವಿನೇಯಜನೋತ್ಪಲಭಯಂನಿರಂಪಮನಿತ್ಯಕೀರ್ತಿಗನಳೇಕೈ
- 4 ತ . . . ನೆಂದುಲೋಕವನಾದಿವುದುಸೂರಿ . . . ನಿಧಿಚಂದ್ರಪೂಜನಂವುನಿನೇಮಿಚಂದ್ರನು || ಅವರಿಯುಕಿಷ್ಕುರಪ್ಪ
- 5 ಶ್ರೀಮದ್ಬಾಳಚಂದ್ರದೇವರತನಯನಸ್ವರೂಪನಿರೂಪ ನಂತರ ನವಾಗ್ನಿಗುಂನವಾಪ್ತಂ .
- 6 . . . ತನ್ನನಸಜ್ಜ ರತ್ನ . . . ಗದೋಳು || ಜನಜಿನಮಣಿ . . . ನಿಹಾ ಕಂ . . . ನಿಯವ
- 7 . . . ನರೂಪಯೋವನಗುಣಸಂಪತ್ತಿಯಿಂದಾತಂವತ್ತಿಗು ಭುವನಭೂದೇವತಾಚಂದ್ರ . .
- 8 ರೂಪಕ . . . ಲ . . . ಪೈ . . . ಬಹಳಚದು . . . ಗವರಾಜ ತಿಬ್ರವ್ಯರೋ . . . ಕರ್ತೃಕಾ ಪ್ರತಿಕಾ
- 9 . . . ಜಿಯ ಸಕವರ್ವದಂಗಳನೆಯ ಶ್ರೀಮುಖಸಂವತ್ಸರದಕಾರ್ತಿಕಕುಂಭೇ
- 10 ಸೋ | ಪ್ರಭಾತಸಮಯದೊಳ್ಳನ್ನಸನಮನ್ವಿತಂ || ಕಂ || ಪಂಚನಮಸ್ಕಾರಮನಂಜಳಸದಂತೋಪ್ಪದುಸಕಳ
- 11 . . . ಬದು . . . ಗರುಡ . . . ದಿವಿಜವಧೂಗವ್ಯಭಸಾದಂ || ಯಂ . . . ಸೂರಕ
- 12 ಯಯಲ್ಲರಂ || ಅಂತು
- 13 . . . ದೇವರ . . . ಯರದಜನಸ್ತಾನದೊಳ್ಳನ್ನರೋಕ್ಷ . . . ನಿಮಿತ್ತವಾಗಿಬೃಹದೇವನಿವನವಾಳಚಂದ್ರದೇ
- 14 ವರಮಗನಾ . . . ನಕಿಲಾಕೂಟಂ || ಮಾತ ಲಬ್ರತ . . . ಗುಣ . . . ದವಿಭವ ಭೂತಳ
- 15 ದೊಳಕಾಳಚ್ಚಿಯನೇತೆಗೆರುಗ್ಗುಣಿಗರತೆಗೆಸಂದೊರಸಮ . . . ವನಿನಿದಾಮಹಾಸತಿಕ್ಷಯ . . . ಸ್ತಾನಮನಂದೆ
- 16 . . . ಭಾವನವತ್ಸರದಜೇಷ್ಠಬ | ದ್ವಿ | ನಿರಾಂಕದೊಳ್ಳಲ್ಲೆವನವಿಧಿಯಂಸಮಾಧಿಯಪದದಸ್ವರ್ಗಪ್ರಾಪ್ತಿಯಾದಳು || ಶ್ರೀಶಾಸ್ತ್ರೀನಾಥಾಯ . . . ||

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ಅದೇ ಹೋಬಳಿ ಜೆನ್ನೇನಹಳ್ಳಿಗೆ ದಕ್ಷಿಣ ಯನ್ನಪ್ಪನ ಹುಲ್ಲುಹಿತ್ತಲಿನಲ್ಲಿ ನಿಂತ ಕಲ್ಲು.

- | | |
|---------------------------------|------------------------------|
| 1 ಶ್ರೀಶಕವರ್ವಂಗಳಪ್ರಮಾದೀಚಸಂ | 2 ಟ ಮಂಟಪದ ಸೇವೆಗೆ ಪುಟಗಾಮಿ |
| 3 ವತ್ಸರದವೈಶಾಖಬಹುಳ ೧೦ಯಲ್ಲಿ ಸ | 4 ಸಟ್ಟಿಯರಮಗ ಜೆನ್ನೇನಮಬಟ್ಟಿಜಿಂ |
| 5 ಮುದ್ರಾದಿಕ್ಕರಸ್ಯಾಮಿಯವರ ನಿತ್ಯ ಸ | 6 ನೆಯನಪ್ಪಯಗ್ರಾಮಮಂಗಲ |
| 7 ಮಾರಾಧನೆ ನಿತ್ಯೋತ್ಸವ ಕೊಳ ತೋ | 8 ಮಾಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ |

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ಅದೇ ಗ್ರಾಮದ ಆಲತ್ತೀಕಟ್ಟೆಗೆ ಪಶ್ಚಿಮ ಪರಿಯ ಬಂಡೆಯ ಮೇಲೆ.

- | | |
|--------------|----------------|
| 1 ಶ್ರೀಚಾಮಂಡ | 2 ಸೇಮೆ ಶ್ರೀ |
| 3 ರಾಯನಬಸ್ತಿಯ | |

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ಅದೇ ಹೋಬಳಿ ಹಾಲುಮತ್ತಿಗಟ್ಟ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಮೆಲ್ಲೆ ಲಕ್ಷ್ಮರಗುಡಿಯ ಬಾಗಿಲ ಬಲಭಾಗದಲ್ಲಿ.
(ಮೆಲ್ಲೆಗ ಹೋಗಿ.)

- | | |
|------------------------------|--------------------------------------|
| 1 ರೂಪ ವಿ | 2 ಉವಿ . ಕನ ಸಂಕಣ್ಣ |
| 3 ಕ ವರು . ಸಂಕ | 4 ಗವಾಚಿಕ್ಕ ಸಂಕಣ ಪು . . . ನ |
| 5 ಗ್ನಿಗೆಕೊಡಗಿತೊಟ . . . ದಾಸಿಲ | 6 ಬದಲೊಟಕೊಡಗ ಅಸನಮಂಗ |
| 7 ಸಗನ ಕರ | 8 ಇವನಾ ಶ್ರೀ . ಶ್ರೀ |

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ಅದೇ ಗುಡಿಯ ಮುಂದೆ ನಟ್ಟ ಕಂಭ.

1 ದೆ . .	4 ದೆಯ	7 ಸಿದನಾ
2 ಯನಾಯ	5 ನಾಯ	8 ದಿ
3 ಕನಕಗವಾ	6 ಕವಾಡಿ	

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ಅದೇ ಹೋಬಳಿ ಕಬ್ಬಾಳಗ್ರಾಮಕ್ಕೆ ವಾಯವ್ಯ ಅಮ್ಮನ ಗುಡಿಗೆ ಪಶ್ಚಿಮ
ಚೊಟ್ಟಿತ್ತಿಮ್ಮನ ಹೊಲದಲ್ಲಿ ನಿಂತ ಕಟ್ಟು.

1 ಸ್ತುತಿ	8 ಮತ್ತೆಯಂಬವಯ್ಯನ	15 ಲಕ್ಷ್ಮಣ
2 ಕೃಷ್ಣಾಕ್ಷ	9 ಮಗುಬಿಬಿಯಯ್ಯತ	16
3 ಪದ್ಮನಾಭ	10 ಬಿವನಕ್ಕಿ	17 ಪಳಗ್ಗಿ
4 ಗಳಪಟ್ಟ	11 ಕಾವಿನಕ್ಕಿ	18 ಕೃಷ್ಣಾಕ್ಷ
5 ಬಿಟ್ಟರಪ	12 ದಿನನೇಜರಿ	19 ಕೃಷ್ಣಾಕ್ಷ
6 ದಿನಯ್ಯದ	13 ದಾನಕ್ಕಿ	
7 ರವನಕ್ಕಿ	14 ಮಗಳ	

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ಅದೇ ಹೋಬಳಿ ಕಂಠೀರಾಯಪುರದಲ್ಲಿ ಬೈರವನ ಹೊಲಕ್ಕೆ ಉತ್ತರ ಬಂಡೆಯ ಮೇಲೆ.

- 1 ಶ್ರೀಮತುಪಾಧಿಕಾರಿ
- 2 ರುಗುಳಗುಪ್ಪು ಗುಲಬೆಳಗುಳದನಾಡ
- 3 ಚೆನ್ನಣಗೊಂಡನಮಗನಾಗಗೊಂಡಮುತ್ತ
- 4 ಗದಹೊನ
- 5 ಕಾವನಗುಪ್ಪು ಗುಲಬೆಳಗುಳದನಾಡ
- 6 ಸ್ತುತಿಗುಪ್ಪು ಗುಲಬೆಳಗುಳದನಾಡ
- 7 ದಮಕ್ಕಿ ತುಡವರನಾಡ
- 8
- 9

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ಅದೇ ಗ್ರಾಮದ ಹೊಲದಲ್ಲಿ ಚಿನ್ನಾಳನುರದ ಕೆಳಗೆ, ಮತ್ತೆ ಮೇಲೆಗೆ ಇರುವ
ಹೊಲಕ್ಕೆ ಪಶ್ಚಿಮ ಬಂಡೆಯ ಮೇಲಿನ ಯಿರುವರು.

1 ಶ್ರೀಮತು	2 ಕಾವನ	3 ಕಾವನ
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ಅದೇ ಹೋಬಳಿ ಸಾಣೇನಮ್ಮನ ವಾಯವ್ಯ ಕಿರಿವೊಲಬೆಳಗುಳದ ಹೊಲದ ರಚಕ್ಕಿ

- 1 ಶ್ರೀಮತುಕುಮಾರೇಶ್ವರಾಚಾರ್ಯರೊಡನೆ
- 2 ಕಾವನಗುಪ್ಪು ಗುಲಬೆಳಗುಳದನಾಡ

3 ನಾಯಕಭಟನೇಪಟೇದುಸೇ || ನಮಃ ಸಿದ್ಧೇಶ್ವರಃ || ನಮೋವೀತರಾಗಾಯ || ನಮೋಅರುಹಂತಾಣಂ ||

4 ಸ್ವಸ್ತಿ ಶ್ರೀಕೃಷ್ಣ ಕುಂದಾಖ್ಯಾಯಿಕಾ ಪ್ರತಿಪಾದಕರೇಶಿಕೇಗಣೇಸಿಂಹನುಡಿಮುನೀಂದ್ರಸ್ವಾಮಿರಾಜ್ಯವಿನ್ವಿತಂ ||

⁵ ಸ್ವಸ್ತಿ ಸಮರ್ಥಿಗತವಂ ಪವನಾರಬ್ಬ ಮನುಮಂಜಳೇಶ್ವರಾದ್ವಾರವಶೀಪುರವರಾಧೀಶ್ವರಂ ಯಾದವಕುಲಾಂಬ

6 ರದ್ದುಮಾಣಿಸಮ್ಯಕ್ ಪ್ರಜ್ಞಾಜಾಮಣಿಮುಖರೂಢಿಂನಾದ್ಯನೇಕಸಾವಯವಗಳಸಮಗಂಧಿತರವ್ಯಕ್ತಿಮುನ್ನಹಾ .

7. ಆದ್ಯರ ಪ್ರಭುವನ ಮಂಜುತಳ ಕಾಡುಗೊಂಬೆಯ ಜವಳವಿರಲಿಂಗವಿಮ್ವ ವರ್ಧನ ಹೊಯ್ದು ಲವೆವರವಿಜಯ . . .

ಮುಕ್ತ ರೋಗಿಷ್ಠ ರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ಧನಮಾಚಾರ್ಯಾಕ್ಷರತಾಂಸಲ್ಪತ್ವವಿರತತ್ವಾದದ್ವೈವಜಿವಿ || ವಿತ್ತ .

⁹ ಜನತಾಧಾರವನ್ನು ದಾಖಲೆ ಮಾಡುವುದಕ್ಕಾಗಿ ವಾಚಪಟ್ಟಿಯಲ್ಲಿ ಘೋಷಿಸಿದ ಸ್ಥಾನಗಳನ್ನು ಗ್ರಹಣಾಧೀನ ಮಾಡಿ . .

10 ಪೈಪನಕತಾನೆನವನುಕುಣಬಿ ವಿಬುಧಪ್ರಖ್ಯಾತಧನ್ವ ಪ್ರಯುಕ್ತನಿಕಾವೂತ್ ಚಲಿತಾಯಿನಲಿ . .

11 ಮಹಾಧ್ಯಕ್ಷನೋ || ಕೇದ || ವಿಶ್ವಸ್ತುಮೇಂಬುಧನಮಿತ್ರವ್ಯವಹಾರವಿತ್ರನೇಚಂದಗದೇಳುಪಾ . . .

೨೨ ಕುಳಕಂಠಫನಿಶ್ರೂತಕೌಂಡಿನ್ಯಗೋತ್ರನಮಳಚೇತ್ರಂ || ಮನುಷ್ಯತನುಚಿಗಾಂಕನಮನೆಯೊಳುಮು . .

13 ನಸಮೂಹಮುಂಖ್ಯಧವನಮೂಜಿಸ್ವಪ್ನಾಜನೇಪಿನವಂದನೇಜಿನಮುಖವೇ.೧.೪೦ವಕಾಲಮುಂಸೂ. . .

11 ಗುಂ || ಕಂ || ಉತ್ತಮಗುಣತವನಿಶ್ಚಯವ್ಯತ್ಯಯನೂಳೆಗೊಡುದಂದಜಗಮಂ || ಕೃಯತ್ತು || 2ನಮಮಳಗುಣ

15. ಸಂಪತ್ತಿ ಗೆಜಗದೊಳಗೆ ಪೂಜೆ ಕಟ್ಟಿ ಯನೂಗಿಸ್ತಳು || ಅನ್ನಿ ನಿನದೇ ಬೆರಾಜನ ಪೂಜೆ ಕಟ್ಟಿ ಯಪ್ಪು ತ್ರಿನಿವೇಶಿತೇಶ್ವರಕಂ

[illegible]

॥ ॐ नमो भगवते वासुदेवाय ॥

[illegible]

ಶ್ರೀ

20 ಗೃಹಗೋಗಾಂಗಳತಂಗಳಂಜಿತಯೋರಾಃ ಸ್ವಪ್ನೋಽಭವತ್ || ಇನ್ನಿನಿವಕ್ತೃಮನ್ ಜಾಪುಧಾನಂದಂಜನಾಯ

೩ ಕಂದ್ರೋಪಭಕ್ತಿಂ-ಂಗರಾಜಾಚಾರ್ಯನಸಾಮಾನ್ಯ ನದಿಯವುಘಟ್ಟದಿ-ಮೇಲಾಭಾಗವಾದಿನಾಡಗಡಿಯತ

21. ಆಕಾಶವಿಹಿನೋಭಪದಮಿಪ್ಪನ್ನಿರ್ದುರ್ಬೀಜೋಚಕೇಟೈನಾಸಂಕುಪದಕಾದಿಕೈಶ್ಯವೇನವಿಜಗೀಮವೃತ್ತಿಯಿಂಥ

ಶ್ರೀ ಶಿವಶಾಸ್ತ್ರವೆಂಬಂವಾದ್ಯದ್ವೈ || ಶ್ಲೋ || ಇತ್ಯುಕ್ತವಿಭಾಗವೊಂದೊಳ್ || ಭವ್ಯತಾಪಸಂಪತ್ತಿಯು

೨೩ ವರ್ಷಗಳ ನಂತರ ಗಂಗೋತ್ರಿ ಮೂಲದಿಂದ ವ್ಯವಸ್ಥೆಯಿಂದ ದಿನಕ್ಕೆ ಕಾರ್ಯನಿರ್ವಹಿಸುವ ಮೂಲದಿಂದ ಬಾರಿಸುತ್ತಿತ್ತು.

[illegible]

27. ಈ ಪುಸ್ತಕವನ್ನು ಓದಿದವರನ್ನು ಸಂತೋಷಪಡಿಸುವುದು ನನ್ನ ಉದ್ದೇಶವಾಗಿದೆ || ಸಿರಿವಂತರಾದವರನ್ನು ಸಂತೋಷಪಡಿಸುವುದು ನನ್ನ ಉದ್ದೇಶವಲ್ಲ

[illegible]

೩ ರ್ತವಿಧಿಯೊಳ್ಳಿನ್ನಿತ್ಯುಸಾಯುಕ್ತದೊಡಿನಲಂಛಿತಿ ಪನತ್ಯುಯೋಗವಿಃಯೋಗಾನುಪಪಾದೋದ್ಯಮಃ ||

೩೦ ಮುಖಸವೋವಪೇಯ್ಯೋಳವು ವಾಡನೆಯ್ವಿಮೂದಲಿಸಿಭೃತಿಗೂಸಿಜಾಕೋಣ್ಣು ಮತ್ತೆ ನರಸಿಂಗ

31 ವಮ್ಮ ವೊದಲಾಗೆಳ್ಳೈದಿವೆ.ಲೊದಜೆಂಗಳನಸಾಮನ್ಯರ್ದೇವತೆಂಕೊಂಡ,ನಾಡುದುಡ್ಲವ.ನೇಕಜ್ಜತ

³² ದುರಿತಗಣಾಧ್ಯಂವಮಡಿಹೇಶ್ರತ್ವದ್ವಿಮಾನಪತಿಮಾಪ್ತವೇಷದೇವತೀಕಗೃಹವೇನ || ಕಂದ || ಅವನವನನ

೫ ಗಿತ್ತ ಪಸೆಂದವೆಂವೊಲೊಳಿರವಸ್ತು ಪಾಡೆನದರ್ಥಭುವನೊಳ್ ಸೆಗ್ಗೊ ವಿಂದವಾಡಿಯಂಬೆಡೆರಬೆನಾ

34. ದ್ವೈತವಲ್ಲದೆ || ಗೋಪಾಲಮುನಿಮುನಿಸಮುದಾಯಮುನರಗೃಹಿಣಿವಿಜ್ಞಾನಿಶಾಸ್ತ್ರಗೋಪಾಲವಿವರವಗೃಹಿಣಿ

[illegible]

37. ಈ ಪ್ರಾಧಿಕಾರವನ್ನು ವಹಿಸಿಕೊಳ್ಳುವುದಕ್ಕಾಗಿ ಈ ಕೆಳಕಂಡಂತಿರುವ ಅಧಿಕಾರವಹಿಸುವವರು, ಅವರ ಹುದ್ದೆ, ಮತ್ತು ಅವರ ಸಹಿ.

³⁸ ಗಂಗವಾನಿಯು ಬಸವಗಿರಿನಲ್ಲಿ ಇಳಿದು ನಿಂತ, ತಲೆಕೆಳಗೆ ಕೊನೆಮೇಲಿನಿಂದ ಗಂಗವಾನಿಯು ಸ್ಥಿತಿಪಲ್ಲಕ್ಕಾಗಿ ಇದ್ದುದನ್ನು ನೋಡುವ

³⁰ ದೈವವಿಷಯ | ಗಣಪಾದ್ಯುತಿಗುಳಲಂಕೆ. ಇನ್ನು ವಿವರಗಣನಿಮಿತ್ತಿ ಸ್ತೋತ್ರಂಗಳಾದವಾವು ನಿ ಸ್ತಂಗಳ

⁴⁰ ರಾಜ್ಯಗೌರವವ್ಯವಸ್ಥಾಪಕರು, ಅಧ್ಯಕ್ಷರು, ಪ್ರಿನ್ಸಿಪಾಲ್ ಮತ್ತು ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಪ್ರತಿಭಟನೆಗಳನ್ನು ಸಲ್ಲಿಸುವುದಕ್ಕಾಗಿ.

3 ರವೇತ್ಯುರೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾ . .

4 . . ಶ್ರೀವಿಜಯಭ್ಯುದಯ . . ಶಾ

5 ಲಿವಾಹನಕವರ್ಷಂರ್ಗಸಿದ್ರಧಾ

6 ವಿ ಸಂವತ್ಸರದಕಾರ್ತಿಕಸುಂಗುಲ

ಮೈಸೂರ . .

8 . . . ದದೇವ

9 ರಾಜಯನವರು

10 . . ರಾಜ್ಯ .

11 . . ಗಣೇನ

12 ಪ್ರಜೆ . . ಬ್ರಾ

13 ಹೃದ್ರಗೇತಂ

ನ್ನ ಸತ್ಯಕ್ಕೆ ಬಿ

14 ಟಗ್ರಾಮರಾ

15 ಗಿಡೋಮೆ

17 ನಪಳಮ

18 . . .

19 ಸ್ವಾಮ್ಯವ

20 . . .

21 . ಬಿಟ್ಟ

22 ದಮರ್

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ಆದೇ ಹೋಬಳಿ ಬೊಂಬೇನಹಳ್ಳಿಯ ಕೆರೆಯ ಬಳಿಗೆ ಪಾಳುಗುಡಿಯ ಮೊದಲೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು
(ಬಂದು ಪಾಶ್ವರ್ಯ ಬಡೆದುಹೋಗಿದ್ದು.)

. ಚಾಮರಚಾರವೇತ್ಯುರೋ

9 ಯರಂಭವೇ || ಸ್ವಸ್ತಿಕ್ರೀಮ . .

3 ಭುವನಮೃತ್ಯುಕಳಕಾಡುಕೊಂ

4 ದಿಬಸವಾಸಗೊಂಪಭುಜಬಳವೀರಗಂ

5 ಛದೇವರವಿದಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾ

6 ನಮಾಚಂದ್ರಾಕ್ಷಾತಾರಂಬರಸಲುತ್ತು

. ನಬಿಮೃದನಹಳ್ಳಿಯುಲುವುಜುಜಿಯ

. ವೃಂದಹೋಯ್ಯಳಸಟ್ಟಿಯಮಗಂರಾಬಿಗನವ

9 ಕಾಶಿಸಟ್ಟವನಿವಿವುಡನಮಗಂಮಲ್ಲಗವುಂಚ

10 ಗವುಂಚನುಂ | ಆವರಬಸವಗಂಬಿಕ್ಕಾಚಾರಯಮು

11 ರಿಯಂಕೆಜಿಯುಬಸವಾಚಾರಸಂಸಾರಭೀತನಾ

12 ಯುಕೆಜಿಯಂಕಟ್ಟಿಸಿದೇವಾಯನಮೂಡಿಸಿತನ್ನ

13 ತಾನೇಪಶ್ಚಿಮಗಿಧಮ್ಮ ಮಂಪುತಿಪಳಿಸಿ .

14 ಆತನತ್ತಮ್ಬಾಚಾರಾಚತನಮಗಂಮೊಯ್ಯ

15 ಚಾರಕುಂನಚಾರಿಲದಳಚಾರಿಬಿಟ್ಟಾಚಾರ | ಮೂದಾ

16 ಚಾರ || ಸಕವರ್ಷ ೧೦೬೦ ನೆಯಕಾಲಯುಕ್ತಸಂವತ್ಸರದ

17 ಆಸ್ವಿಜಶುದ್ಧ ಪಾಡವಸೋಮವಾರದಂಮೇಲದೇವರಸ್ವಾನಿವೇದ್ಯ

18 ಕ್ಷಮಂಜಗವುಂನಸಂಆವರದಗವುಂನೇದಗವುಂನಮಂಮುಂ

19 ತಾಗುಬಿಟ್ಟರಾಕೆಜಿಯುಕಳಗಣಗವುಂನಾಂಮೂಡಿಸಿಟ್ಟದ್ದರೆ

20 ಖಂಡುಗುಂಡುಗುಂಡಿಧಮ್ಮವಂನಡವುಂನವರ್ಗಕುಂಮುಂ

21 ತ್ರವಾರಣಸಿಯುಲುವುಜುಜಿಯುಂಮೇದವಾರಗ

22 ಗೊದಾನಂಗೊಟ್ಟಳುಮುಕ್ತ || ಸ್ವದತ್ತಂಸರದತ್ತಮಾಯೋದವೇ

23 ತಿವರಂಧರಾಪಟ್ಟವರ್ಷಸವಸೋದಿಪ್ಪಾಯುಂಜಾಯು

24 ಕೇಕ್ರಮಿ || ಪಾಲಿಚಾರಿಯುಂಆತ್ಮನೆಯುಕರಾಚಾರ

25 ಯುಂಕಾಡೇವಂವನುವರು

ಆದೇ ಹೋಬಳಿ ಹಿಂದಲಹಳ್ಳಿಗೆ ದಕ್ಷಿಣ, ಪಶ್ಚಿಮ ಬಾಳಗೊಡನ ಮಗ ನಂಜೆಗೊಡನ ಹೊಲದಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ.

1 ಯಾಹೋಬಗ | 2 ದೇತುಮದರತಂಮತಾ | 3 ಯವನಾಸಿಲಾಕೆ . ಕ್ರೀ

ಆದೇ ಹೋಬಳಿ ಹಿರೇಬಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಈಶ್ವರಗುಡಿಯ ಬಲಭಾಗದಲ್ಲಿ ನಟ್ಟಿ ವೀರಕಣ್ಣು.

- 1 ಶ್ರೀಸ್ವಸ್ತಿ ಶ್ರೀಮತುಸರ್ವಜಿತು . . . ಕಾಶ್ಮೀರ್ . ಧೋಲು
- 2 . . . ಮರದ . ಜಿ . ವರ . . . ದಣ
- 3 . ಬರುಸಮರಂಗದೊಳು . . . ಅದಬಲವ . ತು . ತನ
- 4 ಮಕ್ಕಳು . . . ಮಹದಲದೇವಕೆ . . . ಪೆ
- 5 ಮೋ . . . ಯ . . . ಯಾತುಪಿವ . . . ಕನ ಮ
- 6 . . . ಮ . . . ನಮಸ್ಕರ್ಗ್ಗಸ್ತರುಮಾಡಿಪರೋಕ್ಷವಿನಿಯರ್ತವಾಗಿ
- 7 ಸಿರಬೀರಗಲುಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

ಆದೇ ಹೋಬಳಿ ವಡ್ಡ ರಹಳ್ಳಿಯಲ್ಲಿ ಈಶ್ವರದೇವಸ್ಥಾನದ ಮುಂದೆ ನಟ್ಟಿ ವೀರಕಣ್ಣು.

- 1 ಅಂಗೀರ ಸಂವತ್ಸರದಘಟುಗುಣ
- 2 ಸು ೧ ಅ ಸ್ವಸ್ತಿ ಸಮಸ್ತಪ್ರಸಸ್ತ ಸುತಂವೊಡದವ
- 3 ಯಚೇತಗವುನವನುಕೇತಗವುನತುರಕರಜಯ್ಯಯಿ
- 4 ಲಿಶಾಧಿಸ್ವರ್ಗ್ಗಸ್ತನಾದವಾಗಿ ಆತನ ವ. ಕ್ಕಳು ಆಲಪ್ಪ
- 5 ರಯಂಗಳುಎತ್ತಿಸಿದಬೀರಗಲು

ಆದೇ ಗ್ರಾಮದ ಮಧ್ಯದಲ್ಲಿ ಮೂರಮ್ಮನ ಗುಡಿಯ ಬಲಗಡೆ ಬಿದ್ದಿರುವ ಕಣ್ಣು.

- 1 ೦ ಸಾರ್ವಾಸಂವತ್ಸರದ
- 2 ಶ್ರಾವಣರೂಢಿಶ್ರೀಮ
- 3 ಸು ಸುಗುರವಯವಾಸವ
- 4 ನಾಯಕರೂಪಮಾತಿವಮ
- 5 ಲರಾಜನಾಯಕರೂ |
- 6 ದಾಸವನಾಯಕರ
- 7 ಪುಷ್ಪವಾಗರಿ
- 8 ದುಕ್ಕೇರಿಯುನಿವ
- 9 . . . ದಾಗದವೇ
- 10 ತಂದುದ ನುಯಿನ
- 11 . ವಾಗಿಕೊಟಿವಾಸಪ್ಪ
- 12 ವರಿತಿವಾಕುಲವಾಸ
- 13 ಯುಜಿವಕುಪಿವೋನು
- 14 ಕಾಶೀತಿವತಂದೆತಾಯಿ
- 15 ಕೊಂದವಾತಕಕೇವೋ
- 16 ಮರಣ ||

ಆದೇ ಹೋಬಳಿ ಸುಂಡಹಳ್ಳಿಗೆ ಅಗ್ನಿಯ, ವಿಸಂಜೆಗೊಡನ ಲಿಂಗಗೊಡನ ಹಿತ್ತಲಲ್ಲಿರುವ ಕಣ್ಣು.

- 1 . . . ಸಂವತ್ಸರದ . . . ಕಿರಣಂಪ್ರವಾಸ
- 2 . . . ಸ್ವಾಮಂವಳಾಭಾರ್ಯಾರಾಮಿವಂಪ್ರಪಾತಿವರಂ
- 3 . . . ಪಟ್ಟಣಾಭಿನಾಗವೇವಗ್ಗ ದೇವಕಂಡಗೊಡನಂ
- 4 . . . ಸಮಗವನಗೊಡಕೇವಿಯುಕಟ್ಟವನಲೆಯುಕತ
- 5 . . . ಪಾಪಿಸುಪ್ಪದಿತ್ತತಾತವೆವಲಯ್ಯ ಹೂವಿನವೊ
- 6 . . . ಜಿರಲಿವನವಗಮುತ್ತಲಿನೇವೇತನಮ
- 7 . . . ಪಯ್ಯಪ್ಪ ಸಲುವಾಗಿಕೆ ಅಟವಳಿಆಳಿ
- 8 ಸಿವವಕವಿರಯಕೊಂದ ||

ಈಚೆಗೆ ಶ್ರವಣಬೆಳಗುಳದಲ್ಲಿ ದೊರೆತ ಶಾಸನಗಳು.

ಚಿಕ್ಕ ಬೆಟ್ಟ.

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ಪಾಶ್ವನಾಥಸ್ವಾಮಿಯ ಬಸ್ತಿಗೆ ದಕ್ಷಿಣ ಬಂಡೆಯ ಮೇಲೆ, 3ನೆಯ ಸಂಬರಿಗೆ ದಕ್ಷಿಣ.
ನಮೋಸ್ತು

409

ಅದೇ ಸ್ಥಳದಲ್ಲಿ (1ನೆಯ ಸಂಬರಿಗೆ ಪೂರ್ವ
ಶ್ರೀರತ್ನ

410

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 16ನೆಯ ಸಂಬರಿಗೆ ಪಶ್ಚಿಮ.
ಸಪ್ತಯ್ಯ

411

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 52ನೆಯ ಸಂಬರಿಗೆ ಪಶ್ಚಿಮ.
... ಜಿಫಿ . ಕುಸ್ತುಗಂಗವಣ್ಣ . . . ಜಿವಣ್ಣ

412

ಕತ್ತಲೆ ಬಸ್ತಿಯ ಹಿಂದೆ ಬಂಡೆಯ ಮೇಲೆ.
ಚಪ್ಪಯ್ಯ

413

ಚಂದ್ರನಾಥಬಸ್ತಿಯ ಮುಂದೆ ಬಂಡೆಯ ಮೇಲೆ ಬಲಿಪೀಠಕ್ಕೆ ಪೂರ್ವ.
... ಚಾಮುಣ್ಣಯ್ಯ

414

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 413ನೆಯ ಸಂಬರಿಗೆ ವಾಯವ್ಯ.
ಸಕ್ಕರಯ್ಯ

415

ಅದೇ ಬಸ್ತಿಗೆ ವಾಯವ್ಯ 5 ಅಡಿ ದೂರದಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ.
: ಸಿವಪೂರಣ : ಬಸವ

416

ಅದೇ ಬಸ್ತಿಗೆ ಪಶ್ಚಿಮ ಪಾದಗಳ ಮೇಲ್ಭಾಗದಲ್ಲಿ.
ಬಸವ

417

ಸುಪಾಶ್ವನಾಥಸ್ವಾಮಿಬಸ್ತಿಯ ಮುಂದುಗಡೆ ಬಂಡೆಯಮೇಲೆ.
ಶ್ರೀಪ್ರಸಾದಯ್ಯ

418

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಶ್ರೀಹರಿಹರ

419

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಶ್ರೀಹರಿಹರ

420

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

... ಚವನ

421

ಚಾಮುಂಡರಾಯ ಬಸ್ತಿಯ ಬಲಗಡೆ ಬಂಡೆಯ ಮೇಲೆ, 92ನೆಯ ನಂಬರಿನ ಕೆಳಗಡೆ.
ಮಹಾಪುಷ್ಪ . ಶ್ವ .

422

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 93ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.
ಶ್ರೀಹರಿಹರ

423

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 422ನೆಯ ನಂಬರಿಗೆ ಪಕ್ಕದಲ್ಲಿ ಪೂರ್ವ.
ಬಸವಪುಷ್ಪ

424

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 111ನೆಯ ನಂಬರಿಗೆ ಪೂರ್ವ.
ಶ್ರೀಹರಿಹರ . . .

425

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 424ನೆಯ ನಂಬರಿನ ಕೆಳಗಡೆ.
ನರಸಾಪುಷ್ಪ

426

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 113ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.

* ವರು . . .

* ದುರಿನಿಧಿ

427

ಎರಡುಕಟ್ಟೆ ಬಸ್ತಿಗೆ ಪೂರ್ವ 126ನೆಯ ನಂಬರಿಗೆ ವಕ್ಷಿಣ.
ಕಾಗೋತ್ತರ

428

ಗಂಧವಾರಣಬಸ್ತಿಯ ನೋವುನದ ಬಳಿ ಬಂಡೆಯ ಮೇಲೆ, 133ನೆಯ ನಂಬರಿಗೆ ವಾಯವ್ಯ.
ಶ್ರೀಮತುರನಿಹಂವು | * ವೇವರಪುಷ್ಪ

429

ತೇರಿನಬಸ್ತಿಯ ಮುಂದೆ ತೇರಿಗೆ ಪಶ್ಚಿಮ, 134ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.

1 . . ಸ್ವರಬಹು . ನ

|

2 ರಗದಕೂಟ

430

ಶಾಂತೀಶ್ವರಬಸ್ತಿಯ ಹಿಂದೆ 144ನೆಯ ನಂಬರಿಗೆ ಈಶಾನ್ಯ ಪಾಳಗೋಡೆಯ ಪಕ್ಕದಲ್ಲಿ.

ಶ್ರೀಮತ ಕಮ್ಮಪ್ಪಪ್ಪ ಅಚಾರಿಗ

431

ಇರುವೆಬ್ರಹ್ಮದೇವರ ಗುಡಿಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ, ಗುಡಿಯ ಬಾಗಿಲಿಗೆ ಇದಿರು.

ವಜ್ರಾಜನೂ

432

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 154ನೆಯ ನಂಬರಿನ ಕೆಳಗಡೆ.

ಮಣವಯ್ಯ

433

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 153ನೆಯ ನಂಬರಿಗೆ ಪೂರ್ವ.

ಶ್ರೀಧರಪ್ಪ

434

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 431ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ, ಜನ ಬಿಂಬದ ಮೇಲ್ಭಾಗದಲ್ಲಿ.

ಚನ್ನಯ್ಯ

435

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 434ನೆಯ ನಂಬರಿಗೆ ಪಕ್ಕದಲ್ಲಿ.

ಸಾಗವರ್ವಾಂಬರವಂ

436

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 435ನೆಯ ನಂಬರಿಗೆ ಈಶಾನ್ಯ ಅನೆಯ ಚಿತ್ರಗಳ ಮಧ್ಯದಲ್ಲಿ.

. ನಿಗದಿಮಾತರವತ್ತಗ್ಗ

437

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 432ನೆಯ ನಂಬರಿಗೆ ಈಶಾನ್ಯ ಅನೆಯ ಚಿತ್ರದ ಬಾಹ್ಯ ಬಳಿ.

ಪ್ರಯೋಗ

438

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 437ನೆಯ ನಂಬರಿನ ಕೆಳಗಡೆ.

ಸಾಳವಯ್ಯ

439

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 438ನೆಯ ನಂಬರಿಗೆ ಈಶಾನ್ಯ.

ಸಾಗವಯ್ಯ

440

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 439ನೆಯ ಸಂಬರಿಗೆ ಉತ್ತರ.
ಸಮೋಸ್ತು

441

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 440ನೆಯ ಸಂಬರಿನ ಕೆಳಗಡೆ.

¹ ಶ್ರೀವಿಜಯಂ | ² ವಿರೋಧಿವಿಮೃಶಂ

442

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 441ನೆಯ ಸಂಬರಿಗೆ ಪೂರ್ವ.
ವಾಸ

443

ಅದೇ ಬೆಟ್ಟದ ಮೇಲೆ ಕಂಪನ ದೊಣೆಯ ಬಳಗಡೆ ಬಾಗಿಲಿಗೆ ದಕ್ಷಿಣಕಡೆ, ಬೆಕ್ಕು ಗುಂಡಿನ
ಬುಡದಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ.
ಮುಖಕ್ಕೂಕದಂಬಕೂಸ . .

444

ಅದೆ ಬೆಟ್ಟದ ಮೇಲೆ ಕೋಟೆಯ ಪೂರ್ವದಿಕ್ಕಿನ ಮಹಾದ್ವಾರಕ್ಕೆ ಸಮೀಪ, ದಕ್ಷಿಣದಿಕ್ಕಿನಲ್ಲಿರುವ
ದೊಣೆಗೆ ಅಗ್ನೇಯ ಬಂಡೆಯ ಮೇಲೆ.
ಜನನಮೂಲೆ

445

ಅದೆ ಬೆಟ್ಟದ ಮೇಲೆ ಪ್ರಾಕಾರದ ದೊರಗೆ ಲಕ್ಕಿದೊಣೆಗೆ ಸಹಿ ಮಕ್ಕ ಬಂಡೆಯ ಮೇಲೆ.

¹ ಶ್ರೀಜನಮಾರ್ಗಸ್ಥಿತಿ | ² ಸಮಸ್ತಸ್ತಪ್ತದೋಷಮೂಲೆ

446

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 446ನೆಯ ಸಂಬರಿಗೆ ಮೇಲಾಗದೆ.
ಶ್ರೀಪದ್ಮರಾಯ

447

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 447ನೆಯ ಸಂಬರಿಗೆ ಉತ್ತರ.
ಶ್ರೀಮದಕಳೆಯಂ

448

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 448ನೆಯ ಸಂಬರಿನ ಕೆಳಗಡೆ.
ಶ್ರೀಮದಕಳೆಯಂ

449

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 449ನೆಯ ಸಂಬರಿಗೆ ಮೇಲಾಗದೆ ವಾಯವ್ಯ.
ಶ್ರೀಕವಿರತ್ನ

450

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 449ನೆಯ ಸಂಬರಿಗೆ ಈಶಾನ್ಯ.
ಶ್ರೀಮದಕಳೆಯಂ

451

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 450ನೆಯ ನಂಬರಿನ ಕೆಳಗಡೆ.

ಶ್ರೀಚಕ್ರಪಾಸ

452

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 451ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.

ಶ್ರೀನಾಗತಿ ಆಶ್ವನದಂಡೆ

453

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 452ನೆಯ ನಂಬರಿನ ಕೆಳಗಡೆ.

¹ ಶ್ರೀಬಾಸನಣ್ಣನ | ² ದಂಡೆ

454

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 453ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.

ಶ್ರೀರಾಜನುಕಟ್ಟೆ

455

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 454ನೆಯ ನಂಬರಿಗೆ ಆಗ್ನೇಯ.

ಶ್ರೀಬಸವನುಕಟ್ಟೆ

456

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 455ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.

ಶ್ರೀನಾಗದರ್ಶನ

457

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 456ನೆಯ ನಂಬರಿನ ಕೆಳಗಡೆ.

ಶ್ರೀವತ್ಸವಾಹಂಬಾಬದಿತ್ಯಂ

458

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 449ನೆಯ ನಂಬರಿಗೆ ವಾಯವ್ಯ.

¹ ಶ್ರೀಮತ್ಮಲೆಗೊಳವಅಂಟಿನಮಿವಣ್ಣಿ ತರ | ² ವರನವದುರ್ಧ್ವಂಸಕ

459

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 458ನೆಯ ನಂಬರಿನ ಕೆಳಗಡೆ.

ಶ್ರೀಬಸವನುಕಟ್ಟೆ

460

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 459ನೆಯ ನಂಬರಿಗೆ ಆಗ್ನೇಯ.

ಶ್ರೀನಾಗದ್ವಯ

461

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 460ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.

ಶ್ರೀವತ್ಸವ

462

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 461ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.

ಶ್ರೀನುಕಟ್ಟೆ

463

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 462ನೆಯ ನಂಬರಿಗೆ ಅಗ್ನೇಯ.

ಶ್ರೀಗೋವಿಂದಸ್ವಾಮಿಗಳಚತುರ್ಮುಖ

464

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 463ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.

ಶ್ರೀ . ಗಿವರ್ಯಾಂಬಾವನಮಠಾ . . . ತಿವಾರ್ತಾಣಂ

465

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 464ನೆಯ ನಂಬರಿಗೆ ಪಶ್ಚಿಮ ಮೇಲುಭಾಗ.

1 ಶ್ರೀಮಳಧಾರದೇವಯ್ಯನವ್ವ ಶ್ರೀನಿಜನಂದಿವಿಮುಕ್ತರಗುತ್ಥಂ ಮಧುರಯ್ಯಂ ದೇವರಾಂಬರಿಸಿದಂ ||

2 ವಿಧುವಿಧುಧರಹಾಸದಯ್ಯಂಬಿಧುಧೇನವಿಯಚ್ಚ ರಾಚಗೋಪಮಯಾನಭ್ಯಧಿಕಾರಭಕ್ತಿಯಿನ್ದಂವಿಧುರಾಂಬರಿಸಿದಂ ||

466

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 465ನೆಯ ನಂಬರಿಗೆ ಕೆಳಗಡೆ.

1 ಕಣ್ಣುಬ್ಬರಸಿಯತಮ್ಮ ಚಾರಯ್ಯನುಂವಮ್ಮನಯ್ಯನುಂ | 2 ನಾಗನಮ್ಮನಂಬಂದಿಲ್ಲದೇವರಾಂಬಂದಿವರ ||

467

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 466ನೆಯ ನಂಬರಿಗೆ ವಾಯುವ್ಯ.

ಶ್ರೀನಂದಿಬಿಳ್ಳಿಳವರನಿನ್ನು . ಜನವಿಟ್ಟುಅಸ್ತಮಾರದಯ್ಯವನವಲ್ಲಗಳದೇವರಾಂಬರಾಣ್ಣ ಬಗಯಸ್ತಂ | ಶ್ರೀಪದ್ಮದೇವರಾಂಬರಿಸಿದಂ ||

468

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 467ನೆಯ ನಂಬರಿಗೆ ಕೆಳಗಡೆ.

ಶ್ರೀವಿಠಲೇಶ್ವರಗೋಪಮುಣ್ಣುನುಮದ್ವಯ್ಯನುಬಿಟ್ಟಿಲ್ಲವರಾಣ್ಣ

469

ಆದೇ ಸ್ಥಳದಲ್ಲಿ.

ಶ್ರೀಪುರಾಣಯ್ಯ

470

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 469ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.

ಶ್ರೀಕೃಷ್ಣಯ್ಯ

471

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 470ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.

1 ಶ್ರೀಮದನಗ | 2 ಶ್ರೀಮದ | 3 ದೇವನವ

472

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 471ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.

ಶ್ರೀಮದೇಶ್ವರಯ್ಯ

473

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 470ನೆಯ ಸಂಬಂನ ಕೆಳಗಡೆ.

ಕತ್ತಯ್ಯ

474

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 472ನೆಯ ಸಂಬಂಗೆ ಪೂರ್ವ ಕೆಳಗಡೆ.

1 ಪ್ರಕೃತೋದಯ್ಯಮುದರ್ಪದೋಜ . | 2 ಮಣಿವಿಜಾನದೋಜತೇಜಂ

475

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 475ನೆಯ ಸಂಬಂನ ಕೆಳಗಡೆ. .

ಶ್ರೀಕೂಪಗತಿರ್ತ್ವದ

ದೊಡ್ಡ ಚಿಟ್ಟ .

476

ಗೋಮೇಟೀರ್ವರ ಸ್ವಾಮಿಯು ಇದಿಗಿ ಬಾಗಿಲೊಳಗೆ ಎಸಗಡೆ ಚಿಕ್ಕ ಘಂಟೆಯು ಮೇಲೆ.

1 ಓಸವೋದಿವ್ಯೇಬ್ಬ | 2 ಮುಬ್ಬಿಸ್ತರಣಾರ್ಥಚಂ | ನೂತಪ್ಪಾಪರ್ಣಾ
3 ೦ || ಶ್ರೀಗೋಮೇಟೀರ್ವರನಧರಣಸ್ವಾಮಿ || ೦ | 4 ಮುಬ್ಬಿಸ್ತ

477

ಆದೇ ಚಿಟ್ಟದ ಮೇಲೆ ಗುಳಿಕಾಯದ್ದೆ ವಿಗ್ರಹದ ಎಡವಕ್ಕದಲ್ಲಿ.

1 ಶ್ರೀಮಲ್ಲಿಸಟ್ಟಯಮುಗಗಾದ | 2 ರ . ಯುಗನಿಧಿ

478

ಆದೇ ಚಿಟ್ಟದ ಮೇಲೆ ದೊಣ್ಣೆಗೆ ಪಾಶಿ ಮೆ ಬಂಡೆಯ ಮೇಲೆ ಮುಂಟವದ ಬಳಿ.

ಕಾಂಬ . ಕರ . ಪ . ಲನರವಾದ . . ಕವರ . ಪಗ . ಚಲಿ . ಕನ . ಯುಗಡೆಗೌಡಗಂ . . ಸಂಬಂಪಂ . ನ
ಬಾನ ಜುರಿಯುಗಲನ ಚಂದ . ಪುಂಕುಚಗೌಡಗರು ಯುಕ . . . ಧಾರ
ಯ ದ

479

ಆದೇ ಚಿಟ್ಟಕ್ಕೆ ಪತ್ತುವಲ್ಲಿ ಬ್ರಹ್ಮದೇವರ ಗುಡಿಗೆ ಮೇಲ್ಬಾಗದಲ್ಲಿ 1ನೆಯ ತೋರಣ ಕಂಠಕ್ಕೆ

ಬಲಗಡೆ ಚಕ್ರಭೀಮನಕೋಟೆಯ ಚಿತ್ರದ ಮೇಲೆ.

ಪಣ್ಣಿತಯ್ಯ .

ಗ್ರಾಮ

480

ಶ್ರವಣ ಬೆಳ್ಳಿಳದ ಮಠದಲ್ಲಿರುವ ವೆಧ-ಮಾನಸ್ಯವು ಬಿಂಬದ ಪ್ರಭಾವಳಯ ಹಿಂದೆ.

- ¹ಶ್ರೀ ವಜ್ರಕಾಶಾಪತಃ ||
- ²ಸಾಂವೇದ್ಯಾಪರಾಧಾಃ || ಸಾಂವೇದ್ಯಾಪರಾಧಾಃ ||
- ³ಶ್ರೀಶಕ್ತಿಪ್ರಸಾದಕಾರಣೋಪಾಧಿಕಾರಃ ||
- ⁴ಪ್ರಾಣವಾಹಿನೀಶಾಃ ||
- ⁵ಕಾಶಾಪರಾಧಾಃ ||
- ⁶ಪ್ರಾಣವಾಹಿನೀಶಾಃ ||
- ⁷ಪ್ರಾಣವಾಹಿನೀಶಾಃ ||
- ⁸ಪ್ರಾಣವಾಹಿನೀಶಾಃ ||
- ⁹ಪ್ರಾಣವಾಹಿನೀಶಾಃ ||
- ¹⁰ಪ್ರಾಣವಾಹಿನೀಶಾಃ ||
- ¹¹ಪ್ರಾಣವಾಹಿನೀಶಾಃ ||
- ¹²ಪ್ರಾಣವಾಹಿನೀಶಾಃ ||

481

ಅದೇ ಮಠದಲ್ಲಿರುವ ಜಂತ್ಯನಾಥನವು ಬಿಂಬದ ಪ್ರಭಾವಳಯ ಹಿಂದೆ

- ¹ಶ್ರೀಶಕ್ತಿಪ್ರಸಾದಕಾರಣೋಪಾಧಿಕಾರಃ ||
- ²ಪ್ರಾಣವಾಹಿನೀಶಾಃ ||
- ³ಪ್ರಾಣವಾಹಿನೀಶಾಃ ||
- ⁴ಪ್ರಾಣವಾಹಿನೀಶಾಃ ||
- ⁵ಪ್ರಾಣವಾಹಿನೀಶಾಃ ||
- ⁶ಪ್ರಾಣವಾಹಿನೀಶಾಃ ||
- ⁷ಪ್ರಾಣವಾಹಿನೀಶಾಃ ||
- ⁸ಪ್ರಾಣವಾಹಿನೀಶಾಃ ||
- ⁹ಪ್ರಾಣವಾಹಿನೀಶಾಃ ||
- ¹⁰ಪ್ರಾಣವಾಹಿನೀಶಾಃ ||
- ¹¹ಪ್ರಾಣವಾಹಿನೀಶಾಃ ||
- ¹²ಪ್ರಾಣವಾಹಿನೀಶಾಃ ||

484

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಗರಗಟ್ಟಿ ವಿಜಯವಾಚಸ್ಪನ ಮನೆಯಲ್ಲಿರುವ ಪಂಚಲೋಹದ ಜಿನಬಿಂಬದ
ಪೀಠದ ಹಿಂಭಾಗದಲ್ಲಿ.

¹ ಶ್ರೀಮದ್ವೇದಾಂತಭಟ್ಟರಕರಗುಹ್ಯವ್ಯಾಖ್ಯಾನಕವಾಚನ

² ಬಿಡುತೀರ್ಥದವರದಿಗೊಟ್ಟಿ

485

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಗರಗಟ್ಟಿಚಂದ್ರಯ್ಯನ ಮನೆಯಲ್ಲಿರುವ ಪಂಚಲೋಹದ ಜಿನಬಿಂಬದ
ಪೀಠದ ಹಿಂಭಾಗದಲ್ಲಿ.

¹ ಶ್ರೀಮತೀಶ್ವರಕವಿಯಾಚನ

² ತವಂದಿಯತೀರ್ಥದವರದಿಗೊಟ್ಟಿ

486

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಹಕ್ಕಿ ಕಟ್ಟಿಗೆ ಪೂರ್ವ ಬಂಡೆಯ ಮೇಲೆ ಪಾಪಗವ ಪಕ್ಕದಲ್ಲಿ.
ಮುಖ್ಯದೇಶ

487

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 486 ನೆಯ ಕಾಸನಕ್ಕೆ ಪೂರ್ವ.

ವಿಜಯ

488

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಚನ್ನಯ್ಯನ ಕೊಠಕ್ಕೆ ಪೂರ್ವ ಬಂಡೆಯ ಮೇಲೆ.

¹ ಚಕರವತ

² ಚಂದನಕೊಠ

489

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

¹ ಪುಟ್ಟಸಾಮಿಚಂದನ

² ನಮೂನದಕೊಠಕೊಠ

490

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

¹ ಚಕರವತ

² ಚಂದನಕೊಠ

491

ಅದೇ ಗ್ರಾಮದ ಚಕ್ಕಿ ಕಟ್ಟಿಗೆ ಹತ್ತಿರುವ ಸೋಪಾನಕ್ಕೆ ಎಡಗಡೆ ಬಂಡೆಯ ಮೇಲೆ.

ಶ್ರೀ ಮಠ

492

ಅದೇ ಬಿಟ್ಟಿರುವ ಮೇಲೆ ಲೋಕೈದೋಗಿಗೆ ಪೂರ್ವ ದೊಡ್ಡ ಬಂಡೆಯ ಕೆಳಗೆ ಬಂಡೆಯ ಮೇಲೆ.

ಸಾಕರ ಗುರುತು

ಅದೇ ಮಠದಲ್ಲಿರುವ ನೇಮಿನಾಥಸ್ವಾಮಿ ಬಿಂಬದ ಪ್ರಭಾವಳಯ ಹಿಂದೆ.

¹ಶ್ರೀ ದಶಶತಾಬ್ದಾಯ ಶಃಃ

²ಅಘೋರಾಬ್ರಹ್ಮಶಿವಕಾಶ್ಯಪ್ರಸಾದತಾತ್ಪರ್ಯಾನ್ವಿತಾಶ್ವಿನೀದೇವತಾಃ | ಸಾತ್ವಿಕಾಶ್ವಿನೀದೇವತಾಃ |

³ವತ್ಸರಾದೇವತಾಃ || ವತ್ಸರಾದೇವತಾಃ || ವತ್ಸರಾದೇವತಾಃ || ವತ್ಸರಾದೇವತಾಃ ||

⁴ಶಾಖಾಶಿವಾದೇವತಾಃ || ವತ್ಸರಾದೇವತಾಃ || ವತ್ಸರಾದೇವತಾಃ || ವತ್ಸರಾದೇವತಾಃ ||

ಅ ವಾಂ

⁵ಶಾಖಾಶಿವಾದೇವತಾಃ || ವತ್ಸರಾದೇವತಾಃ || ವತ್ಸರಾದೇವತಾಃ || ವತ್ಸರಾದೇವತಾಃ ||

⁶ಶಾಖಾಶಿವಾದೇವತಾಃ || ವತ್ಸರಾದೇವತಾಃ || ವತ್ಸರಾದೇವತಾಃ || ವತ್ಸರಾದೇವತಾಃ ||

⁷ಶಾಖಾಶಿವಾದೇವತಾಃ || ವತ್ಸರಾದೇವತಾಃ || ವತ್ಸರಾದೇವತಾಃ || ವತ್ಸರಾದೇವತಾಃ ||

⁸ಶಾಖಾಶಿವಾದೇವತಾಃ || ವತ್ಸರಾದೇವತಾಃ || ವತ್ಸರಾದೇವತಾಃ || ವತ್ಸರಾದೇವತಾಃ ||

⁹ಶಾಖಾಶಿವಾದೇವತಾಃ || ವತ್ಸರಾದೇವತಾಃ || ವತ್ಸರಾದೇವತಾಃ || ವತ್ಸರಾದೇವತಾಃ ||

ಅದೇ ಗೃಹದಲ್ಲಿ ದೇವಾಲಯವಿರುವ ಮನೆಯಲ್ಲಿರುವ ಪಂಚಲೋಕದ
ಶಿವಲಿಂಗವಿರುವ ಹಿಂಭಾಗದಲ್ಲಿ.

(ನಾಗರಾಜರ)

¹ಸಂ. ಗೃಹದಲ್ಲಿ. ಶಿವ. ಶಿವಲಿಂಗವು. ಶಿವಲಿಂಗವು. ಶಿವಲಿಂಗವು.

²ಮಾಸೇ. ಶಿವಲಿಂಗವು. ಶಿವಲಿಂಗವು. ಶಿವಲಿಂಗವು. ಶಿವಲಿಂಗವು.

³ಮಾಸೇ. ಶಿವಲಿಂಗವು. ಶಿವಲಿಂಗವು. ಶಿವಲಿಂಗವು. ಶಿವಲಿಂಗವು.

⁴ಮಾಸೇ. ಶಿವಲಿಂಗವು. ಶಿವಲಿಂಗವು. ಶಿವಲಿಂಗವು. ಶಿವಲಿಂಗವು.

⁵ಮಾಸೇ. ಶಿವಲಿಂಗವು. ಶಿವಲಿಂಗವು. ಶಿವಲಿಂಗವು. ಶಿವಲಿಂಗವು.

⁶ಮಾಸೇ. ಶಿವಲಿಂಗವು. ಶಿವಲಿಂಗವು. ಶಿವಲಿಂಗವು. ಶಿವಲಿಂಗವು.

⁷ಮಾಸೇ. ಶಿವಲಿಂಗವು. ಶಿವಲಿಂಗವು. ಶಿವಲಿಂಗವು. ಶಿವಲಿಂಗವು.

⁸ಮಾಸೇ. ಶಿವಲಿಂಗವು. ಶಿವಲಿಂಗವು. ಶಿವಲಿಂಗವು. ಶಿವಲಿಂಗವು.

⁹ಮಾಸೇ. ಶಿವಲಿಂಗವು. ಶಿವಲಿಂಗವು. ಶಿವಲಿಂಗವು. ಶಿವಲಿಂಗವು.

¹⁰ಮಾಸೇ. ಶಿವಲಿಂಗವು. ಶಿವಲಿಂಗವು. ಶಿವಲಿಂಗವು. ಶಿವಲಿಂಗವು.

484

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಗರಗಟ್ಟಿ ವಿಜಯರಾಜಯ್ಯನ ಮನೆಯಲ್ಲಿರುವ ಪಂಚಲೋಪದ ಜನಬಿಂಬದ
ಬೀದದ ಹಿಂಭಾಗದಲ್ಲಿ.

¹ ಕ್ರೀಮದ್ವೇಷಾನ್ವಿತಭಟ್ಟರಕವಗುಡ್ಡದ ಮೂಲಭಟ್ಟಕವಸತನಾ

² ಬಹುಶೀರ್ಷಕವರಗಿಕೂಟರ್

485

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಗರಗಟ್ಟಿ ಚಂದ್ರಯ್ಯನ ಮನೆಯಲ್ಲಿರುವ ಪಂಚಲೋಪದ ಜನಬಿಂಬದ
ಬೀದದ ಹಿಂಭಾಗದಲ್ಲಿ.

¹ ಕ್ರೀಮದ್ವೇಷಾನ್ವಿತಭಟ್ಟರಕವಗುಡ್ಡದ ಮೂಲಭಟ್ಟಕವಸತನಾ

² ಶಮಾಧಿಯಶೀರ್ಷಕವರಗಿಕೂಟರ್

486

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಜಕ್ಕಿಕಟ್ಟಿಗೆ ಪೂರ್ವ ಬಂಡೆಯ ಮೇಲೆ ಪಾದಗಳ ಪಕ್ಕದಲ್ಲಿ.
ಮುಖ್ಯವಾಗಿ

487

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 486 ನೆಯ ಶಾಸನಕ್ಕೆ ಪೂರ್ವ.

ವೀರಣ್ಣ

488

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಚನ್ನಯ್ಯನ ಶೋಕಕ್ಕೆ ಪೂರ್ವ ಬಂಡೆಯ ಮೇಲೆ.

¹ ಚೆನ್ನಯನಕವ

² ಚೆನ್ನಯನಕವ

489

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

¹ ಪುಟ್ಟನಾಮಿಚೆನ್ನಯ

² ನಮೂನದಶೋಕತೋಟ

490

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

¹ ಚೆನ್ನಯನಕವ

² ಚೆನ್ನಯನಕವ

491

ಅದೇ ಗ್ರಾಮದ ಚೆಕ್ಕದಟ್ಟಕ್ಕೆ ಹತ್ತುವ ಸೋಲಾನಕ್ಕೆ ಎಡಗಡೆ ಬಂಡೆಯ ಮೇಲೆ.

ಕ್ರೀಮದ್ವೇಷ

492

ಅದೇ ಬಟ್ಟದ ಮೇಲೆ ಲೋಕದೊಡನೆಗೆ ಪೂರ್ವ ದೊಡ್ಡ ಬಂಡೆಯ ಕೆಳಗೆ ಬಂಡೆಯ ಮೇಲೆ.
ಸೂರ್ಯ ಗದ್ದಾಣ

ಅದೇ ಗ್ರಾಸುಂದಿಂ ಜನನಾಥಪುರಕ್ಕೆ ದೋಗುವ ದಾರಿಯಲ್ಲಿ ಜಲದಗುಂಡಿ ಮೇಲಿನ ಬಂಡೆಯ ಮೇಲೆ.

ಪಾಲೂಕಿ

ಅದೇ ಜಲದಗುಂಡಿಗೆ ಉತ್ತರ ಬಂಡೆಯ ಮೇಲೆ.

¹ ಶ್ರೀ ಜಿನಾಥಪು | ² ರದ ಸೀಮೆ

ದೊಡ್ಡ ಬೆಟ್ಟದ ಮೇಲೆ ಗೋಮಟೇಶ್ವರಸ್ವಾಮಿ ಬಳಸುತ್ತಿರುವ ದೊರಗೆ
ವಾಯವ್ಯಭಾಗದ ಚಪ್ಪಡಿಯ ಮೇಲೆ.

- ¹ ವಿರೋಧಿಕ್ರಮಸಂವತ್ಸರದ ಜೇಷ್ಠ ಶುದ್ಧ ೧೦ ಶ್ರೀಮೂಲಸಂಘ ದೇಗುಲ ಪುಸ್ತಕಗಳೆ ಕೊಂಡ
- ² ಕುಂದಾನ್ವಯದ ಶ್ರೀವ.ದ ಅಭಿವಚನವಿಂಕಾಚಾರ್ಯರ ಶಿಷ್ಯ ಸಂವತ್ಸರಚೂಡಾದಾಳಿ
- ³ ವಿನಿಸಿದ ಆ ಭಕ್ತೋತ್ತಮನು ತಲೆನದ ನಾಗಸಟ್ಟಿಯ ಸುಪ್ರತ ಪಾಣಸಟ ಶ್ರೀಗುಂಮಟಿನಾ
- ⁴ ಭಸ್ವಾಮಿಯ ಪೂಜೆಗೆ ಸಂಪಾದಿಸುವರನ ಬಲಿ ಸಮರ್ಪಿಸಿದ ಪಲಿಂದ ಜಿನೇಶ್ವರನ ಚರಣಸ್ಥ
- ⁵ ರಣಾಂತರಣನು ಸುಖಸಮಾಧಿಯಿಂದ ಸುಗತಿಪ್ರಾಪ್ತನಾದುದಕ್ಕೆ ಮಂಗಳ
- ⁶ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 495ನೆಯ ಕಾಸನಕ್ಕೆ ದಕ್ಷಿಣ ಬಂಡೆಯ ಮೇಲೆ.

- | | |
|---------------------------------------|---|
| ¹ ಸ್ವಸ್ತಿಶ್ರೀಮತು ಜನ | ⁵ ವತ್ಸರದ ವೈಸಂಬಸದ್ಧ ೧೦ ಸಕ್ರವಾ |
| ² ಸುಧಾರ್ಥಕ ಪಟ್ಟಾಚಾರ್ಯ | ⁶ ರವಿನ ವರ್ಣನನ ಮಾಡಿದರು |
| ³ ಯುಕ್ತರೂ ಕೂಲಾಪುರದವರೂ (ದ | ⁷ ಸಿ . . . ದ ಕೊಟ್ಟ |
| ⁴ ವರೂ) ಸಂಗ ಸಸವಾಗಿ ರೌದ್ರ ಸಂ | |

ಗೋಮಟೇಶ್ವರಸ್ವಾಮಿಯ ಬಲಗಡೆ ಸೋಪಾನವಿರುವ ಮಂಟಪದ ಮುಂಭಾಗದಲ್ಲಿ ಪೂರ್ವದಿಕ್ಕಿನ
ಕಂಠದ ಬುಡದಲ್ಲಿ ಉತ್ತರಮುಖ.

- | | |
|-------------------------------------|--------------------------------|
| ¹ . . ಶ್ರೀವೈಯಸಂವತ್ಸರದ ವಾ | ⁶ ನಾಲು ಅಪಮುಂದಿ ಕೆ |
| ² ಘಟದ ೧೩ನೆಯ ತ್ರಯೋ | ⁷ . ಧ |
| ³ ದಕಿಯಲು ಬಜಕುಳ . . | ⁸ . . . ದಕ |
| ⁴ ಲಸಟ್ಟಿ ಪದ್ಮಾವತೀ ವಜ್ರಕ | ⁹ . . . ದ |
| ⁵ ಚಾ . ಕ ದಪ್ಪ | |

ಅದೇ ಮಂಟಪದ ಮುಂಭಾಗದಲ್ಲಿ ಮಧ್ಯದ ಕಂಠದ ಬುಡದಲ್ಲಿ ಉತ್ತರಮುಖ.

- | | |
|--|-------------------------------------|
| ¹ ಶ್ರೀ ವೈಯಸಂವತ್ಸರದ ವಜ್ರಕ | ⁶ ಮಹಾಸಟ್ಟಿ ಗೋವುಟಿನಾಥನ ಪಾ |
| ² ಸುಧ ೧೩ನೆಯ ತ್ರಯೋದಿನ | ⁷ ದರ ಮುಂದೆ ತಸಾ . ಯನಾಗಕಂ |
| ³ ಯಲು ಕಿರಿಯ ಕಾಳಗಾಳ | ⁸ ಬಿಯ |
| ⁴ ಪಿಯದ ಅಳಿಯಂದಿರು ಸಟ್ಟಿ | ⁹ ದಿದನು |
| ⁵ ಸೇಮಣಸಟ್ಟಿಯರ ಮಗ ಸಟ್ಟಿ ಬ್ರಾ | |

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಪರಿಮೇ ಕಂಭದ ಬುದ್ಧಿ.

(ಪೂರ್ವಮುಖ)

- 1 ಸುಭಮಸ್ತು | ವಿಕ್ರಮನಾಮ
- 2 ಸಂವ
- 3
- 4 ರಾಜ್ಯ
- 5

(ಉತ್ತರಮುಖ)

- 15 ಸಕ
- 16 ನನಮಿ
- 17 . . ರ
- 18 ದಿಚಲು
- 19 . . . ಉ

ಮರದ ಬುಗಡೆ ಮಂಟಪದಲ್ಲಿರುವ ಮರದ ತೇರಿನ ಮುಂಭಾಗದ ಪಟ್ಟಿಯ ಮೇಲೆ.

- 1 ಶಾಲಿವಾಹನ ಶಕ ೧೧೭೭ನೆ
- 2 ವಿಕ್ರಮನಾಮ ಸಂವತ್ಸರ
- 3 ೮ ವಸಂಶ ಶುದ್ಧ ೨೬ ಜ್ಯೇಷ್ಠ

- 4 ರಾಜೇಂದ್ರಪ್ರಸಾದಿಯಲ್ಲಿರು
- 5 ವ ರಾಯ.ಸ್ವಾತಿ ಅಕ್ಷಿಗ
- 6 ಜಿಂಪಮನ ಶಿವತಾ ||

CORRIGENDA.

introduction

page	line	For	5	read	five
36	" 14	"	Bhadrobabu	"	Bhadrabāhu
37	" 39	"	Heggaḍḍavankōṭa	"	Heggaḍḍavankōṭa.
41	" 32	"	Murya	"	Maurya
"	" 40	"	E. C. V.	"	EC, V,
43	" 21	"	on the one	"	on one
60	" 29	"	Siva	"	Śiva
67	" 39	"	defated	"	defeated
73	" 33	"	engraved	"	engraved
83	" 18	"	Kolhapur	"	Karbād

Translations

page	line	For	1000	read	970
16	" 28	"	He was also known as &c	"	In his line was Umāsvatī &c. Also p. 21, l. 9; and p. 51, l. 34.
18	" 24	"	disciple	"	disciples
19	" 1	"	to the Rāpanārāyaṇa-basti,	"	to Rāpanārāyaṇa's basadi
25	" 41	"	Kolhapur	"	Karbād
40	" 12	"	likewise made a grant	"	maintained the grant
42	" 33	"	pduggamaya	"	pduggamaya
"	" "	"	prāḍḍikramaya	"	prāḍḍikramaya
46	" 10	"	of the Śrisaṅgha bowed to by Gandhavarma	"	of the great Śrisaṅgha Gandhavarma
56	" 9	"	be lord	"	the lord
65	" 28	"	2	"	(2)
77	" 8	"	1000	"	980
78	" 4	"	159	"	159 (65)
"	" 36	"	14	"	14
97	" 4	"	(? arbour)	"	(? upper storey)
103	" 24	"	Who can thus make a great śasana &c	"	Who can thus make a temple of the Yama to the race of Cupid (Jina), a great śasana, a group of &c
105	" 32	"	feeding-house	"	almshouse
111	" 14	"	bees to	"	bees at
115	" 4	"	śayas	"	śalyas
"	" 10	"	śua,	"	śual
"	" 11	"	the authors	"	authors
"	" 16	"	Gangavati	"	Gangavati;
116	" 37	"	Yuva—Śaka	"	Yuva-Śaka
117				"	Omit foot-note,
122	" 32, 27	"	1145	"	1130
150	" 1	"	346 (137)	"	346 (137a)
152	" 31	"	seized	"	seized
166	" 10	"	elder	"	eldest
"	" 22	"	right	"	rite
170	" 4	"	1120	"	1180
171	" 27	"	1250	"	1200

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Of the groups of figures that follow the words, the first refers to the number of the inscription in which the word occurs and the rest to the number of the pages of the Kannada texts. Each group is separated from others that follow by a semi-colon. I. denotes Introduction and the figures that follow indicate the number of the page in which the word occurs.

The following abbreviations are also used:—

Chal.=Chalukya; ch.=chief; di.=division; disc.=disciple; dyn.=dynasty; f.=female; g.=god; gen.=general; gu.=guru; Hoy.=Hoysala; J.=Jaina; k.=king; m.=male; min.=minister; My.=Mysore; pl.=place; Rash.=Rashttrakuta; s.a.=same as; S.B.=Śravana Belgola; te.=temple; Vij.=Vijayanagar; vi.=village.

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The illustration of the two towers which Mr. Narasimhaiah gives fully bears out the praise bestowed on them by Workman in his *Through Town and Jungle*. The illustrations of images and inner details (which are accessible only to a Hindu writer) bring us in clear

touch with the temple. Many of the images are signed by the artists. The image of Venu-Gopala is the most elegant of the illustrated specimens. The exquisite ceilings would furnish fine models for modern buildings.—*Indian Antiquary*.

We are glad to note that the Government of Mysore have begun to adopt the suggestion which we have on many occasions made in our columns in reviewing the progress of the Archaeological Survey of Mysore on the desirability of issuing monographs on individual works of sculptural and architectural merit with which the State abounds. The first monograph of the proposed Mysore Archaeological Series is devoted to the Kesava temple at Somanathapur. The temple, which dates back to the 13th century, is a splendid example of the Hoysala style of temple architecture. Rao Bahadur R. Narasimhachar, the author of the monograph, has embodied in it many photo-plates giving various views of this admirable temple on which generations of the best Indian artisans of old appear to have lavished their technical and artistic skill. There is a complete account of the temple, traditional and historical, as well as based on the inscriptions copied from the temple, given in the monograph. We are glad that what has been successfully attempted and carried out in the case of the Somanathapur temple is to be done in the case of numerous other temples in the State, the historical importance and structural merits of which have attracted the attention and the admiration of antiquarians all the world over.—*Madras Mail*.

We cannot sufficiently praise Mr. R. Narasimhachar for his indefatigable exertions in the exploration of the artistic treasures of Mysore. The annual Administration Reports of the Archaeological Survey of Mysore published under his superintendence have for a long time been famous for their varied interest and the wealth of information they contain, and have rightly attracted the attention of scholars both in and outside India. Mr. Narasimhachar has thought it right to publish a series of monographs on the different kinds of architecture in Mysore. The first of the series is entitled the "Kesava Temple at Somanathapur". The temple is of extraordinary beauty both from the architectural and sculptural point of view. To give a true idea of the size, construction and artistic beauty of the temple to those who have not actually seen it one should reproduce all that is written in the monograph. We recommend its study to all lovers of History and Art.—*United India and Native States*.

A detailed description is given of the temple, its dimensions, its sculptures, its inscriptions. Twenty-three unusually good reproductions from photographs illustrate the text. Special congratulation is due to Mr. T. Namassivayam Pillai, who prepared them. We have also a ground plan of the temple, a summary of the contents of the main inscriptions, and the Sanskrit text of those parts of the inscriptions which are written in that language—*New India*.

The charming volume before us is the first of the Mysore Archaeological Series: *Architecture and Sculpture in Mysore* and has appeared not a day too soon. It is a matter of no small gratification to us to welcome the present volume which is sumptuously provided with photos of all that is best and most interesting in the supremely beautiful and captivating edifice at Somanathapur. No one who studies the illustrations in the book can fail to feel increased pride for the country which possesses such treasures and for the race which produced such artists. Indeed books of this kind help to fan the fire of patriotism and quicken national revival, and we cannot be too grateful to Mr. Narasimhachar for the very valuable volume he has presented to his countrymen. We hope that the Mysore Government will make it possible for him to bring out quickly the other volumes of the Series.—*Mythic Society's Journal*.

scholarly a manner and the faculty of selection is displayed in such an elegant form, the satisfaction of the reader is immense. In the present volume, the illustrations are notable examples of good work well carried out, and the letterpress accompanying is at once simple and scholarly. The enormous field yet to be worked in Indian archaeology is falling into good hands so far as Mysore is concerned.—*New India*.

Under the encouragement given by the enlightened Government of Mysore, Rao Bahadur R. Narasimhachar has, by his able monographs, been able to unearth the great archaeological wealth of the State of Mysore. The present work forms the second of the Mysore Archaeological Series, and treats of the details of the Kesava temple at Belur. We owe a deep debt of gratitude to the author of this work for the great pains he has taken not merely to give us excellent photographs of the interesting portions of the temple, but also to give us an historical sketch of the same. The Belur temple claims to be one of the best examples of the decorative skill of a Hindu artist. A very detailed description of the temple and of its exceedingly fine sculptures and of the inscriptions is given in the book, and 45 excellent reproductions from photographs are given of the most striking features in it. The perforated screens are specially worth studying minutely. Books of this kind are urgently needed. For, they not only throw a flood of light on India's glorious past but inspire and quicken in her peoples a sense of national unity and patriotism. We therefore feel highly grateful to Mr. Narasimhachar for the very charming volume that he has brought out and we earnestly appeal to all lovers of history and art to make a detailed study of the same.—*Madras Times*.

The book has been written by an acknowledged expert on the subject. It is much too interesting to notice that the names of many of the artists are inscribed under the images and sculptures in general. It is also of interest to read the tradition about the artist's life. The author shows much industry and exhaustive research in the part of the work dealing with epigraphy.—*United India and Indian States*.

The learned author of the monograph, whose artistic discernment is scarcely inferior to his accuracy as a researcher, has made it possible for us to visualize inwardly the rich and delicate beauty of the temple at Belur by means of his vivid descriptions of its various parts and the splendidly got-up and copiously provided photographic reproductions.—*Karnataka*.

Mr. Narasimhachar's Annual Reports have already carried the fame of Mysore far and wide and we feel sure that this series of monographs will excite the admiration of all those who, in Europe, America or Japan, will have the good fortune to read them, for a country which centuries ago could produce these wonderful masterpieces. For the first time, the interior splendours of the Belur temple stand revealed to the world, as Mr. Narasimhachar has been able to get most successful photographs of the interior pillars and ceilings. A single glance at those illustrations is sufficient to show that hitherto the Belur temple has not been really known and its architectural beauties have remained a sealed book to the outside world. Mr. Narasimhachar's scrupulously minute description of the best features of the temple discloses a most loving, loyal understanding and appreciation of its work, and this loyalty more than anything else, is a secret of his fame as an archaeologist.—*Mythic Society's Journal*.

One has only to turn over the pages of this attractive publication and glance at the numerous illustrations (forty-five plates in all, mostly photographic) to realize that the Belur Temple is a veritable triumph of human skill and patience.

Mr. Narasimhachar and his assistant, Mr. T. Namassivayam Pillai, are to be heartily congratulated on their achievement. The book will appeal to all true lovers of Art no less than to all Oriental archaeologists.—*Journal of the Royal Asiatic Society of Great Britain and Ireland*.

No. III.

THE LAKSHMIDĒVI TEMPLE AT DODDA-
GADDAVALLI.

This monograph is another valuable contribution to our knowledge of South-Indian architecture, which we owe to your researches.—*Dr. J. Ph. Vogel*

Its get up is in every way satisfactory and the illustrations are most excellent. The temple is important from its early date in the Hoysala period.—*Mr. L. Rice, C. I. E.*

This is the third of Mr. Narasimbachar's valuable memoirs on individual temples in Mysore Territory. It describes a typical temple in the Hoysala style, one of four cells, a rare form, of which this is the only instance in Mysore. Altogether we have a valuable brochure in every sense.—*Indian Antiquary.*

This is another monograph devoted to systematic study of a typical temple in the Mysore State. The temple is said to be the only one of its kind in Mysore in the matter of its style of architecture. If historical temples are exhausted in this fashion by local investigations, the materials will soon be ready for a general history of the country for periods for which the available matter is at present very scanty.—*Madras Mail.*

The author of the work, Rao Bahadur R. Narasimbachar, is a veteran archaeologist and epigraphist and, as usual in all his works, he has thrown plenty of labour into this publication. His reputation as Director of Archaeological Researches in Mysore has gone far and wide. The illustrations are highly attractive. The book will form a valuable addition to all libraries.—*Madras Times.*

This little book, the third monograph of the Mysore Archaeological Series, comes to hand at an opportune moment, when the study of Indian Archaeology has begun to attract a number of Indian scholars. As it will appear from a single reading, the monograph evidences a thorough knowledge of the subject it treats of.—*United India and Indian States.*
